



August 8th, 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

Saturday at 4:00 PM

Sunday at 11:00 AM

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

Holy Mysteries

Reconciliation

Saturday 2:30 – 3:30 PM

Sunday 9:30-10:30 AM

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



11th Sunday After Pentecost – الأحد الحادي عشر بعد العنصرة The Unforgiving Servant مثل العبد الذي لم يرحم

Troparion of the Resurrection, Tone 2

When you descended to death, O Immortal Life, You destroyed Hades by the splendor of your Divinity, and when you raised the dead from under the ground, all the Powers of heaven cried out: O Christ our God, the giver of life, glory to you.

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.

Kondakion of the Transfiguration, 7th tone

O Christ God, you were transfigured on the Mountain, and your disciples saw as much of your glory as they could hold, so that seeing You crucified they would know You had willed to suffer your passion and would proclaim to the world that You as verily the Reflection of the Father.

Kondakion:

O never failing Protectress of Christians and their ever present intercessor before the Creator, despise not the petitions of us sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Mother of God, to intercede for us, for you have always protected those who honor you.

طروبارية القيامة باللحن الثاني

لما نزلت الى الموت، أيها الحياة الخالدة، أمت الجحيم بسنى لاهوتك. ولما أقمت الاموات من تحت الثرى، صرخت جميع قوات السماويين: أيها المسيح ألهنا، يا مُعطي الحياة، المجد لك.

طروبارية القديس باسيليوس

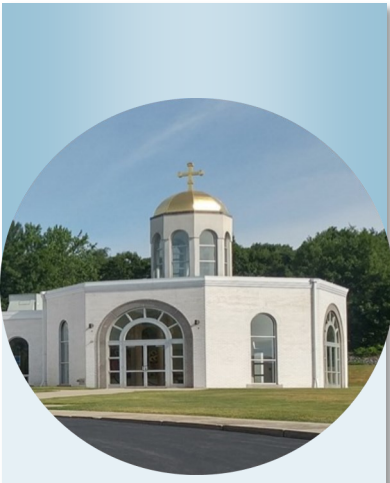
لقد ذاعَ منطقتك في كل الأرض. فانها قد قبِلت كلامك، الذي به بينت العقائد بياناً إلهياً، وأوضحت طبيعة الكائنات، ونظمت أخلاق البشر. فيا أيها الآب البار ذو الكهنوت الملوكي، إبتهل إلى المسيح الإله في خلاص نفوسنا.

قنداق الختام للتجلي اللحن السابع

تجلّيت أيها المسيح الإله على الجبل. وبقدّر ما استطاع تلاميذك شاهدوا مجدك لكي يفهموا، إذا ما رأوك مصلوباً أنك تتألم باختيارك. ويكرزوا للعالم أنك انت حقاً ضياء الأب.

نشيد الختام (القنداق)

يا نصيرة المسيحيين التي لا تُخزي، ووسيطتهم الدائمة لدى الخالق، لا تعرضي عن أصوات الخطاة الطالبين اليك. بل بما انك صالحة، بادري الى معونتنا، نحن الصارخين اليك بأيمان: هلمي الى الشفاعة، وأسري الى الابتهاال، يا والدة الإله المحامية دائماً عن مكرميك.



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>



Epistle: 11th Sunday of Pentecost, 1 Corinthians 9: 2-12

PROKIMENON (Tone 2)

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

Stichon: The Lord has chastised me through his teaching, yet He has not delivered me to death.

READING from the First Epistle of St. Paul to the Corinthians

BRETHREN, you are the seal set upon my apostleship in the Lord. My defense against those who question me is this: Have we not a right to eat and to drink? Have we not a right to take around with us a sister woman, as do the other apostles, and the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have not the right of exemption from manual labor? What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Who tends the flock and does not drink of the flock's milk? Do I speak these things on human authority? Or does not the Law also say these things? For it is written in the Law of Moses. Thou shalt not muzzle the ox that treads out the grain. (Dt.25:4) Is God concerned about the oxen, or does he say this simply for our sakes? These things were written for us. For he who plows should plow in hope, and he who threshes. in the expectation of partaking of the fruit. If we have sown for you spiritual things, is such an affair if we reap from you material things? If others share in this right over you. why should it not rather go to us? Yet, we have not used this right, but we bear all our expenses. lest we be a hindrance to Christ's Good News. ALLELUIA (Tone 2)

The Lord shall hear you on the day of distress: the name of the God of Jacob shall defend you.

Stichon: O Lord, save your people and bless your inheritance.

Gospel Matthew 18:23-35

(Parable of the Unforgiving Servant)

The Lord told this parable: "The kingdom of heaven may be compared to a king who desired to settle accounts with his servants. And when he had begun the settlement, one was brought to him who owed him millions. And as he had no means of paying, his master ordered him to be sold, with his wife and children and all he had, and payment to be made. But the servant fell down and begged him, saying, 'Have patience with me and I will pay you all.' And moved with compassion, the master of that servant released him, and forgave him the debt. But as that servant went out, he met one of his fellow-servants who owed him a small amount, and he laid hold of him and throttled him, saying, 'Pay what you owe.' His fellow-servant therefore fell down and began to entreat him, saying, Have patience with me and I will pay you all.' But he would not; but went away and threw him into prison until he would pay what was due. His fellow-servants therefore, seeing what had happened, were very much saddened, and they went and informed their master of what had taken place. Then his master called him, and said to him, 'Wicked servant, I forgave you all the debt, because you begged me. Should not you also have had pity on your fellow-servant, even as I had pity on you?' And his master, being angry, handed him over to the torturers until he would pay all that was due to him. So also my heavenly Father will do to you, if you do not each forgive your brothers from your hearts."

مقدمة الرسالة

الربُّ قُوَّتِي وتَسْبِيحِي، لقد كان لي خلاصاً
 ادَّبني الربُّ تأديباً، والى الموتِ لم يُسلمني

الرسالة (1 كورنثس 9 : 2-ب)

يا اخوة، ان خاتم رسالتي هو انتم في الرب. واحتجاجي عند الذين يفحصوني هو هذا: أما لنا سلطان ان نأكل ونشرب؟ أما لنا سلطان ان نجول بامرأة اخت، كسائر الرسل واخوة الرب وكيف؟ ام وحدي انا وبرنابا لا سلطان لنا ان لا نشغل؟ من يسعى يوماً الى الحرب والنفقة على نفسه؟ من يغرس كرماً ولا يأكل من ثمره؟ ام من يرى قطيعاً ولا يأكل من لبن القطيع؟ ألعلي اقول هذا بحسب البشرية؟ ام ليس الناموس ايضا يقول هذا؟ فانه قد كُتِبَ في ناموس موسى: لا تكلم الثور في دياره. ألعلي الله تهتله الثيران؟ ام يقول ذلك من اجلنا بلا مراء؟ بل انما كُتِبَ من اجلنا، لانه ينبغي للحارث ان يحرق على الرجاء، وللدائس على أمل ان يكون شريكاً في رجائه. إن كنا نحن قد زرعنا لكم الروحيات، أفليكون عظيماً ان نحصد منكم الجسديات؟ إن كان آخرون يشتركون في السلطان عليكم، أفلسنا نحن أولى؟ لكنا لم نستعمل هذا السلطان، بل نحتمل كل شيء لئلا نعوق بشارة المسيح بشيء.

هلوليا

ليستجب لك الرب في يوم الضيق، ليعضدك اسم اله يعقوب

خلص يارب شعبك وبارك ميراثك.

الأحد الحادي عشر بعد العنصرة

الانجيل متى

قال الرب هذا المثل: يُشَبَّه ملكوت السماوات بانسان مَلِك ارَادَ أَنْ يَحَاسِبَ عِبِيدَه. فَلَمَّا بَدَأَ بِالْحَاسِبَةِ، قَدَّمَ إِلَيْهَ وَاحِدٌ عَلَيْهِ عَشْرَةَ آلَافٍ وَزَنَةَ. واذ لم يكن له ما يُؤْفَى، أَمَرَ سَيِّدُهُ ان يُبَاعَ هو وامْرَأَتُهُ وبنوه وكل ما له ويُؤْفَى عنه. فخرَّ ذلك العبد وسجد له قائلاً: يا سيد، تمهل علي فأوفيك كل ما لك. فتحنَّ سيد ذلك العبد وأطلقه وترك له الدين. وبعد أن خرج ذلك العبد، وجد واحداً من رفاقائه العبيد له عليه مئة دينار، فأمسكه وأخذ يخناقه قائلاً: أوفني ما لي عليك. فخرَّ رفيقه العبد على قدميه، وجعل يتضرع اليه قائلاً: تمهل علي فأوفيك كل ما لك. فلم يرُد، بل مضى وطرحه في السجن حتى يُؤْفَى الدين. فلما رأى رفاقاؤه العبيد ما كان، حزنوا جداً وجاؤوا فأعلموا سيدهم بكل ما جرى. حينئذ دعا سيده وقال له: أيها العبد الشرير، كل ما كان لي عليك قد تركته لك لأنك تضرعت إلي. أفما كان ينبغي أن ترحم أنت ايضاً رفيقك كما رحمك أنا؟ وغضب سيده ودفعه الى الجلاّدين، حتى يُؤْفَى جميع ما له عليه. فهكذا يفعل أبي السماوي بكم، ان لم تتركوا كل واحد منكم لأخيه زلاته من كل قلوبكم.





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, AUGUST 7, AND SUNDAY, AUGUST 8, 2021: ELEVENTH SUNDAY AFTER PENTECOST. THIRD DAY OF CELEBRATION OF THE TRANSFIGURATION

4:00 p.m. DIVINE LITURGY:

- + **ANTONIO (TONY) ALLAM (12th Anniv.)** by his wife Carole Allam & Family.
- + **GENEVIEVE (KOURY) ALLAM (23rd Anniv.)** by the Family.
- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by M/M Zaky Nassaney.
- + **JAMES MARON** by Jayne & Anthony Mardo.
- + **JOSEPH HARRAKA** by M/M Thomas Lee.
- + **ALVERA BANNA** by Fowzi & Carol Assaf & Family.
- + **MARY TAHAN** by Judy & Edward Wilchynski.
- + **ELIAS, MARTHA, MARY (MARDO) & BERNADETTE SALHANY.**
- + **VICTORIA PROCHNIAK** by Gloria Rawan Razook.
- + **YVONNE HAGGAR COLABELLA** by Sandra Longtin & Jessica & Justin.

ALL THE LIVING & DECEASED MEMBERS OF THE ALEPPIAN AID SOCIETY & LADIES' AUXILIARY.

11:00 a.m. DIVINE LITURGY:

- + **MRS. FLAVIE ALONGY RAHEB** (Birthday Remem.) by the Family.
- + **GEORGE LOZE (Valencia, Venezuela)** by Mrs. Nelly Kishfy.
- + **SALIM & ANNIE ABRAHAM & FAMILY** by Ron Abraham (Worcester, MA).
- + **ELIAS J. KISFHY** by Margaret Sabbagh.
- + **JULIA & FRED KISHFY** by M/M Norman E. Kishfy.
- + **GEORGE BOUDJOUK** by George & Jeanne Harraka.
- + **MARIE CLAIRE CHOUHA** by Deacon Gilbert & Mimi Altongy.
- + **GEORGE DECKEY** by Dr. & Mrs. Andre Nasser.
- + **GEORGEANNA DECKEY** by Mrs. George Sanky.
- + **FRANCIS A. SAGGAL** by Jim & Mary Briden.
- + **ALBERT J. KISHFY** by Kawsar Boudjouk.
- + **GEORGETTE A. SAGGAL** by Alexander & Constance Kent.
- + **YUSUF & BLANCHE MUSSALLI** by Dn. Dr. Gilbert & Mimi Altongy.
- + **LOUIS P. KISFHY** by Sharon Kishfy Landy.

ALL THE LIVING & DECEASED MEMBERS OF THE ALEPPIAN AID SOCIETY & LADIES' AUXILIARY.





SACRIFICIAL GIVING: August 1, 2021: Budgets: \$1,650.00: Envelopes: \$1,620.00, Loose: \$30.00; Addit'l Melkite Support: \$30.00; Addit'l Cemetery: \$35.00; Stipends: \$155.00; Building Fund: \$130.00.

GRAPE LEAVES: The Food Fair Committee is appealing to all parishioners and friends to donate sufficient grape leaves to accommodate the needs of this popular cuisine. Anyone willing to donate some leaves can bring them to the church and they will be stored in the freezer. Arrangements will be made by the Committee to freeze them.

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.

FATHER DANIEL NASSANEY UPDATE: THE LORD IS GOOD IN ALL HIS WORKS. PRAISE HIM. Dear Parishioners, Family, and Friends: Thank you for your prayers and love during these past months of cancer treatment. I invite you to join me in praising the Lord. I have received the first MRI and CAT Scan results since the removal of the cancer tumor in my right leg in early April. There is no discernable presence of cancer. Thank you, Lord. I shall continue to have regular exams for the next few years, to check for any recurrence, but as of now all is well. The flesh, that has filled the space of the removed tumor and muscle, is healthy and growing well if slowly. It shall probably be a few months before skin totally covers the wound. All is well. PRAISE HIM ALL YOU ANGELS AND SAINTS. - Fr. Dan.

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.

DORMITION (ASSUMPTION): *Sunday, August 1, 2021*, the Penitential Season begins in preparation for the Feast of the Dormition. We urge all our faithful to join us in preparation and celebration of this Feast by prayer and be observing a self-imposed fast no matter how minimal it may be.

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., everyday 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.

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; and many thanks for your understanding and undivided attention in regard to these guidelines and restrictions.

REFLECTION: *"Hold fast to dreams, For if dreams die, Life is a broken-winged bird, that cannot fly."*
- Langston Hughes.

MEMORIAM: It is with the deepest sadness that we announce to you the passing into eternal life of the servant of God, JAMES MARON, who is the father of Jayne Maron Mardo of our Parish. Please remember the repose of his soul in your prayers as well as all the souls of the faithful departed. May he rest in peace, and his memory be eternal!

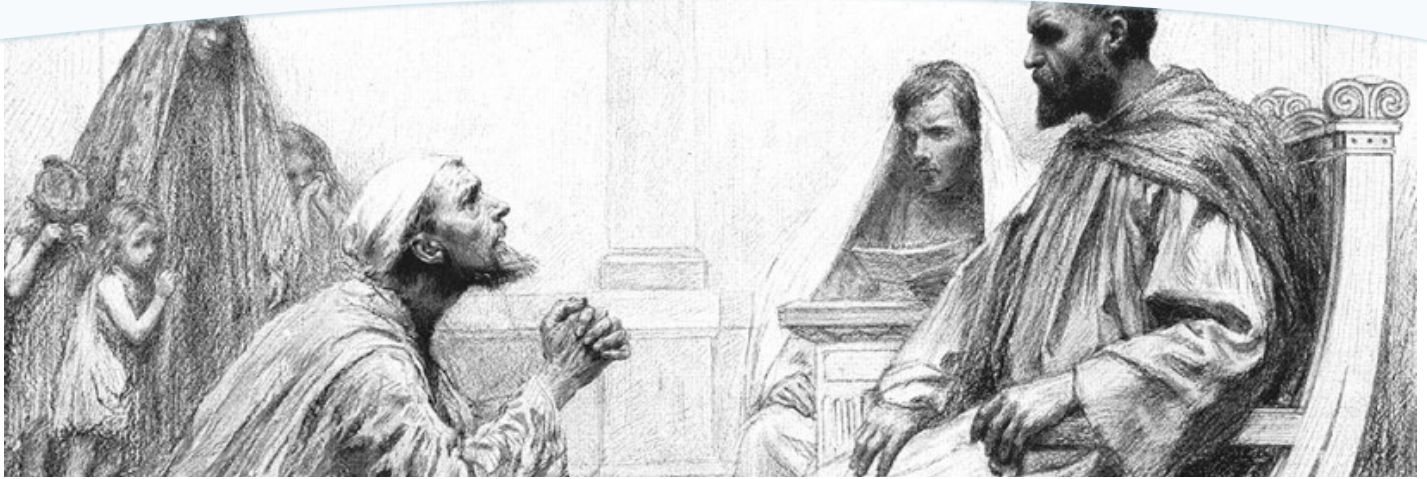
O Jesus, Who has said,
"Ask and you shall
receive, seek and you
shall find, knock and it
shall be opened," through
the intercession of the
Theotokos, Your Most
Holy Mother, I knock, I
seek, I ask that my prayer
be granted.

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.



Lessons from the Unmerciful Servant



Forgiveness is not natural to man. Our fallen-human nature has at its core a selfish desire for revenge, and personal retribution. But forgiveness is the whole basis of our opportunity for heaven. It is a most Christ-like character trait. Think about Christ as he was dying on the cross, having been falsely accused by His own people, beaten and mocked, by the Roman soldiers. Yet His attitude on the cross is one of forgiveness, Luke 23:34 (KJV), "Then said Jesus, Father, forgive them; for they know not what they do."

Forgiveness reflects the highest human virtue, because it so clearly reflects the character of God. A person who forgives is a person who emulates godly character. Nothing so much demonstrates God's love as His forgiveness. A person who does not forgive is therefore a person lacking in godly character and without Christ-like love, no matter how correct his theology or how outwardly spotless his morals appear to be. A Christian who will not relinquish a hateful, resentful attitude toward someone who has wronged him is a person who knows neither the true glory of his redeemed humanity nor the true glory of God's gracious divinity. An unforgiving Christian is a living contradiction of His new nature in Christ. It is central to the heart of God to forgive, and only the Christian who radiates forgiveness radiates true godliness.

Our Forgiveness (demonstrated in two ways)

- 1) Because of our sin debt, we need to be forgiven (read v.23-25): The servant in these verses was brought to settle accounts with the king. The word 'brought' here indicates that the "settling of accounts" is not something that anyone can avoid. One day all will give an account (2 Cor. 5:10). The debt here is so much that it would be impossible to pay. A talent was equal to about 20 years of wages. The number 'Ten thousand' used here is the highest Greek numeral. Jesus was making a point that this debt owed by the servant could not be paid back to the king (v. 23-25). Jesus' aim in describing this impossible debt is that we should ponder the magnitude of our debt. God is likened to this king. Our situation is likened to that of this individual servant. Every day we sin, and not once or twice, but repeatedly and constantly. Not even for a moment do we love God with all of our heart. Not even for a moment do we love our neighbors as ourselves. Consequently, we are constantly in violation of the two most important of the commandments (Matt. 22:37-39). Even if we were saints and only sinned 3 times a day that would be 70,000 sins in a lifetime.
- 2) Only the king can set us free from our debt (v.26-27): Seeing that the servant has no hope, he pleads for mercy by falling to his knees, begging for mercy. The imperfect tense of this word indicates that he kept pleading; this was no half-hearted plea. This is all that he could do. His life was in the hands of the king. Verse 27 says that the king had compassion. It indicates that he was deeply moved in his pity. He gives the slave far more than he requested, forgiving the entire debt. It was an act of pure grace. This is what God has done for those who have trusted in Christ.

Forgiving Others. God has shown us such a magnitude of mercy that we cannot but show mercy to others. Jesus says in Luke 6, "Be merciful, just as you Father is merciful." Yet this is not what we encounter from the forgiven slave in this parable (v. 28). A denarius is only a few cents, a day's wage of a laborer. There are only 6,000 denarii to a talent. The second debt is only 1/600,000 of the first debt. The debt here was not insignificant, but compared to the first it is so minimal. The man was greedy and almost unbelievably oblivious to the implications of his own forgiveness that he just received. When the fellow servant fell down and pleaded with him, it should have reminded him of his recent circumstances, but still was unmoved. Jesus is trying to make the point here that the servant who owed much did not see the weight of his debt he had against the king. **Those who fail to see how much they have been forgiven, will also fail to extend forgiveness to others. He was forgiven much and the grace he received should have easily led him to extend forgiveness to his fellow servant.**

The dangers of not forgiving others. This brings us to the point of the parable. Our Father is likened to the king, and our plight is that of the unforgiving servant if we cannot forgive others their offenses against us (v. 35). 'So shall My heavenly Father also do to you,' says Jesus. Does this seem harsh?

Most of us are slow to forgive and even slower to forget. Why? For several reasons:

- 1) **Our expectations of others:** As believers we are expected to be wrong by those who have not been forgiven (unbelievers) and therefore forgive them, but how much harder is it to forgive those who claim to have been forgiven by God (those in the church). In other words, we expect to be wronged by those who have not received God's mercy, but not by those who have.
- 2) **We have a poor perspective of how much we've been forgiven:** Maybe you have been raised in the church and have been a 'pretty good' person. Maybe you have not committed the crimes that another person has committed. Either way, we view our sin as 'not a big deal' in the eyes of a holy God.
- 3) **We fear being taken advantage of or looking weak:** Won't I become a doormat? Christ is not depriving believers of discretion. Yet it is necessary for us to take risks when forgiving. This parable points us to the weight of what Jesus says in Matthew 6:14-15; "For if you forgive men for their transgressions, your heavenly father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions."

Father, please make me aware of how much I have been forgiven by you. Remind me that I can forgive others because you have forgiven me through what Christ has accomplished on my behalf. Help me to forgive those who wrong me that I may bring glory to your name because of how much you have shown mercy to me.

Seeing is believing!

For an explanation of the present Feast and understanding of its truth, it is necessary for us to turn to the very start of today's reading from the Gospel: "Now after six days Jesus took Peter, James and John his brother, and led them up onto a high mountain by themselves" (Mt 17:1).

There were eight on the mountain, but only six were visible. Three, Peter, James and John, had come up with Jesus, and they saw Moses and Elias standing there and conversing with Him, so altogether there were six of them. However, the Father and the Holy Spirit were invisibly with the Lord: the Father, with His Voice testifying that this was His Beloved Son, and the Holy Spirit shining forth with Him in the radiant cloud. Thus, the six are actually eight, and there is no contradiction regarding the eight. Similarly, there is no contradiction with the Evangelists when one says "after six days," and the other says "eight days after these words."

The Evangelist Luke does not say "after eight days" (like the Evangelist Matthew says "after six days"), but rather "it came to pass eight days after these words." But where the Evangelists seem to contradict one another, they actually point out to us something great and mysterious. In actual fact, why did the one say "after six days," but the other, in ignoring the seventh day, have in mind the eighth day? It is because the great vision of the Light of the Transfiguration of the Lord is the mystery of the Eighth Day, i.e., of the future age, coming to be revealed after the passing away of the world created in six days.

About the power of the Divine Spirit, through Whom the Kingdom of God is to be revealed, the Lord predicted: "There are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (Mt 16:28). Everywhere and in every way the King will be present, and everywhere will be His Kingdom, since the advent of His Kingdom does not signify the passing over from one place to another, but rather the revelation of its power of the Divine Spirit. That is why it is said: "come in power." And this power is not manifest to simple ordinary people, but to those standing with the Lord, that is to say, those who have affirmed their faith in Him like Peter, James and John, and especially those who are free of our natural abasement. Therefore, and precisely because of this, God manifests Himself upon the Mount, on the one hand coming down from His heights, and on the other, raising us up from the depths of abasement, since the Transcendent One takes on mortal nature. Certainly, such a manifest appearance by far transcends the utmost limits of the mind's grasp, as effectualized by the power of the Divine Spirit.

Thus, the Light of the Transfiguration of the Lord is not something that comes to be and then vanishes, nor is it subject to the sensory faculties, although it was contemplated by corporeal eyes for a short while upon an inconsequential mountaintop. But the initiates of the Mystery, (the disciples) of the Lord at this time passed beyond mere flesh into spirit through a transformation of their senses, effectualized within them by the Spirit, and in such a way that they beheld what, and to what extent, the Divine Spirit had wrought blessedness in them to behold the Ineffable Light.

"What does it mean to say: He was transfigured?" asks the Golden-Mouthed Theologian (Chrysostomos). He answers this by saying: "It revealed something of His Divinity to them, as much and insofar as they were able to apprehend it, and it showed the indwelling of God within Him." The Evangelist Luke says: "And as He prayed, His countenance was altered" (Lk 9:29); and from the Evangelist Matthew we read: "And His face shone as the sun" (Mt 17:2). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known



through the senses). Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses. Therefore, some other Light for the knowing the Divinity is not necessary for those who are enriched by Divine gifts.

We believe that at the Transfiguration He manifested not some other sort of light, but only

that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. For do you not see that eyes that can perceive natural things would be blind to this Light?

Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this. So also she who miraculously conceived and gave birth recognized that the One born of her is God Incarnate. So it was also for Simeon, who only received this Infant into his arms, and the aged Anna, coming out [from the Jerusalem Temple] for the Meeting, since the Divine Power illumined, as through a glass windowpane, giving light for those having pure eyes of heart.

And why did the Lord, before the beginning of the Transfiguration, choose the foremost of the Apostles and lead them up onto the Mount with Him? Certainly, it was to show them something great and mysterious. What is particularly great or mysterious in showing a sensory light, which not only the foremost, but all the other Apostles already abundantly possessed? Why would they need a transforming of their eyes by the power of the Holy Spirit for a contemplation of this Light, if it were merely sensory and created? How could the Glory and the Kingdom of the Father and the Holy Spirit project forth in some sort of sensory light? Indeed, in what sort of Glory and Kingdom would Christ the Lord come at the end of the ages, when there would not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, "God will be all in all" (1 Cor 15: 28)? That is to say, will He alter everything for all? If so, then it follows that light is included.

Let us not tire our attention with the furthestmost interpretations of the words of the Gospel. We shall believe thus, as those same ones have taught us, who themselves were enlightened by the Lord Himself, insofar as they alone know this well: the Mysteries of God, in the words of a prophet, are known to God alone and His perpetual proximity. Let us, considering the Mystery of the Transfiguration of the Lord in accord with their teaching, strive to be illumined by this Light ourselves and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying our spiritual eyes of worldly thoughts and refraining from perishable and quickly passing delights and beauty which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness. Let us be freed from these by the illumination and knowledge of the incorporeal and ever-existing Light of our Savior transfigured on Tabor, in His Glory, and of His Father from all eternity, and His Life-Creating Spirit, Whom are One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages. Amen.

تأمل في التجلي



من نوم عميق كي يستعيد التلاميذ قواهم. لكنّ الحدث كان أقوى، فأبقاهم مستيقظين وكأثمهم غير مصدّقين أنّهم بعد على الأرض. هذا المجد جعلهم يذوقون ولو "بطرف أصبعهم" طعم السماء وعظمتها على بساطتها، فرغبوا في البقاء حيث هم ("حسنٌ لنا أن نبقى هنا" 33: 33) : نورٌ من نور، ليس إلا النور، إنما لا يشبهه مطلقاً ولا أي نور آخر ولا حتى نور الشمس الكونية، ولا تلالؤ التلج بكلّ وجهه. إنّهُ السّلام والطمانينة والرّاحة، إنّهُ الوجود الآخر في جسد اليوم. لقد شعروا بكلّ ذلك دون أن يفهموا شيئاً من كلّ ما كان يجري، هناك على القمّة، برقّة يسوع وبعيداً عن ضجيج العالم وهمومه...، ألقوا بأثقالهم وأفكارهم المجتمعية والتقليدية وكلّ إحتباطاتهم... ولم يعد للتعب من مكان: لقد ارتاحوا لهذا الوجود الجديد حيث سمعوا وراوا مجد الله متجلّياً.

ماذا نفعل؟

إختبار الرّسل الثلاث يدعونا كي نصعد الجبل ونخرج "مما نعرفه" ونعيشه كل يوم في عوالمنا، أن نصعد بقصد الوصول إلى القمّة. لذلك مطلوب منا أن نخفف أحمالنا في الطّريق لتسهيل الوصول، متّبعين خطى قائد مسيرتنا، يسوع، كي لا نتوه. مطلوب أيضاً التّحلي بالإرادة والشّجاعة الكافية لبلوغ الهدف، فالطّريق ليس سهلاً. لذلك يلزمنا الإيمان بهذا القائد وخطته، حتّى وإن لم نفهم أحياناً "ماذا؟ ولماذا؟". يكفي اليوم أنّه أصبح بمقدورنا التّظر إلى مجد الله، ليس فقط من خلال وجه يسوع المسيح بل من خلال صليبه أيضاً، ذاك المجد الذي لخص المحبّة كلّها في موته وقيامته. فلا نخاف أن يظهر علينا مجد الله. لا نخاف ممّن تظهر عليه علامات المحبّة ولا نعيّر ممّن لا يعرف كيف يحبّ أو من لا يحبّ بدرجّة فائقة، فهذا يعني أنّه بحاجة إلى دعمك، الى يسوع المتجلّي فيك إن كنت قد أدركته.

أقرأ قصّة التّجلّي وأتأمل، فأجدك متجلّياً في كلّ ما ينبض بالحياة من حولي. يكفي أن لي عقلٌ يعرف أنّك موجود، وعينان تريان ما أنت صانعه وعائلتك الثّالوثيّة، وأذنان تصغيان إليك في كلّ نسمة وهمسة، فترتفع يداي صوب السماء ويضطرم قلبي شوقاً لحملك لكلّ من ألتقي، فينطلق لساني يتسبحك وتمجّيك أنّها الإله. أنت الأقرب إلى ذاتي، فإن قسوت أحياناً ولم أسمع لك، سامح هفوتي فإنك "الحبيب".

"...موسى يخاطبه"

إسم موسى يذكّرنا بدوره القياديّ للشعب في تحقيق وعد الله له وعودتهم إلى أرض الميعاد. ولكن هناك شيئاً آخر يلفتنا في اختيار الله له (لموسى) لهذه المهمّة وهو الرّجل الخائف، الضّعيف الذي لا يجيد الكلام في المجتمعات، ولا التحدّث إلى الملوك والرؤساء. إنّ الله لطالما اختار الضّعفاء والبسطاء والصّيادين (بطرس ويعقوب...)، وذوي المهن المتواضعة... للتبشير باسمه في كل أقطار الأرض، كي يجعلنا ندرك أنّه لا ينظر إلى ظاهر الإنسان وإلى "من هو" بل إلى باطنه و"ماذا عنده" من صدق وشفافية وطاعة، بذار وضعها فيها الخالق كي تنمو بفعل الرّوح وتثمر. لكن، ينشأ الإنسان أحياناً في أطر تسعى لتخني تلك البذار في أرضه أو تجعلها قاحلة، بحرمانها من الماء، لتُميتها، فتجذّدها من مهمتها الأساسيّة وتحرمها من التمتع بمواليدها الخيرّة. أمّا الطوبى فهي لمن أدرك خطورة تلك الأطر، فيسارع إلى تنقية حقله من الأشواك، فيسمدها ويرويها بكلمة الله. الطوبى لمن لا يصمّ آذانه عن سماع صوته فيتبعه عاملاً بما يوصيه به، فتنبّث من جديد شتول الخير وتفيض بالعتاء، وإلا ماتت نفوسنا قبل أن تصل إلى أرض الميعاد الأبديّ.

رغم التّعاس مستيقظين

بعد يوم شاق من تسلق الجبل تحت اشعة الشمس الحارقة، لآبد



FEAST OF THE HOLY TRANSFIGURATION



THE FEAST OF THE HOLY TRANSFIGURATION
OF OUR LORD, GOD AND SAVIOR JESUS CHRIST

IS CELEBRATED ON
FRIDAY, AUGUST 6TH AT 6:30 PM

سنحتفل بعيد تجلي ربنا وإلهنا يسوع المسيح
يوم الجمعة 6 آب الساعة 6:30 مساءً

لماذا نبارك العنب في عيد تجلي ربنا ومخلصنا يسوع المسيح؟.



في الكنيسة الأولى، عندما كان المؤمنون يقدمون الخبز والنبذ للذبيحة الإلهية، كانوا يقدمون أيضاً منتوجات أخرى مثل القمح والزيت والعسل والعنب وثماراً أخرى بالإضافة إلى الحليب ومشتقاته والأزهار، وحتى الحيوانات. هذه العادة دحضها القانون الثالث من القوانين الرسولية، الذي أشار إلى ضرورة الحفاظ على التقليد الرسولي الإنجيلي بتقديم الخبز والخمر، فقط، للذبيحة الإلهية، إذ إن التقدمات الأخرى تعود إلى تقاليد العهد القديم وذباحه. وهذه كان لها طابع الشكر للإله "الذي أعطانا إياها من أجل قوتنا وشفائنا".

نص مجمع قرطاجة (٤١٩) على أن تكون هذه التقاديم خارج الذبيحة الإلهية. وفي القانونين ٣٧ و ٤٤ لهذا المجمع فُرض ألا يُجمع أول ثمار الخبز والنبذ مع العسل و الحليب وسواهما، ولكن أن تبارك الثمار الأخرى على حدة "لأن ذلك يتعارض مع تقدس جسد المسيح ودمه". لذلك سُمح للمؤمنين بتقديم العنب والقمح على أنها الثمار الأولى لا كذبيحة. غير أن هذه العادة القديمة استمرت في بعض الكنائس لغاية القرن السابع الميلادي، فكانوا يمزجون عصير العنب البكر بالكأس المقدسة ويوزعونها على المؤمنين في الوقت عينه. أما في المجمع المسكوني السادس، في "ترولو"، فقد نص القانون ٢٨ على "أن يبارك الكاهن العنب على حدة ويوزعه على المؤمنين شكرًا لله المعطي الثمر لغذاء الجسد وقوته بحسب تدبيره الإلهي".

استمر هذا التقليد لغاية القرن الثالث عشر. ونجد في المخطوطات الليتورجية "صلاة لتقدمة أول الثمار" مثل العنب والتين والتفاح والزمان والذراق، إلخ... هذه النصوص تقدم الشكر لله "المعطي كل ثمر مدعاة لسرور البشرية وقوتها".

كذلك سرت العادة أن تُقام احتفالات، أيضاً، بين القرنين الثامن والتاسع الميلاديين بحضور الأمبراطور البيزنطي والبطريرك لمباركة أول الحصاد. وكان الأمبراطور نفسه هو الذي يقوم بذلك. فكان يُقام التبريك بعد القداس الإلهي بتلاوة إفشين خاص بالمناسبة. كما كانت تُرثّل قطع مرتجلة ويتبادلون عقايد العنب. لذلك من البين أن الكنيسة كانت، دائماً، بحسب

ليس هناك وقت محدد فيه أصبح تبريك العنب، وهو تقليد قديم، مرتبطاً بعيد التجلي. وقد عُرف هذا العيد أولاً في أورشليم في القرن السابع وأدرج في الرّزنامة البيزنطية في القرن التاسع، أي في الوقت الذي انفصل تقديم العنب وتبريكه عن الذبيحة الإلهية.

معظم المصادر القديمة تقرن تبريك العنب بالتجلي كتيبكون القديس نيلوس وتيبكون دير القديس سابا. والسبب ربما هو أن التبريك مرتبط بأحوال الطقس وأوان نضوج الثمر. فهناك بعض المصادر التي تذكر تبريكها في ١٥ آب وأخرى في ١٤ أيلول عيد رفع الصليب.

هذا ويُشير تبريك العنب إلى حصاد العالم، وهو عمل ليتورجي يُشدّد على الشكر الدائم وتقدمة الإفخارستية المادية وثمار الأرض لخالق الكون وإلهه.

هذا ويُشير تبريك العنب إلى حصاد العالم، وهو عمل ليتورجي يُشدّد على الشكر الدائم وتقدمة الإفخارستية المادية وثمار الأرض لخالق الكون وإلهه.

Following Jesus Kids bulletin



Looking at Jesus









In today's Gospel reading Jesus took three of His apostles up a mountain where they saw Him shining like the sun and talking with Moses and Elijah. They were talking about how Jesus was going to go to Jerusalem and be killed. The apostles were amazed and confused.






Jesus let the apostles see Him in glory to help them to understand why He had to suffer and die. We won't see Jesus in His glory until we see Him in Heaven, but it is good for us to think about the things that He and Moses and Elijah were talking about.

Look at a crucifix or picture of Jesus on the cross every day. Think about how much He loves you, and think about how you act toward Him. What can you do to love Him better? Lent is a good time to try to find ways to love Jesus more.



Feast of the Transfiguration

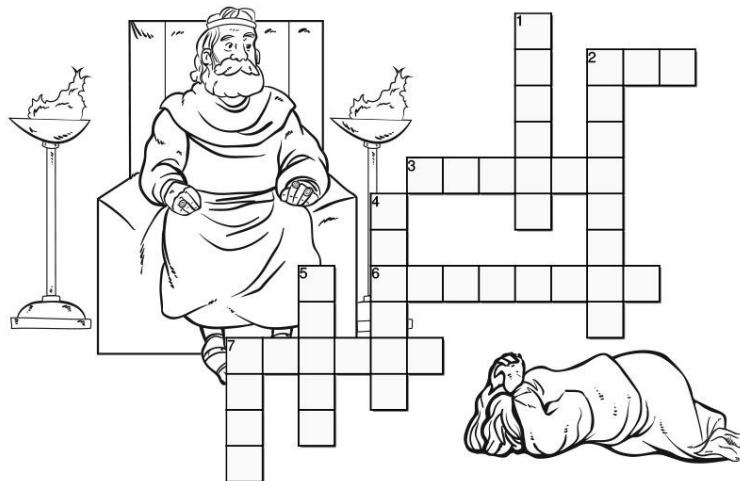
 took Peter, James and John up a . Suddenly His  became dazzling white, like the .  began to speak with Moses and Elijah, who appeared beside Him.  were terrified.

Peter said, "Lord, it is good for us to be here. Shall we build  : one for You, one for Moses and one for Elijah?" Then a  came over them, and a voice came out of it and said, "This is my beloved Son. Listen to Him." Then only  was there with them. Coming down the , He told  not to tell anyone what happened until after He rose from the dead.

Use the pictures to help read the story from today's Gospel reading!

THE PARABLE OF THE UNMERCIFUL SERVANT

Matthew 18:21-35



Across

- The servant owed the king ____ thousand bags of gold.
- When he saw his fellow servant, he grabbed him by the ____, demanding that he repay his debt.
- The king had compassion on the servant and ____ all of his debt.
- Because the servant could not pay back his debt, the king wanted to turn him and his family into ____.

Down

- The unforgiving servant had his fellow servant thrown into ____ until his debt could be re-paid.
- The king was furious and threw the servant into jail, and had him ____ until he could repay every last cent.
- "You ____ servant," the king said. "I canceled all of your debt because you begged me to."
- The servant's fellow servant owed him a ____ amount of money.
- The king expected the servant to treat his fellow servant in the ____ way.



LITURGICAL CALENDAR



AUGUST



آب - أغسطس
2021

July 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	31

September 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		

Liturgical Symbols:

- Abstain from meat
- Church Major Feasts
- Fast from midnight until noon

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Procession of the Holy Cross 10th Sunday after Pentecost الأحد العاشر بعد العنصرة 1 Corinthians 4:9-16 Matthew 17:14-21	2 Relics of St Stephen 2 Corinthians 2:4-15 Matthew 23:13-22	3 Sts Isaac, Dalmatos and Faustos 2 Corinthians 2:14-3:3 Matthew 23:23-28	4 Seven youths of Ephesus 2 Corinthians 3:4-11 Matthew 23:29-39	5 Preparation of the Transfiguration 2 Corinthians 4:1-12 Matthew 24:13-28	6 Transfiguration of our Lord Jesus Christ عيد تجلي الرب 2 Peter 1:10-19 Matthew 17:1-9	7 St Dometios 1 Corinthians 1:3-9 Matthew 19:3-12
8 St Mary Mackillop 11th Sunday after Pentecost الأحد الحادي عشر بعد العنصرة 1 Corinthians 9:2-12 Matthew 18:23-35	9 St Matthias the Apostle 2 Corinthians 5:10-15 Mark 1:9-15	10 St Lawrence 2 Corinthians 5:15-21 Mark 1:16-22	11 St Euplos 2 Corinthians 6:11-16 Mark 1:23-28	12 Sts Photios and Anicetos 2 Corinthians 7:1-10 Mark 1:29-35	13 Leave-taking of Transfiguration وداع عيد تجلي الرب 2 Corinthians 7:10-16 Mark 2:18-22	14 Vigil of the Feast of Dormition of our Lady 1 Corinthians 1:26-2:5 Matthew 20:29-34
15 Dormition of the Theotokos رقاد والدة الإله Timothy 2:5-11 Luke 10:38-42, 11:27-28	16 Icon of the Veil of our Lord 1 Timothy 3:13-4:5 Luke 9:51-56, 10:22-24, 13:22	17 St Myron 2 Corinthians 8:16-9:5 Mark 3:13-19	18 Sts Floros and Lauros 2 Corinthians 9:12-10:7 Mark 3:20-27	19 St Andrew and his companions 2 Corinthians 10:7-18 Mark 3:28-34	20 Holy Prophet Samuel 2 Corinthians 11:5-21 Mark 4:1-9	21 St Thaddeus the Apostle 1 Corinthians 2:6-9 Matthew 22:15-22
22 13th Sunday after Pentecost الأحد الثالث عشر بعد العنصرة 1 Corinthians 16:13-24 Matthew 21:33-42	23 Leave-taking of the Feast of Dormition of our Lady 2 Corinthians 12:10-19 Mark 4:10-23	24 St Eutyches 2 Corinthians 12:20-13:2 Mark 4:24-34	25 St Titus the Apostle 2 Corinthians 13:3-13 Mark 4:35-41	26 St Mary of Jesus Crucified (Bawardy) Galatians 1:1-3, 20-24, 2:1-5 Mark 5:1-20	27 St Poemen Galatians 2:6-10 Mark 5:22-24, 35-6:1	28 St Augustine of Hippo 1 Corinthians 4:1-5 Matthew 23:1-12
29 Beheading of St John the Baptist 14th Sunday after Pentecost الأحد الرابع عشر بعد العنصرة Acts 13:25-33 Matthew 22:2-14	30 Sts Alexander, John and Paul the Ladder Galatians 2:11-16 Mark 5:24-34	31 Cincture of the Theotokos وضع زئار والدة الإله Hebrews 9:1-7 Luke 10:38-42, 11:27-28				



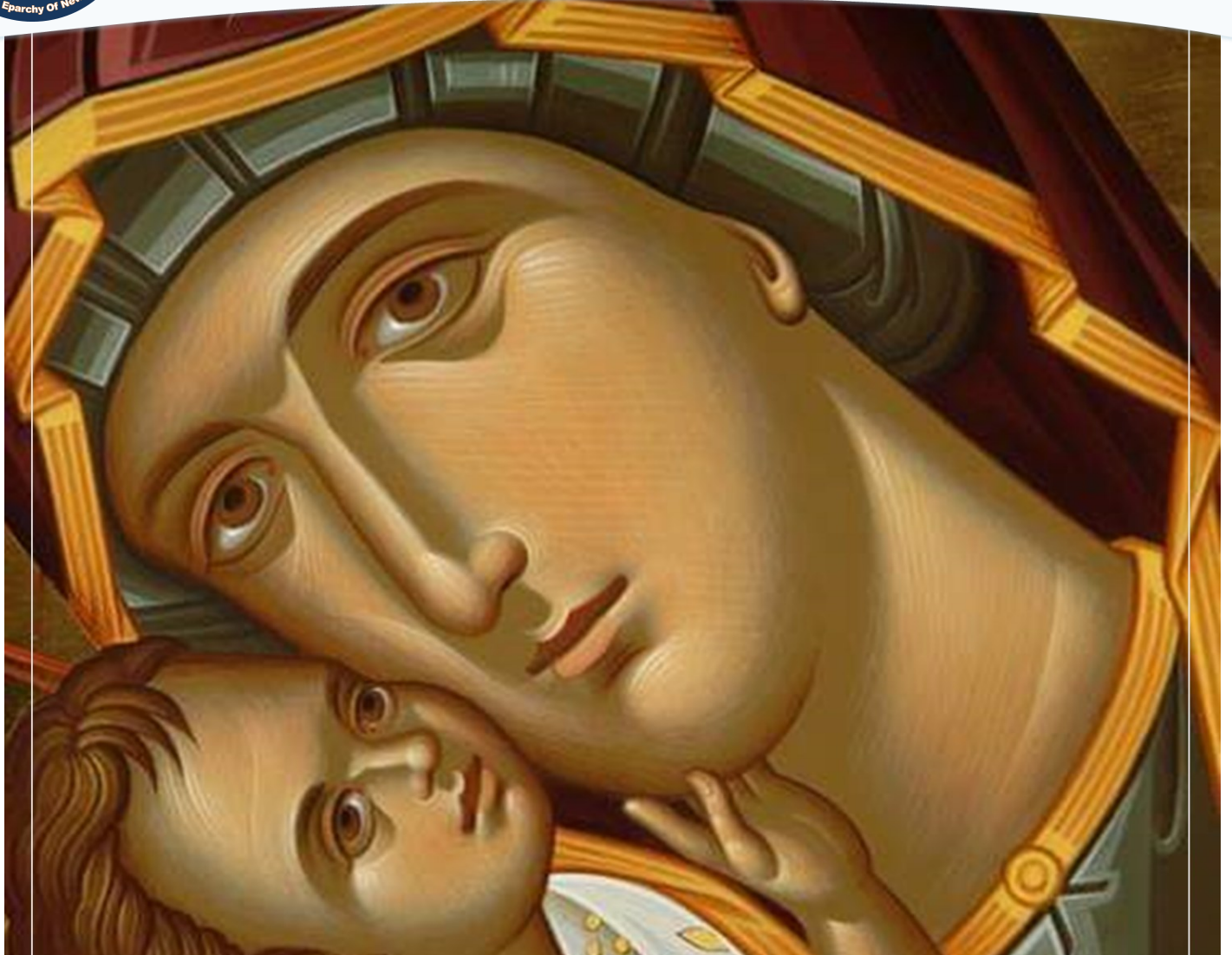
Great Paraklesis Service



The Paraklesis is a service where you can bring down the walls you put around you, bring all your stresses, wishes, hopes, failures and anguishes for you, and for whomever you want to pray and offer a supplication to God through an intercession. No person is closer to Him than His mother, the Virgin Theotokos. She looks after us as our spiritual mother.

**You are invited to the
Great Paraklesis Service
celebrated during the Dormition fast
August 1-14**

**At St. Basil the Great
Melkite Greek Catholic Church, RI
on Tuesdays & Thursdays at 6:30 pm**



خلصي عبيدك من الشدائد يا والدة الإله،
لأننا كلنا بعد الله اليك نلتجىء

يبدأ الصوم المحبب لقلوبنا وهو صوم العذراء
والذي يمتد من السبت 31 حزيران حتى يوم الأحد 15 آب
استعدادا لعيد رقاد السيدة العذراء وصعودها بالنفس والجسد

سنقدم ابتهالاتنا للعذراء المريم

في صلاة الباراكليسي

أيام الثلاثاء والخميس الساعة السادسة ونصف مساء

لتحفظ بلادنا وأبناء الرعية واصدقائها وانشطتها كما نذكر المرضى الذي في شدة
والذين رقدوا على رجاء القيامة .



THE FEAST OF DORMITION OF THE MOST HOLY LADY, THE THEOTOKOS AND EVER-VIRGIN MARY



You are invited to join us
for this special devotion
to the Blessed Virgin Mary
on Sunday, August 15th at 11:00 am

ندعوكم للاحتفال
بعيد رقاد السيدة العذراء مريم
وانتقالها إلى السماء بالنفس والجسد
الساعة 11:00 صباحاً يوم الأحد 15 آب



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 A.M.

Saturday at 4 P.M.

Sunday at 11 A.M.

**The Sacrament of Reconciliation will be available on
Saturday 2:30 - 3:30 P.M. and Sunday 9:30 - 10:30 A.M.**

“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 الراقيدين على رجاء القيامة

في الأربعاء الأخير من كل شهر الساعة 6:30 مساءً

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

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.



Join us

This Saturday, August 7th

4:00 pm to 11:00 pm

Sunday, August 8th

from noon to 8:00 pm

Eid El Saydeh

Summer Festival

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

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Saturday



Mitch Kaltsunas
Sunday



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

We look forward to you joining us!

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PLEASE NOTE THIS IS A CHURCH FUNDRAISER NO OUTSIDE FOOD/DRINKS/HOOKAH

WEDDING ANNIVERSARY CELEBRATION

MARRIAGE

Preparation & Enrichment

One Cathedral Square ♦ Providence, RI 02903

marriage@dioceseofprovidence.org

401-278-4576

Rev. Ephrem Kardouh
St. Basil Melkite Rite Parish
111 Cross Street
Lincoln, RI 02863

June 24, 2021

Dear Father Kardouh,

The Office of Marriage Preparation & Enrichment is hosting the annual Wedding Anniversary Celebration to honor couples of the Diocese of Providence who will be observing their 25th, 40th, 50th and OVER 50 years wedding anniversaries in 2021. Thanks to your assistance, we have tremendous responses to this event each year and we look forward to your ongoing support!

The celebration will be held on **Sunday, SEPTEMBER 26, 2021, 1:00 p.m., Cathedral of SS. Peter and Paul, Providence.** It will include Mass, renewal of marriage vows, a personalized certificate for each couple and a reception for the couples and their families. Bishop Thomas J. Tobin will be the main celebrant and homilist.

Some important points regarding participation in the celebration

- The celebration is for couples observing their 25th, 40th, 50th and OVER 50 years wedding anniversaries in 2021.
- One or both of the spouses need to be Catholic, with the marriage recognized by the church.
- The celebration is for couples. If it is not possible for both to be present, a certificate can be mailed to the couple.
- Reservations are made by use of the enclosed registration form, which must be submitted by your parish and signed by your pastor.
- You may make as many copies of the enclosed registration form as needed. Please give the **top section** to the participants and return the **bottom section** to the Office of Marriage Preparation & Enrichment.
- Please keep track of couples from your parish that will attend. A list of couples attending from your parish will be sent to the pastor for his review.
- In order for the attendees to have their names and anniversary published in the Mass booklet, we must receive registration forms by **AUGUST 27.**
- **PLEASE DO NOT REVISE THE REGISTRATION FORM IN ANY WAY.**
- **PLEASE MAIL THE REGISTRATION FORMS TO US WEEKLY, PLEASE DO NOT WAIT UNTIL THE DEADLINE.**

If you have any questions, please call the Office of Marriage Preparation & Enrichment at 401-278-4576 or e-mail marriage@dioceseofprovidence.org.

Thank you,
Donna Warner
Donna Warner, Coordinator

WEDDING ANNIVERSARY CELEBRATION

Wedding Anniversary Celebration

*The Diocese of Providence
cordially invites you and your spouse
to celebrate your 25th, 40th, 50th or Over 50 years
Wedding Anniversary Celebration on
Sunday, September 26, 2021, 1:00 p.m.
Cathedral of SS. Peter and Paul
Providence, Rhode Island*

The 2021 Wedding Anniversary Celebration includes:
Mass, renewal of wedding vows, a personalized certificate & a reception for you & your guests.
Bishop Thomas J. Tobin will be the main celebrant and homilist.

PLEASE DETACH: ♦ Give upper portion to Anniversary Couple ♦ Mail lower portion to Office of Marriage P&E



Wedding Anniversary Celebration Registration
Sunday - SEPTEMBER 26, 2021 - 1:00 p.m.
Cathedral of SS. Peter and Paul, Providence

FOR OFFICE USE

- ☐ D-base
- ☐ Inv/Dir/Pix
- ☐ Mass Book
- ☐ Certificate

Number of years celebrating in 2021 (Please circle) 25 40 50

OVER 50 Years * _____ (Please indicate which number anniversary OVER 50 years you are celebrating in 2021).

Wedding Date _____/_____/_____

► PLEASE PRINT NAMES CLEARLY AND EXACTLY AS THEY SHOULD APPEAR ON THE CERTIFICATE. ◀

Last Name _____ Phone _____

Husband's First Name _____ Wife's First Name _____

Street Address _____

City/State/Zip _____ E-mail _____

Parish _____ City _____

Pastor's Signature _____

♦ PARISH SECRETARY: Please mail this form by **AUGUST 27** to:

Office of Marriage Preparation & Enrichment
One Cathedral Square
Providence, RI 02903

The House of God Etiquette (Page 1 of 2)

WHEN YOU ARRIVE AT CHURCH:

- Remind yourself why you are here: Jesus Christ. You have an appointment every Sunday morning at 10:30am with Him, so you should not be late. Would you be late to any other appointment? Get extra rest so that you can make it to Church on time.
- Shut off all beepers, phones, and electronic devices. NO text messaging!
- As we sing in the Liturgy, "Let us lay aside all earthy care."**
- When entering the Church, venerate/kiss the icon at the entrance, cross yourself in prayer, and light a candle.



YOU MAY NOT ENTER THE CHURCH AT THE FOLLOWING PERIODS:

- During the Entrance of the Holy Gospel
- During the reading of the Epistle and the Holy Gospel
- During the Sermon

- During the Entrance of the Holy Gifts

If you arrive during the above mentioned times, please wait at the back of the church.

When you enter or exit the Church, use only the side aisles. No one is to use the middle aisle at any time during the service, except for the Communion line.



YOU SHOULD NOT BE SEATED DURING THE FOLLOWING MOMENTS:

- The singing of the Great Doxology ("Glory to Thee who has shown us the Light")
- At "Blessed is the Kingdom of the Father, Son, and of the Holy Spirit..."
- During the Entrance of the Holy Gospel
- During the reading of the Holy Gospel
- During the Entrance of the Gifts
- During the Consecration of the Gifts
- During the Creed and the Lord's Prayer ("Our Father")
- While the priest and deacon are distributing Holy Communion
- Any time the priest blesses you with his hand or the cross



CONDUCT IN CHURCH:

It is important to keep a reverent attitude and demeanor in Church at all times.

- Be on time! The proper time to arrive is **before** the service begins.
- Should you have an emergency and think you will be late to Church, still come, pray, and give thanks to God for all things!
- You are there to pray, so focus on the prayers and hymns of the Liturgy
- Do not cross your legs while seated; please be firm while standing
- Do not stand with your hands in your pockets
- Do not chew gum; absolutely no eating or drinking
- Do not talk during the Divine Liturgy, especially during the Gospel reading and in Communion line (wait until Coffee Hour to say hello)
- Communion is not the end of Liturgy; do not leave until Liturgy is completely over and you have kissed the cross. You may not go to the Hall during Liturgy.



MAKING THE SIGN OF THE CROSS:

The sign of the Cross is extremely powerful due to the reminder it gives of Christ's sacrifice. Tracing the sign of the Cross on ourselves serves as the accepting of that sacrifice and the blessing to emulate it in our everyday life. Making the sign of the Cross is the reception of the blessing bestowed on you by the Bishop or the Priest. It is the pious custom of devout people to trace themselves with the sign of the cross at important parts of the Divine Liturgy.

WHEN TO MAKE THE SIGN OF THE CROSS:

- At the beginning and end of prayers and services
- Upon entering Church and leaving Church
- At the mention of the "Father, Son, and Holy Spirit"
- When offering glory or blessedness to God
- At any prayerful invocation of God
- When the priest exclaims "Peace be to all"



The House of God Etiquette .. Continued

- When the priest blesses the faithful with his hand or cross
- When the priest censes the people
- During the Entrance of the Holy Gospel
- During the Trisagion Prayers or Hymn (Holy God, Holy Mighty, Holy...)
- After receiving Holy Communion (after you have taken a few steps away from the chalice)

BOWING YOUR HEAD:

There are certain times in the service when parishioners should bow their heads:

- When the priest exclaims "Peace be to all"
- At the exclamation "Bow your heads unto the Lord"
- When the priest blesses the faithful with his hand or cross or censer
- When the priest or deacon bows toward the people during the services
- During the Entrance of the Holy Gospel
- When the Holy Gospel is read
- During the Entrance of the Gifts
- During the Consecration of the Gifts
- When you feel you need to focus on the service as to not get distracted



RECEIVING HOLY COMMUNION:

To receive Holy Communion a person should:

- Prepare by prayer, by repentance, ultimately by receiving the Sacrament of Confession
- Prepare by fasting from food and drink (except for those with medical reasons) upon rising in the morning at least an hour before
- Refrain from smoking or chewing gum upon rising in the morning
- Ask forgiveness of anyone you have wronged
- Offer forgiveness to anyone who has wronged you
- Approach the chalice with reverence and thanksgiving, with arms crossed or hands folded with one's mind on Christ
- Say your name to the priest as you approach the Holy Chalice
- Tilt your head back and open your mouth as wide as you can
- You should NOT receive Holy Communion if you arrive to Church after the reading of the Gospel.
- Quietly return to your place and recite the Thanksgiving prayers



CHURCH ATTIRE:

Use Good Judgment! Common Sense! We should offer Christ our "Sunday Best", not our everyday or common wear. Our dress should always be becoming of a Christian, and exemplify Christian values.

- No Sleeveless T-Shirts, No Tank-tops, No Sun-glasses on head (or baseball caps)
- No Gym Shoes, No shorts, No Flip-Flops
- Dresses and skirts must fall below the knee and must be worn loosely; not tight
- Ladies' blouses should not be revealing and must cover the chest and shoulders
- Excessive make-up must be avoided. Women who wear lipstick should make sure lips are dry before receiving Communion, kissing cross or the priest's hand.
- This attire is to be for all ages!
- This attire is to help us realize how to respect our bodies, the Church, and to properly offer up prayer for our sins
- This attire is to help us NOT become a distraction to others who are trying to focus themselves



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