



June 12, 2022

## 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](http://www.stbasilthegreatchurch.com)

### Facebook

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

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

### YouTube

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

### Email

[office@stbasilthegreatchurch.com](mailto:office@stbasilthegreatchurch.com)

### Office hours

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

### Divine Liturgies

Tuesday through Friday at 9:00 AM

Saturday 5:00 PM

Sunday 10:00 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



### 1st Sunday After Pentecost – الأُسبوع الأول بعد العنصرة All Saints Sunday – أحد جميع القديسين

#### Antiphon Prayer

O Lord, Lover of Mankind, who are wonderful in your saints, who are the source of all holiness, You gave us your divine command: Be holy for I am Holy. You poured the Spirit of Holiness in our hearts. You made us temples for your glory. We pray You, by your mercy, to make us faithful to that Life-giving Spirit. Enlighten our minds so that we may understand your Plan of Salvation and please You by doing your will all our life.

For You are the wellspring of all holiness, and to You we render glory, thanksgiving and worship, Father, Son and Holy spirit, now and always and forever and ever.

#### Troparion of the Resurrection, 8th Tone

O Merciful One, Who came down from on high and endured burial for three days, in order to save us from suffering. O our Life and our Resurrection, glory to You.

#### Troparion of All Saints, 4th Tone

O Christ God, your church clothed with the blood of Your martyrs all over the world, as with purple and fine linen, cries out to You: send Your mercy upon Your people, grant peace to Your fold and extend Your great compassion upon our souls.

#### 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.

#### صلاة الأنديفونة

أيُّها الربُّ المحبُّ البشر، يا مَنْ هو عجيبٌ في قُدِّسيه وينبوع كلِّ قداسة، يا مَنْ دعانا بأمره الإلهي: كونوا قُدِّسين لأنِّي أنا قدوس، وأفاض في قلوبنا روح القداسة، وجعلنا هيكل له، نسألُ مرَّاحمك أن تجعلنا أمناً لهذا الروح المحي، وتُنير منا العقول لندرك تدبيرك الخلاص، ونعمل بحسب ما يُرضيك كلَّ أيام حياتنا لأنك أنت هو مصدر كلِّ قداسة، وإليك نرفع المجد والشكر والسُّجود، أيُّها الآب والابن والروح القدس، الآن وكلَّ أوانٍ وإلى دهر الدهرين الشعب: آمين.

#### نشيد القيامة – باللحن الثامن

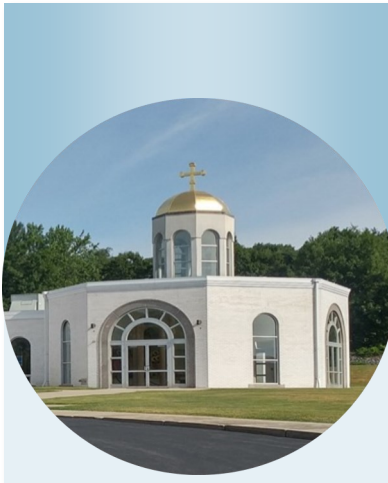
انحدرت من العلاء أيُّها التحن، وقبلت الدفن ثلاثة أيام، لكي تعتنقنا من الآلام، فيا حياتنا وقيامتنا، يا رب المجد لك.

#### نشيد جميع القديسين على اللحن الرابع

أيُّها المسيح الإله، ان كنيسة المتسريلة دماء شهدائك الذين في كل العالم، مثل بَرٍّ وأرجوان، تهتف إليك بواسطتهم: أرسل رافتك على شعبك، وهب لرعيته السلام، ولنفسينا عظيم الرحمة.

#### طروبارية القديس باسيليوس

لقد ذاعَ منطقتك في كل الأرض. فانها قد قبِلت كلامك، الذي به بيئت العقائد بياناً إلهياً، وأوضحت طبيعة الكائنات، ونظمت أخلاق البشر. فيا أيُّها الآب البارُّ ذو الكهنوت الملوكي، إبتهل إلى المسيح الإله في خلاص نفوسنا.

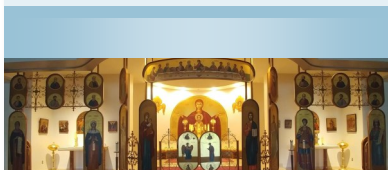


#### Our church organizations:

**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](http://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 for the Feast of the Divine Body

O Faithful let us prepare our hearts as precious vessels to partake of the Lord's Banquet, with pure dispositions, and let us offer a hymn of praise in preparation to this great festivity.

#### Epistle: 1st Sunday of Pentecost, Heb 11:33-12:2, Prokimenon (Tone 4)

Awesome in His saints is God, the God of Israel. Stichon: In the churches, bless God, the Lord out of Israel's wellspring.

#### Reading from the Epistle of St. Paul to the Hebrews

BRETHREN, all of the saints by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, routed foreign armies. Women had their dead returned to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and beatings, even chains and jailings. They were stoned, they were cut to pieces, they were put to the test, they were killed by the sword. They went about in sheepskins and goatskins, destitute, anguished, afflicted (of whom the world was not worthy) wandering in deserts, mountains, caverns and holes in the ground. And all of these, in spite of the positive witnessing of faith, failed to receive what was promised, for God was keeping something better in store for us, so that they were not to reach their final perfection without us. (12: 1) And so, having such a cloud of witnesses over us, let us get rid of every burden, and of the sin entangling us, and run with endurance to the fight proposed to us, contemplating the author and final end of faith, Jesus.

#### ALLELUIA (Tone 4)

The just cried out, and the Lord heard them, and He delivered them from all their trials.

Stichon: Many are the trials of the just, but out of them all, the Lord will save them.

#### The Holy Gospel: Mt 10:32-38 & 19:27-30-

THE HOLY GOSPEL ACCORDING TO ST. MATTHEW THE EVANGELIST

The Lord said to His disciples, "Everyone who acknowledges Me before men, I also will acknowledge before My Father in heaven. But whoever disowns Me before men, I in turn will disown before My Father in heaven. Anyone who loves father or mother more than Me is not worthy of Me; and anyone who loves son or daughter more than Me is not worthy of Me; and anyone does not take up his cross and follow Me is not worthy of Me." Then Peter addressed him saying, "Behold, we have left all and followed You; what then shall we have?" And Jesus said to them, "Amen I say to you that you who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, shall also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall possess life everlasting. But many who are first now will be last, and many who are last now will be first."

#### قنداق الختام- لتقدمة عيد الجسد باللحن الثاني

لنهيه اليوم القلوب، يا مؤمنين، كانية نقية، لنقبل بضمير نقي وليمة الرب. مقدمين تسبيحاً لتقدمة العيد.

#### مقدمة الرسالة

عجيب الله في قديسيه، إله إسرائيل—في المجامع باركو الله الرب من يباب إسرائيل

#### الرسالة (عبرانيين 11 : 33 الى 12 2 آ)

يا إخوة، إن القديسين جميعاً بالإيمان قد قهروا الممالك وعملوا البر، ونالوا الموعد وسدوا أفواه الأسود، وأطفأوا قوة النار، ونجوا من حد السيف، وتقفوا من ضعف، وصاروا أشداء في القتال وكسروا معسكرات الأجانب. واسترجعت نساء أمواتهن بالقيامة. وآخرون قد عذبوا بتوتير الأعضاء والضرب، ولم يقبلوا النجاة ليحصلوا على قيامة أفضل. وآخرون قد ذاقوا الهزة والسيب والفؤيد أيضاً والسجن. رجموا، نثروا، أمثحوا، ماتوا بحد السيف، ساءوا في جلود الغنم والمغز، معوزين، مضايقين، مجهودين. ولم يكن العالم مستحقاً لهم، تائهين في البراري والجبال والمغاور وكهوف الأرض. فهؤلاء كلهم المشهود لهم بالإيمان لم ينالوا الموعد، لأن الله قد سبق فتنظر لنا شيئاً أفضل، لكي لا يكملوا بمعزل عنا. فذلك نحن أيضاً إذ نحيد بنا مثل هذا السحاب من الشهود، فلنلق عنا كل ثقل والخطيئة المحيطة بنا بسهولة، ولنسج بصبر في الميدان الموضوع أمامنا، جاعلين نظرننا إلى يسوع مبدئي الإيمان ومكملته

هللوا

الصدّيقون صرخوا والرب استمع لهم، ومن جميع مضايقيهم نجّاهم—كثيرة مضايقي الصديقين، ومن جميعها يتّجهم الرب.

#### الانجيل (متى 10 : 32 – 38 و 19 : 27-30)

قال الرب لتلاميذه: كل من يعترف بي قدام الناس، اعترف أنا أيضاً به قدام أبي الذي في السماوات. ومن ينكرني قدام الناس، أنكره أنا أيضاً قدام أبي الذي في السماوات. لا تظنّوا أنني جئت لألقي على الأرض سلاماً. لم آت لألقي سلاماً بل سيفاً. لقد جئت لأفترق الإنسان عن أبيه، والأبنة عن أمها، والكثرة عن حمايتها. وأعداء الإنسان أهل بيته. من أحبّ أباً أو أمّاً أكثر منّي فلا يستحقني، ومن أحبّ ابناً أو بنتاً أكثر منّي فلا يستحقني. ومن لا يأخذ صليبه ويتبعني فلا يستحقني. فأجاب بطرس وقال له: ها نحن قد تركنا كل شيء وتبعناك، فما عسى إذا يكون لنا؟ فقال له يسوع: الحق أقول لكم، أنتم الذين تبغثوني في عهد التجديد، متى جلس ابن الإنسان على عرش مجده، تجلسون. أنتم أيضاً على اثني عشر عرشاً، وتدينون أسباط إسرائيل الأثني عشر. وكل من ترك بيوته، أو إخوة، أو أخوات، أو أباً، أو أمّاً، أو امرأة، أو بنين، أو حقولاً من أجل اسمي، يأخذ منه ضعف، ويرث الحياة الأبدية. وكثيرون أولون يكونون آخرين، وآخرين يكونون أولين.







## 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, SATURDAY, JUNE 11, AND SUNDAY, JUNE 12, 2022: THE FIRST SUNDAY AFTER PENTECOST. THE SUNDAY OF ALL SAINTS.**

### 5:00 p.m. DIVINE LITURGY:

- + **DR. BISWA PAUL (Memorial)** by his wife Anajali, son Shuva & Family.
- + **LINDA KOUSSA (19<sup>th</sup> Anniv.)** by her husband John & Children.
- + **WALTER R. MOON** by Anthony & Jayne Mardo.
- + **CAROL TURCHETTA** by Pamela Desmarais.
- + **MARGARET SABBAGH** by Michael & Barbara O'Rourke.
- + **WILLIAM T. ASERMELY** by Dr. & Mrs. Joseph Gaglione & Family (SC).
- + **STEVEN KANAKRY** by Deacon Gilbert & Mimi Altongy.
- + **CATHERINE KANDO** by Ken & Ann Sabbagh.

### 10:00 a.m. DIVINE LITURGY:

- + **MICHAEL GEORGE BOUDJOUK (NJ)** by Jeffrey & Jessica Boudjouk & Family.
- + **GEORGETTE S. SAGGAL** by Bassil & Samia Youakim.
- + **MRS. PATRICIA MC DONALD** by Mrs. Laila Raheb.
- + **JULIA, FRED, & ELIAS J. KISHFY** by M/M Norman E. Kishfy.
- + **YVONNE HAGGAR COLABELLA** by Tom & Sara Soucar.





**SACRIFICIAL GIVING: June 6, 2022:** Budgets: \$3,326.00: Envelopes: \$3,241.00; Loose: \$85.00; Candles: \$74.00; Stipends: \$75.00: Building Fund: \$55.00.

**SCHEDULE CHANGE:** We would like to remind you that our Summer Liturgy Schedule was effective the weekend of Saturday, June 4, and Sunday, June 5.: There will be one Saturday evening Liturgy at 5:00 p.m. and only one Sunday morning Liturgy at 10:00 a.m. Please pass on this notice to all family members, relatives, and friends who regularly attend services at St. Basil's.

**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](mailto: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.

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

Thus far, all Liturgy Offerings received from Funerals, which exceeded more than one year or even more, have had the maximum and minimum celebrations. Surplus ones have been deposited in the Building Fund, and placed on the altar and remembered collectively, similar 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 canonical guidelines and restrictions.

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**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.**

**2022 ECCLESIASTICAL CALENDARS** are available – free for the taking – at the entrance of the Church. By following the liturgical cycle of the church year and remembering the Saints each day, is an excellent way to attach yourself more closely to the worshipping community, that is the church.

**OUT OF RESPECT FOR THE HOUSE OF GOD,** please remember to remove any chewing gum before entering the church building. Also, please place your pagers and cell phones on silent.

**A VOCATION VIEW:** This Sunday shows the fruit of the outpouring of the Spirit upon us at Pentecost, the Saints. The Holy Spirit makes us holy. We become part of one another's salvation. We serve Christ in one another as members of the One Body, the Church. We become the Body of Christ present and acting in the world. We each have a ministry, a necessary ministry. Christ is calling many to the priesthood, diaconate, & religious life, a "ministry" to the "ministers". Pray that there may be a generous and dedicated response to this call.

**REFLECTION:** Power flows when Christians meet & let the risen Jesus rattle around in our midst.

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.





# اذ كنتم في المسيح فانتم معنيون لتكونوا قديسين ،شركاء مع الله.



على مر القرون التي مرت منذ زمن المسيح ، هناك عدد لا يحصى من المسيحيين الذين تم تقديسهم من خلال نضالهم الروحي. ونحن كمؤمنين الكنيسة نعلم الكثير من القديسين ، ولكن هناك ايضا الكثير الذين لم تكشفهم نعمة الله لنا. ولهذا كرست كنيستنا المقدسة هذا الأحد لجميع قديسيها الذين عاشوا الحياة المقدسة وحصلوا على الأكليل السماوي.

في كثير من الأحيان ننغمس في الحياة اليومية وننسى مصيرنا الحقيقي كبشر. الغرض من حياتنا ، والغرض الذي خلقنا من أجله ، هو أن نكون قريبين من الله. لذلك نحن مدعوون لأن نكون قديسين. يخبرنا الكتاب المقدس أيضاً، "لأنه مكتوب كونوا قديسين لأنني أنا قدوس" (1 بطرس 1: 16). وعلينا واجبات وجهاد روحي مدعوون لاكتسابه من خلال مسيرة حياتنا مع المسيح. فالقداسة إذن هي شيء نحن مدعوون لاكتسابه لأنه أمر الله. لا يمكننا أن نقول أنه من غير الممكن أن نصبح قديسين إذا كان لدينا الكثير من الأمثلة من أناس مثلنا الذين ادعوا أنهم قديسين.

تقدم لنا الكنيسة المقدسة كل الطرق التي تقود إلى القداسة. إن أسرار الكنيسة هي وسيلة تقديس كل مسيحي يتبع أوامر الرب. في كل مرة نذهب ونحضر القداس الإلهي، نذكرنا بهدفنا المقدس. وخاصة في نهاية خدمة القداس الإلهي. عندما يرفع الكاهن الهدايا المقدسة، وبالذات عندما يقول الكاهن القدسات للقديسين. حيث بعدها يتم تقديم جسد ودم ربنا يسوع المسيح إلى مؤمني الكنيسة، وهم من أبناء جبلتنا الذين يجاهدون ويؤمنون بنفس المعتقد المعطى لنا من كنيستنا المقدسة.

وفي المقطع الإنجيلي المخصص لهذا الأحد من متى البشير نسمع الآية التي تقول: "يا سيّد ها قد تركنا كلّ شيء وتبعناك".

لا توجد عبارة أكثر لياقة وجمالاً من هذه العبارة، والتي يمكن لنا أن نقدّمها مقابل نزول الروح القدس إلينا الأحد الماضي في العنصرة المقدسة. وها نحن اليوم كما ذكرت في بداية مقالتي والتي تتكلم عن قديسي الكنيسة الذين بذلوا أنفسهم وجاهدوا الجهاد الحسن من أجل الكنيسة المقدسة نعمل تذكراً لجميع القديسين. إن هذه السحابة من القديسين تبرهن على أنّ العنصرة حدث مستمر في التاريخ، وأن الروح القدس فاعلٌ أبداً وهذه الثمار أفضل برهان: هذه إرادة الله: أن نكون قديسين كما أنّ أبانا السماوي قدوس. إرادة الله هي أن ندخل في شركة قداسه في البدء كان الكلمة (المسيح)، والكلمة الأقنوم الثاني كان عند الله أي مع الله، في حركة اتصالٍ وحبٍ دائم. كان الكلمة يتّجه نحو الله. وهذه الكلمة صار جسداً وأراد يسوع أن يجعل الناس يتّجهون بدورهم نحو الله، وبكلمة أخرى أرادهم أن يشاركوه المجد الذي كان له عند أبيه. لقد جاء يسوع ليحقق إرادة الأب وليشركنا نحن البشر في حياة الثالوث الأقدس، أي لننّجّه بحبنا وحرّكتنا نحو الأب. وبعد الصعود أرسل لنا المسيح الروح القدس ليرشدنا إلى كامل الحقيقة، والحقيقة هي المسيح، والمسيح يتّجه بنا نحو الأب. لقد نزل الروح القدس يوم العنصرة ليتابع ما بدأه يسوع، أي ليصرخ "فينا بأناتٍ لا توصف: أباً أيها الأب".

من هو القديس إذن؟ إنه من يصرخ كالعروس مع الروح إلى المسيح: "تعال". نعم، أنت دَعَوْتَنَا ونحن تبعناك، بحسب تعبير الكلمات الأخيرة من سفر الرؤيا. القديس هو من يحرك قوّة حبه باتجاه الله. والروح هو الذي يدفعنا ويقودنا إلى ذلك. إنّ نزول الروح القدس يتطلب منا موقفاً حياً يُعبّر عنه بأجمل كلمة: "ها قد تركنا كلّ شيء وتبعناك".

واليوم في هذا التذكّار المقدّس يجدر بنا التأمل في عدّة أسئلة تدور في خلدنا وتساعدنا على فهم "شركة جميع القديسين" لننتمي إليها:

1. من هو القديس؟ لا شك أنّه بالطبيعة ما هو إلا مجرد بشر. لا يختلف بذلك عن أيّ إنسان آخر شريّر. ما يختلف في القديس ليس طبيعته ولكن طبعه، ليس خلقه ولكن خلقه، ليس معيشتة بل حياته، إنه إنسانٌ يحيا حياة الله في جسده البشري. القديس هو من يحيا بالروح القدس الذي يحركه ويقوّيه ويقوده إلى الحقّ، "قالباً بالإيمان بحيا"، وهذا يُدرّك ليس بشكل أوثوماتيكي، ولا بمجرد خيار نظري، بل بجهاد ومحاولة لا تنقطع. إنّ تكوين القديس من طين، أي إعادة تكوين الجبلة البشرية التي هي مجرد اللحم والدم إلى خليفة ملائكة، يحتاج لمسيرة طويلة ويتطلّب جهداً ليس بقليل. لذلك إنّ تنشئة الكائن البشري إلى قديس تحتاج إلى معرفة روحية عميقة نسّمّيها "الإيمان"، وإلى محاولة لا تهدأ نسّمّيها "الجهاد" الروحي. هذا هو القديس، من يتمسك بالإيمان ويعمل حسبه دون ملل.

2. ما هي أشكال حياة القداسة؟ إنّها طرق عديدة ولا تحصى. ولكن التقليد الكنسيّ صنّفها في مراتب. فالمثال البشري الأعلى والأول للقديسين هو "العذراء مريم"، يليها شخصيات أولها يوحنا المعمدان، ثم تتوالى مراتب كالرسل والأنبياء والمعلّمين، وبعدهم رؤساء الكهنة، وبعدهم الشهداء ثم الأبرار والمعترفين. هؤلاء كلّهم عاشوا حياة الله في ظروفهم وطبيعتهم وأعمالهم وبلادهم وثقافتهم وخدماتهم وأعمالهم المختلفة. القداسة غاية ممكنة للمرأة كما للرجل، للعبد كما للحرّ، للإنثى كما لآخرى، في وسط العالم وخارجة، في شهادة دم وفي شهادة الضمير، وكما بلّخصها بولس الرسول "إننا نأتم من أجلك اليوم كلّ". هذه هي حركة ومسيرة القداسة، فهي في ظروف اضطهاد تنتهي بسكب دم، وفي زمن السلام تنتهي بحيات البرّ، وفي الخدمة الرسوليّة تنتهي برؤساء كهنة ومعلّمين وخدام رسل ومبشرين ورجال فكر... الدعوة للقداسة ليست حصراً على فئة أو طريقة حياة محدّدة بين الناس. "كونوا قديسين كما أنّ أباكم السماوي قدوس" (كاملين)، إنّها دعوة لا تستثني أحداً، إنّها غاية الحياة البشريّة لكل إنسان ولكل طرق الحياة.

3. كيف نُكرم القديسين؟ لا شك أنّنا نكرم من نحب "ونضع السراج عالياً ليضيء لجميع من في البيت". لهذا ترانا نرسم أيقونات للقديسين ونزيّن بها كنائسنا ومنازلنا، ونحيي تذكاراتهم بالصلوات والطقوس... ونبنى الكنائس والأديار على أسمائهم، ونسمّي بأسمائهم، ونطلب شفاعتهم ونُكَلّ عليهم... وبكلمة مختصرة نشاركهم حياتنا وهمونا وحاجتنا.

القديسون هم الصفحات الشريفة من التاريخ البشري، إنّهم التاريخ المقدّس عبر تاريخ بشري طويل، لأنهم ثمر الروح القدس في التاريخ، إنّهم "قطاف الزمان" ومحصلته. القديسون هم، بحسب الطقوس الكنسيّة لخدمة هذا الأحد، بواكير الخليقة، إنّهم أولاد قران الروح بالعالم في العرس الإلهي الروحي (القداد). القديسون هم زينة الكنيسة ووجهها إلى الله وإلى العالم، غايهم يقدّها هوّيّتها وجودهم يعطيها شخصيتها الإلهية في وسط العالم. القداسة هي أكثر بكثير من بعض الكمالات الأخلاقية وهي أكثر من تصرفات كفضائل نسّمّيها مسيحيّة. هذه الأخيرة نتاج لقلبٍ يحبّ كثيراً وصار المسيح بالنسبة له الحبّ كلّ. هذه المحبة لا تتطلب هجراناً أو تنكراً لأي محبوب آخر. لذلك قال يسوع : "من أحبّ... أكثر مني فهو لا يستحقني".

يقول القديس يوحنا الذهبيّ الفمّ: "إكرام القديس هو الاقتداء بالقديس". إذن، لا نشارك القديس همونا وحسب، بل نشاركه قداسه، ونشهد معه ونحيا مثله. فإكرام القديسين هو قبول دعوة من دعاهم ودعانا، فندخل في "شركة القديسين". الخطيئة وحدها تخرجنا من "شركة القديسين". حياة القداسة نقدر أن نعيشها نحن ايضا في أعمالنا وخدماتنا لكن بشرطين، اللذين يذكرهما الرسول بولس في رسالة اليوم: أولاً أن نلق عنا الخطيئة وثانياً أن نتسابق مع القديسين بالصبر والجهاد الذي أمامنا، "مقتدين مثلهم وناظرين، إلى رئيس الإيمان ومكملّه يسوع"، آمين.

# GLORIFIED IN HIS SAINTS



On the first Sunday after Pentecost, we celebrate the memory of all Saints.

chastity of the spirit and body, selfless labour for God and neighbours.

Who were the Saints? – They were true Christians.

Jesus Christ was incarnate and the Holy Spirit descended, so as to renew human nature, so as to make men angel-like due to their spiritual perfection. The Saints proved that this Divine Plan was not in vain.

The Saints are witnesses before the world of the spiritual heights, to which man can be raised through faith in Christ and life in the Church. The Saints proved that life in the Church indeed leads to salvation, to holiness, to God.

This is not a coincidence that the Sunday of All Saints follows Pentecost, the descent of the Holy Spirit. The Holy Spirit is symbolised by water in the Scripture; while earth symbolises the human nature, made of earth. The Holy Spirit as heavenly rain poured on earth, and it produced its first fruits – the Saints. In the Kontakion of the feast, we sing “The universe offers Thee the God-bearing Martyrs as the firstfruits of creation, O Lord, and Creator”. The saints were men similar to us; like all of us they experienced interior struggle of flesh and spirit, they went through temptations and even falls. They always acknowledged that they reached their spiritual heights not through their own effort but by God’s grace.

The Saints expose our laziness because we have received the same grace of the Holy Spirit as they, but because of our slothfulness it remains idle in us.

The Saints received from God many talents of Grace and multiplied it manyfold. As for us, we dug our only talent into the earth, i.e. concentrated all our attention and energy on earthly activities, which will not follow us to the future life. What do people strive for: wealth, success, wellbeing – all these have importance only in this life. And what matters in the future life is different: enduring of afflictions, bearing one’s cross, humility,

Not all can be such spiritual giants as the Saints, but all are called to follow them on the way of Christian life, which leads to holiness.

Christianity is not a theory or philosophy, but the new life in Christ. That’s why it is vital that there might be a living example of this new life. When the Apostles preached the Good Tidings, they didn’t teach only with their words but offered themselves as a living example. *“Be imitators of me, as I am of Christ”* (1 Cor. 11) – St Paul writes to Corinthians.

St Seraphim of Sarov said to one of his disciples: “Acquire the spirit of peace and thousands will be saved around you”.

Holiness has never ceased on earth even till recent times. But are there saints in our time? – God knows this. In any case, the light of holiness in the world has greatly diminished and the spiritual darkness increased, which is one of the signs of the last times.

In the epistle which was read today St Paul exhorts us:

*“Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and sin... and let us run with endurance the race that is set before us, looking to the Author and Finisher of our faith, Jesus.”* (Hebr. 12)

Dear Believers! The main thing in the life of the saints is the great love they had for their neighbor. If we love our neighbor who is so close to us, then we can say with confidence that we love God who is in heaven. No one has ever seen God, but “if we love one another, God abides in us, and his love is perfected in us” (1 John 4:12). Today’s celebration reminds us of our vocation to holiness. So let the example of Christ and all the saints inspire us to a life full of love for God and our neighbors.



# Following Jesus Kids bulletin



Even though we celebrate All Saints' Day one day a year, we can learn about saints and try to be more like them every day! We can also pray and ask the saints in Heaven to pray for us. We should work hard and be holy so that we can be saints one day too!

# Know your Faith

## Who are the Melkites

The Melkites, or Byzantine rite Catholics of Middle Eastern origin, are the descendants of the early Christians of Antioch (Syria). Christianity was established in this area of the Middle East by St. Peter before he traveled on to the imperial city of Rome. In the 5th century, there arose some teachers who said that Christ was not truly God and truly man as well. They would not accept the teaching of the Catholic Church as defined by the Council of Chalcedon (451 A.D.) Those in the Middle East who did accept the decision of Chalcedon followed the lead of the Byzantine emperor and were dubbed Melkites or King's Men from the Aramaic word "melek" meaning King.

SO MELKITES ARE THE PRESENT DAY CATHOLICS WHO FOLLOW THE BYZANTINE WORSHIP, THEOLOGY, AND SPIRITUALITY WHOSE TRADITION IS IN THE MIDDLE EAST. THE MELKITES ARE NOT MEMBERS OF THE ORTHODOX CHURCH.

Antioch was one of the first cities to become a center of the Christian faith. It was in Antioch that St. Paul started his first apostolic journey, and before Peter was in Rome, he was the head of the Church of Antioch.. One of the most important Antiocheans of the earlier church was St. John Chrysostom

In 325 A.D. at the Council of Nicaea the patriarchates of Alexandria and Antioch were established. Like the patriarchate of Jerusalem (Council of Chalcedon 451 A.D.) Antioch was both a territorial and juridical entity. The government of the church was held by the Sees of Rome, Alexandria, Antioch, and Jerusalem. The bishops of these sees were given the title of Patriarch. After the capitol of the Roman empire was moved to Constantinople, that city was also elevated to a Patriarchal see (381 A.D.) and given the ranking of "second only to the See of Peter" (Rome).

With the seventh century onslaught of the Islamic conquest of the Middle East, the Melkites found themselves under non-Christian domination. During most of this first Islamic period the Melkites were well treated as a "protected people, but they were frequently denied all civic and social responsibilities. When the Byzantine Empire re-conquered the Middle East, the fashions of Constantinople were incorporated into the liturgical life of the Melkite Church. Between 960 and 1085 A.D. much of the imperial style of Constantinople became a part



of the Melkite ritual. Despite the now close ties to Constantinople, the Melkite peoples never broke off relations with Rome and with the Pope.

The great strain between the Melkite Church and Rome happened because of the Crusader. When the Western Catholics came into the Holy Land they did not recognize the legitimacy of the Eastern methods of worship. In the worst cases marauding Crusaders ransacked orthodox churches, and at best cases they simply installed Latin patriarchs and bishops usurping the local control of the church. By the end of the Crusades there was an estrangement between the churches, but the Melkites never actually broke off relations with Rome.

The reign of the Mamelukes from 1250 to 1516 put an end to the Western occupation of the Middle East but it also brought harsh reprisals on the Christians of Antioch. Sustained destruction of religious sites, persecutions of clergy, and massacres of faithful led to a depopulation of entire Christian communities. For at least two centuries after the Ottoman conquest in 1516, the persecutions continued unabated. The Turkish sultan wanted his capital, Constantinople, to be the religious capital of the East, so he gave the Ecumenical Patriarch complete authority over all the Melkite hierarchy. Although the Antiochean church was under the direct control of the Orthodox Church, the Melkites managed to maintain some links to Rome. Because the Melkite patriarchs were chosen from the local clergy, the church remained in union with Rome while under the direction of Constantinople. Some of the Melkite hierarchs were more dis-

posed to Constantinople, while others favored the authority of Rome - but as "the church in the middle," the Melkites retained their allegiance to the Holy See.

In the 1600's western missionaries to the Middle East found fertile ground among the Melkites who were eager to obtain an educated clergy. Soon the Jesuits, Cappuchins, Carmelites, and Franciscans were educating and preaching the Word to a Melkite faithful starved for religious resources. . In 1709 Patriarch Cyril V formally recognized the authority of the Pope of Rome as the head of the Church. Some of the Antiochean faithful looked to the West for salvation of their church, while others only saw the missionaries as outsiders who did not understand their eastern customs, ancestral laws, and had not gone through the centuries of deprivations. As a result in 1724 the church split in two. One faction under the influence of Constantinople became known as the Antiochean Orthodox, while the other group, loyal to Rome, became known as the Melkite Catholics.

Melkites serve as a witness to the Roman Catholic Church. We have, for centuries, maintained such practices as a married clergy, the election of bishops by the Church as a whole, collegial government and so forth. Many of these features are unknown to Roman Catholics and many Catholics feel that our practices may be more suited to today's world than their Roman counterpoint. Our presence is a witness to the universality of the Catholic Church.

Melkites also serve as a witness to the Eastern Orthodox Churches. To the extent that we are true to ourselves, we exist as a living example that one can be true to a different heritage and yet be truly Catholic, i.e. in communion with Rome. Thus we exist as an example, for good or bad, of what other Churches can expect if and when they too achieve a union with the Church of Rome.

Melkites also provide a different option for people searching for Christ. Any church exists to bring its people to Christ. There are many for whom the 'style of Christian living' practiced in our Church is more compatible than contemporary Western forms. For these people the Melkite Church can serve a very important function; it can be their way to God.

Source : <https://melkite.org/faith/faith-worship/the-melkites>





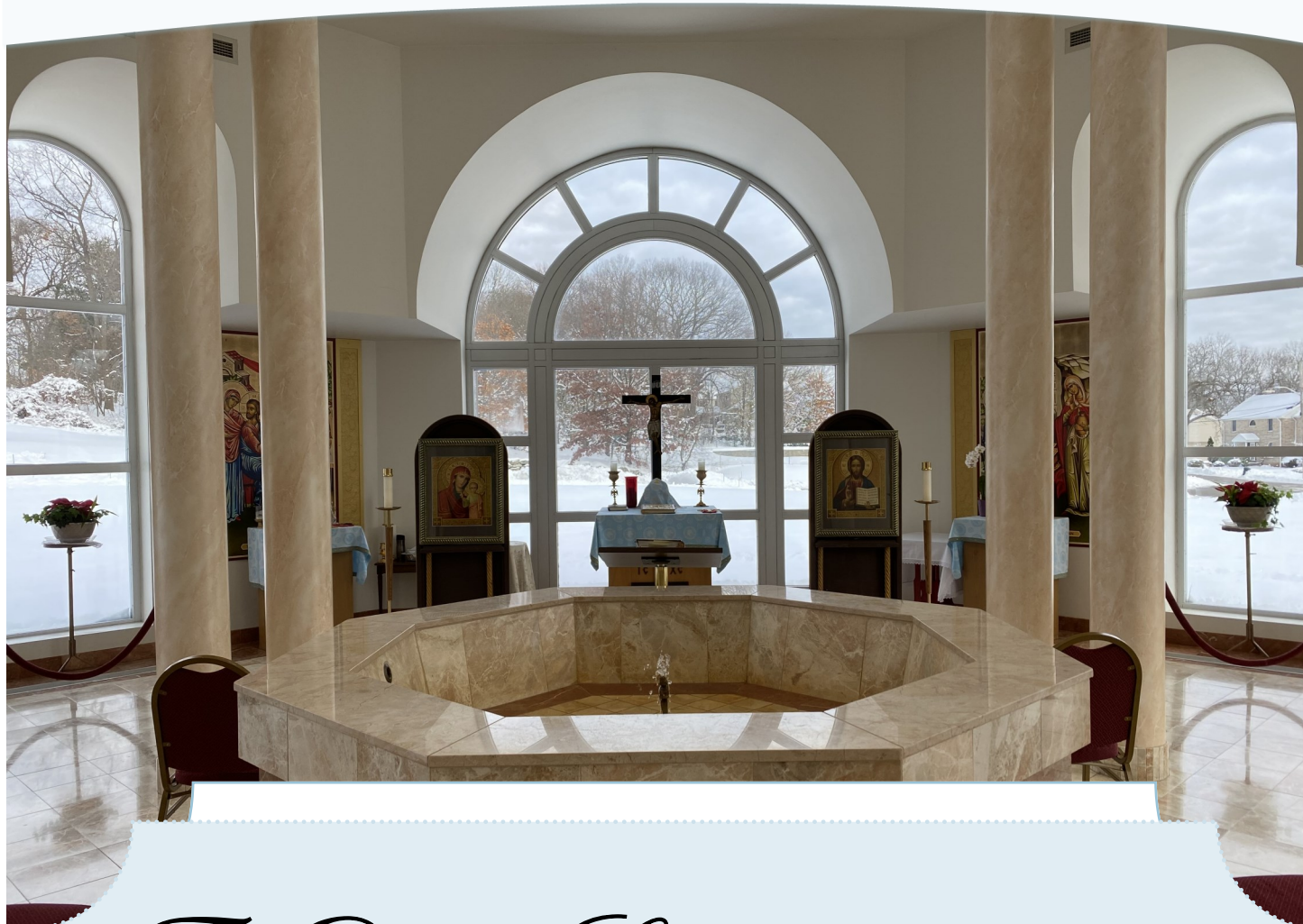
# LITURGICAL CALENDAR



JUNE	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				<b>1</b> St Justin the Philosopher Acts 23:1-11 John 16:15-23	<b>2</b> St Nicephoros the Confessor Acts 25:13-19 John 16:23-33	<b>3</b> Leave-taking of Ascension وَدَاعَ عِيدَ الصُّعُودِ Acts 27:1-44, 28:1 John 17:18-26	<b>4</b> 2 <sup>nd</sup> Saturday of the Dead المَبِيتُ الثَّانِي لِلرَّاقِدِينَ Acts 28:1-31 John 21:14-25
<b>حزيران - يونيو 2022</b>  MAY 2022 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	<b>5</b> Pentecost أحد العنصرة العظيم المقدس Acts 2:1-11 John 7:37-52; 8:12	<b>6</b> Monday of the Holy Spirit أثنين العنصرة Ephesians 5:8-19 Matthew 18:10-20	<b>7</b> St Theodotos of Ancyra Romans 1:1-7, 13-17 Matthew 4:25-5:12	<b>8</b> Relics of St Theodore Romans 1:18-27 Matthew 5:20-26	<b>9</b> St Cyril of Alexandria Romans 1:28-2:10 Matthew 5:27-32	<b>10</b> Sts Alexander and Antonina Romans 2:14-28 Matthew 5:33-41	<b>11</b> Leave-taking of Pentecost وَدَاعَ العنصرة Romans 1:7-12 Matthew 5:42-48
<b>JULY 2022</b> 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	<b>12</b> All Saints Sunday أحد جميع القديسين Hebrews 11:33-12:1 Matthew 10:32, 33, 37, 38; 19:27-30	<b>13</b> Queen's Birthday St Aquilina Romans 2:28-3:18 Matthew 6:31-34; 7:9-11	<b>14</b> Holy Prophet Elisha Romans 4:4-12 Matthew 7:15-21	<b>15</b> Holy Prophet Amos Romans 4:13-25 Matthew 7:21-23	<b>16</b> Feast of the Divine Body عيد الجسد الإلهي 1 Corinthians 11:23-32 John 6:48-54	<b>17</b> Beginning of the Apostles Fast بدء قطاعة الرسل Romans 5:17-6:2 Matthew 9:14-17	<b>18</b> St Leontios Romans 3:19-26 Matthew 7:1-8
	<b>19</b> 2 <sup>nd</sup> Sunday after Pentecost الأحد الثاني بعد العنصرة Romans 2:10-16 Matthew 4:18-23	<b>20</b> St Methodios of Patara Romans 7:1-13 Matthew 9:36-10:8	<b>21</b> St Julian of Tarsus Romans 7:14-8:2 Matthew 10:9-15	<b>22</b> St Eusebios of Samosata Romans 8:2-13 Matthew 10:16-22	<b>23</b> Leave-taking of the Feast of the Divine Body وَدَاعَ جِسَدِ الرَّبِّ Romans 8:22-28 Matthew 10:23-31	<b>24</b> Nativity of St John the Forerunner مولد يوحنا المعمدان Romans 13:11-14:4 Luke 1:1-25, 57-68, 76, 80	<b>25</b> St Febronia Romans 3:28-4:3 Matthew 7:24-8:4
	<b>26</b> 3 <sup>rd</sup> Sunday after Pentecost الأحد الثالث بعد العنصرة Romans 5:1-10 Matthew 6:22-33	<b>27</b> St Samson the Hosteller Romans 9:18-33 Matthew 11:2-15	<b>28</b> Relics of Sts Cyrus and John Romans 10:11-11:2 Matthew 11:16-20	<b>29</b> Sts Peter and Paul the Apostles الرسولان بطرس وبولس 2 Corinthians 11:21-12:9 Matthew 16:13-19	<b>30</b> Synaxis of the Apostles محفل مقدس للرسل 1 Corinthians 4:9-16 Matthew 9:36-10:8		



# Weekly Divine Liturgy Schedule



*The Divine Liturgy is celebrated*

At St. Elias Chapel

|(St. Basil the Great Melkite Greek Catholic Church)

**Tuesday to Friday at 9:00 am (Postponed until further notice)**

Weekend Divine Liturgy

**Saturday: 5:00 pm — Sunday: 10:00 am**

The Sacrament of Reconciliation is available  
Tuesday to Friday before or after the Divine Liturgy.



# ANNOUNCEMENTS



*Welcome to*

## **St. Basil The Great Melkite Greek Catholic Church**

**Check our website  
for Church news and updates at**  
[www.stbasilthegreatchurch.com](http://www.stbasilthegreatchurch.com)

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

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

**Contact us for information and ideas**  
[office@stbasilthegreatchurch.com](mailto: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.

# ANNOUNCEMENTS

As of 5/2/2022



## St. Basil the Great Melkite Greek Catholic Church

15 Skyview Drive Lincoln, RI 02865

Sharing our Faith  
SECURING OUR FUTURE



### Campaign Facts:



**Campaign Goal:** \$1,000,000



**Outstanding Goal:** \$406,085



**Contribution Ranges:** \$20 to \$50,100

### Parish Community Facts:



**Total Registered Families:** 415



**Active Families:** 250



**% of Active Families Participation:** 42%

*"It's not about how much we give, but how much love we put into giving"*  
-Mother Teresa

### Current & Future Projects:



**Roof Repair:** Contract Signed - March 2022, estimated cost \$400,000, awaiting start date



**Mold Remediation:** Proposals received, no remediation necessary, estimated cost \$0



**Window Repairs:** Proposals received, estimated cost \$9,000



**HVAC & Boiler Replacement:** Proposals received, estimated cost \$196,000



**Flooring Upgrades:** Acquiring Proposals



**Parking Lot & Walkway Repairs:**  
Proposals received, asphalt estimated cost \$14,000, awaiting walkway quotes



**Interior Repairs:** Partial proposals received, estimated cost \$6,000



**Walk In Cooler & Kitchen Repairs:** Reviewing needs and potential options



**Exterior/Masonry Repairs:**



**Door Upgrades:**

### Important Highlights

- We are extremely grateful to all of those who have contributed and supported this campaign thus far.
- Our first priority of this campaign was the roof-But there are several other projects/repairs being reviewed and considered that are listed above.
- The finance committee has begun strategy planning on maximizing the return of current financial reserves for future projects. God willing, this will prevent the need for another capital campaign and *allow for a more spiritual focus!*
- As reflected above, donations have varied in amounts-We do not expect everyone to support with the same amount-*However, we do pray that everyone will support this important campaign!*
- This is an open and transparent campaign-If you have any questions, suggestion, or concerns Fr. Ephrem or any of the committee members would be more than happy review/discuss during coffee hour or feel free to call them at the numbers listed below.



For more information contact any of the committee members, [click here](#), or scan this code with your Smartphone Camera!

Jeff Boudjouk: 401-441-2737

Ann Sabbagh: 508-243-1190

Kyle Mardo: 401-578-5369



# 52nd National Melkite Convention

Hosted by Eparchy of Newton

# Living Waters



## CHRIST Our Fountain of Life

### PRAY

Divine Services

### LEARN

Spiritual Workshops

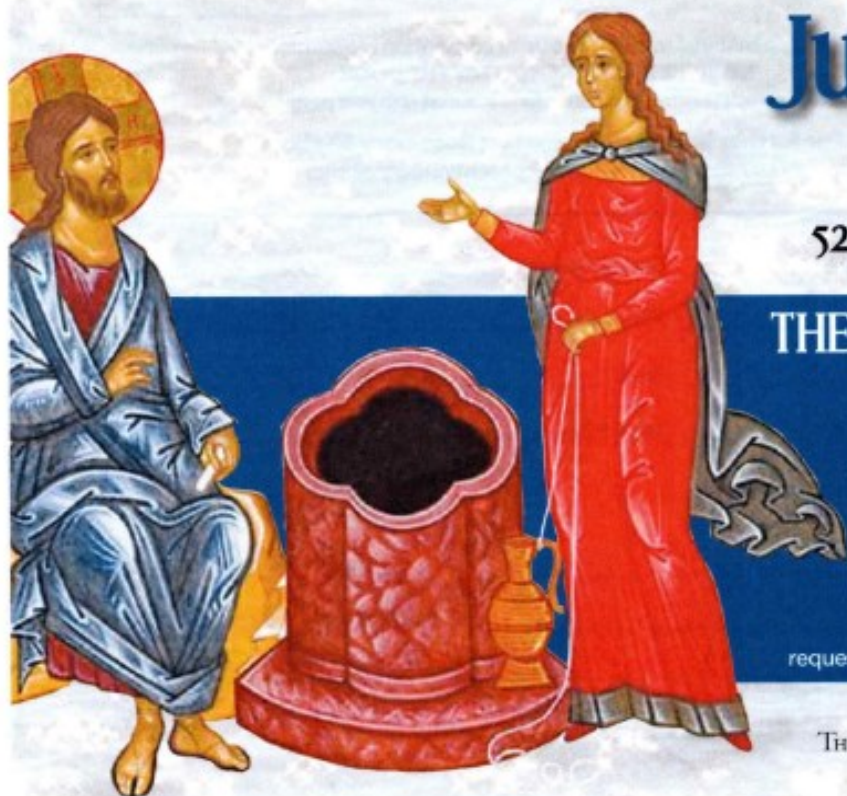
### CELEBRATE

Evening Socials

## July 7-10, 2022

*Palm Springs, California*

[52melkiteconvention@gmail.com](mailto:52melkiteconvention@gmail.com)



### THE WESTIN RANCHO MIRAGE GOLF RESORT AND SPA

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or call **1-877-253-0041**

request the Diocese of Newton Convention special group rate



# 52nd National Melkite Convention

Hosted by Eparchy of Newton

# Living Waters

CHRIST Our Fountain  
of Life



## PACKAGE REGISTRATION FORM

### INDIVIDUAL TICKETS

*if Purchased Separately from Package*

Individual Events	Price per ticket	Quantity	Total Cost
Thursday July 7   BAR-B-Q Buffet	\$60.00		
Friday July 8   Hawaiian Sunset Dinner	\$80.00		
Saturday July 9   Grand Banquet Hafli	\$110.00		
Sunday July 10   Farewell Brunch	\$40.00		

### COMPLETE PACKAGES

*(Thursday, Friday, Saturday Evenings only – Sunday Brunch not included)*

Evening Social Events	Price per package	Quantity	Total Cost
Purchased before 5/31/22	\$225.00		
Purchased after 5/31/22	\$250.00		

Mail Payments and Registration to:

DIOCESE OF NEWTON - CONVENTION

802 Rifle Camp Rd . PO BOX 630

Woodland Park, NJ 07424

Make Checks Payable to:

DIOCESE OF NEWTON - CONVENTION

**Do Not Send Cash**

**GRAND TOTAL**

Registration material to be picked up at convention registration desk

**NO TICKETS WILL BE SOLD AT THE DOOR**

Please complete entire registration form and mail with your payment.

**For further information, contact Rosemary Shabouk**

718.748.1235 or 52melkiteconvention@gmail.com

## REGISTRATION

Name \_\_\_\_\_ Spouse's Name \_\_\_\_\_

Additional Names \_\_\_\_\_ Phone ( \_\_\_\_\_ ) \_\_\_\_\_

Address \_\_\_\_\_ Email \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ Parish/City \_\_\_\_\_

## PAYMENT

☐ Check # \_\_\_\_\_

Amount \_\_\_\_\_

☐ Credit Card

NAME ON CARD \_\_\_\_\_ CARD TYPE \_\_\_\_\_

CREDIT CARD # \_\_\_\_\_ EXP. DATE \_\_\_\_\_ SEC. CODE \_\_\_\_\_

Date Rec'd \_\_\_\_\_ Initials \_\_\_\_\_

SIGNATURE \_\_\_\_\_



# 52nd National Melkite Convention

Hosted by Eparchy of Newton

## Living Waters

### CHRIST Our Fountain of Life



## SOUVENIR BOOK – AD ORDER FORM

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Contributor or Business Name \_\_\_\_\_

Street \_\_\_\_\_ Email \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ Phone ( \_\_\_\_\_ ) \_\_\_\_\_

Contributor Signature \_\_\_\_\_ Cell ( \_\_\_\_\_ ) \_\_\_\_\_

Solicited By \_\_\_\_\_ Date \_\_\_\_\_ Contributor Email \_\_\_\_\_

### PERSONAL & BUSINESS AD PRICES

Please Mark the Desired Category

**DEADLINE: MAY 27, 2022**

#### PREMIUM PAGES

Back Cover Outside	\$5,000	<input type="checkbox"/>
Back Cover Inside	\$2,500	<input type="checkbox"/>
Front Cover Inside	\$2,500	<input type="checkbox"/>
Full Page Gold	\$1,000	<input type="checkbox"/>
Full Page Silver	\$ 750	<input type="checkbox"/>

#### STANDARD B/W PAGES

Full Page	\$ 500	<input type="checkbox"/>
Half Page	\$ 300	<input type="checkbox"/>
Quarter Page	\$ 150	<input type="checkbox"/>
Business Card	\$ 100	<input type="checkbox"/>

Photos for full pages only

Total: \_\_\_\_\_

### AD DIMENSIONS:

Full Page: 8.5"w x 11"h

½ Page: 4.25"w x 5.5"h

¼ Page: 2.125"w x 2.75"h

⅛ Page: Business Card

☐ Text Received

☐ Art/Graphics Received

☐ Photos Received

# of Photos \_\_\_\_\_

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### PAYMENT METHOD:

☐ Check # \_\_\_\_\_ Amount \_\_\_\_\_

☐ Credit Card

NAME ON CARD \_\_\_\_\_

CREDIT CARD # \_\_\_\_\_

CARD TYPE \_\_\_\_\_ EXP. DATE \_\_\_\_\_ SEC. CODE \_\_\_\_\_

SIGNATURE \_\_\_\_\_

DATE RECEIVED \_\_\_\_/\_\_\_\_/\_\_\_\_ INITIAL \_\_\_\_\_

### Additional info/Artwork:

Doreen Pierson | 973.800.2643

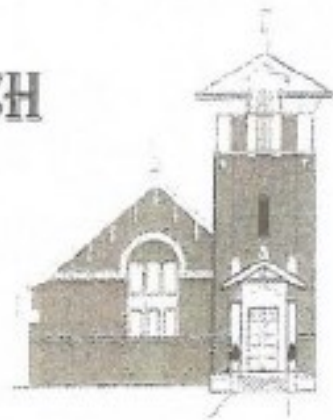
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5/3/2022

Hello Everyone,

Christopher and Deborah Thomas, along with our Finance Committee and Parish Council, want to take this opportunity to extend a warm invitation to you, your family, and friends to join us here at St. George Maronite Catholic Church during the weekend of July 9<sup>th</sup> and 10<sup>th</sup>, 2022 for two great events celebrating in one glorious affair!

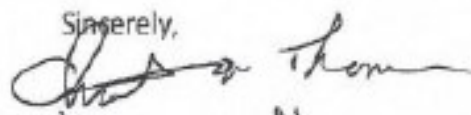
On July 9<sup>th</sup> and 10<sup>th</sup>, Our Bishop, His Excellency Gregory J. Mansour will be visiting our Parish. At this same event, we will be celebrating Fr. Tony Saab's 25 years Ordination to the Priesthood. The festivities will begin with a concelebrated Liturgy honoring the bishop's visit and Fr. Saab's Ordination on Saturday, July 9<sup>th</sup> at 4:00pm in our Church.

Following Mass, a dinner will be held at St. Basil the Great Church and Cultural Center, 15 Skyview Drive, Lincoln, RI. Cocktail hour will be held from 6:00 to 7:00pm and followed by a delicious Arabic dinner catered by Opa Restaurant. Dinner tickets will go on sale in a few weeks: Adults \$60.00, Children \$30.00. Seating will be limited to 300-person capacity, so tickets must be purchased in advance of this event. The **deadline** for purchasing these tickets is June 26, 2022.

We request jackets be worn and proper attire observed by all those attending the formal dinner. Also, A special Coffee Hour will be held on Sunday, July 10<sup>th</sup> after the 10:30am Liturgy in our Church Hall.

We are privileged to host these events to highlight our love and respect for our Church and our commitment to our Parish Community. Please honor us with your presence and extend a sincere and heartfelt welcome to His Excellency, Bishop Gregory J. Mansour and to congratulate Fr. Tony Saab for his 25 years of dedication to the priesthood.

Sincerely,

  
Deborah Thomas  
Christopher and Deborah Thomas  
General Chairs





# Eid El Saydeh Summer Festival

At St. Basil the Great Melkite Greek Catholic Church, RI

15 Skyview Dr / Lincoln, RI 02865 / 401.722.1345

**Saturday, August 13th, 4:00 pm to 11:00 pm**

**Sunday, August 14th from noon to 8:00 pm**

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Saturday & Sunday



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*Every measure will continue to be taken to keep everyone safe from the virus  
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