



September 5<sup>th</sup>, 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](http://www.stbasilthegreatchurch.com)

### Facebook

[https://www.facebook.com/  
StBasilTheGreatMelkiteGreek  
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 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



### 15th Sunday After Pentecost – The Great Commandment

الانجيل الخامس عشر بعد العنصرة  
أَعْظَمُ وَصِيَّةَ

### Troparion of the Resurrection (6th tone)

The angelic powers appeared at your tomb, and the guards became as dead men, and Mary stood by the Sepulcher seeking your spotless Body. You despoiled Hades and yet were not tempted by it, You met the Virgin O Bestower of Life. O Lord who rose from the dead 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 Nativity of the Theotokos, 4th Tone -

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people, redeemed from the debt of their sins, cry out to you to honor your birth: "the barren one gives birth to the Mother of God the Sustainer of our life!"

### طروبارية القيامة باللحن السادس

إن القوات الملائكية ظهرت على قبرك، والحراس صاروا كالأموات، ومريم وقفت عند القبر، طالبة جسدك الطاهر. فسلبت الجحيم ولم تنلك بأذى، ولاقيت البتول واهباً الحياة. فيا من قام من بين الأموات، يا رب المجد لك.

### طروبارية القديس باسيليوس

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

### قنداق لميلاد السيدة باللحن الرابع

ان يواكيم وحنة من عار العقر أطلقا، وأدم وجوآء من فساد الموت أعيقا، بموليدك المقدس أيها الطاهرة. فله يُعَيِّد شعبك أيضاً، وقد أنقذ من تبعّة الزلات، صارخاً اليك: العاقرة تلد والدة الإله مُغْدِيَّةَ حَيَاتِنَا.



#### 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>



#### Epistle 2 Cor 4:6-15 (15th Sun. after Pentecost)

PROKIMENON (7th Tone) Psalm 63:11, 2

The just shall rejoice in the Lord and place his hope in Him. All those with an upright heart shall be praised.

Stichon: O God, hear my voice when I pray to You; save my life from the dreadful enemy.

#### READING from the Second Epistle of St. Paul to the Corinthians

BRETHREN, God who commanded light to shine out of darkness, has shone in our hearts, to give enlightenment concerning the knowledge of God's glory, shining in Christ Jesus' face. But we carry this treasure in vessels of clay, to show that its superabundant power is God's, and not ours. In all things we suffer tribulation but we are not distressed, we are sorely pressed but we are not destitute, we endure persecution but we are not forsaken, we are cast down but we do not perish: always carrying around in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame. For we, the living, are constantly being handed over to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh. Thus death is at work in us, but life in you.

But since we have the same spirit of faith, as shown in that which is written, I believed, and so I spoke, (Ps. 115:1) we also believed, wherefore we also speak. For we know that the One Who raised up the Lord Jesus will raise us up also together with Jesus, and will place us with you. For all things are for your sakes, so that the grace that abounds through the many may cause thanksgiving to abound for God's glory.

ALLELUIA (4th Tone)

The righteous shall flourish like a palm tree and shall grow like the cedar of Lebanon.

Stichon: Those who are planted in the house of the Lord shall flourish in the courts of our God.

#### Gospel: 15th Sunday of Pentecost, Matthew 22: 35-46 (The Greatest Commandment)

#### THE HOLY GOSPEL ACCORDING TO ST. MATTHEW THE EVANGELIST

AT that time one of the doctors of the Law, putting Jesus to the test, asked him, "Master, which is the great commandment in the Law?" Jesus said to him, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like it, Thou shalt love thy neighbor as thyself. On these two commandments depend the whole Law and the Prophets." Now while the Pharisees were gathered together, Jesus questioned them, saying, "What do you think of the Christ? Whose son is he?" They said to him, "David's." He said to them, "How then does David in the Spirit call him Lord, saying, 'The Lord said to my Lord: Sit thou at my right hand till I make thy enemies thy footstool?' If David, therefore, calls him Lord, how is he his son?" And no one could answer him a word; neither did anyone dare from that day forth to ask him any more questions.

#### الاحد الخامس عشر بعد العنصرة

#### مقدمة الرسالة

فَلِّصْ يَا رَبُّ شَعْبَكَ، وَبَارِكْ مِيرَاثَكَ  
 إِلَيْكَ يَا رَبُّ أَصْرُخْ، إِلَهِي لَا تَتَصَامَمْ عَنِّي

#### فصل من رسالة القديس بولس الرسول الثانية إلى أهل كورنثس (2 كورنثس 4: 15-6)

يَا إِخْوَةَ، إِنَّ اللَّهَ الَّذِي أَمَرَ أَنْ يُشْرِقَ مِنْ ظُلْمَةٍ نُورٌ، هُوَ الَّذِي أَشْرَقَ فِي قُلُوبِنَا لِإِنَارَةِ مَعْرِفَةِ مَجْدِ اللَّهِ فِي وَجْهِ يَسُوعَ الْمَسِيحِ. وَلَنَا هَذَا الْكَزُّ فِي أَنْيَةٍ خَزَفِيَّةٍ، لِيَكُونَ فَضْلُ الْقُوَّةِ لِلَّهِ لَا مِثْلًا. وَفِي كُلِّ شَيْءٍ نَحْنُ مُتَضَايِقُونَ، لَكِنَّا غَيْرُ مُنَحْصِرِينَ، وَمُتَحِيرُونَ لَكِنَّا غَيْرُ يَائِسِينَ، وَمُضْطَهَدُونَ لَكِنَّا غَيْرُ مَخْذُولِينَ، وَمُطْرُوحُونَ لَكِنَّا غَيْرُ هَالِكِينَ، حَامِلُونَ فِي الْجَسَدِ كُلَّ حِينٍ إِمَاتَةَ يَسُوعَ، لَتُظْهَرَ حَيَاةُ يَسُوعَ أَيْضًا فِي جَسَدِنَا. لِأَنَّا نَحْنُ الْآخِيَاءُ نُسَلِّمُ دَائِمًا لِلْمَوْتِ مِنْ أَجْلِ يَسُوعَ، لَتُظْهَرَ حَيَاةُ يَسُوعَ أَيْضًا فِي جَسَدِنَا الْمَائِتِ. فَالْمَوْتُ أَذُنٌ يُجْرِي فِينَا وَالْحَيَاةُ فِينَا. فَآذُنٌ فِينَا رُوحُ الْإِيمَانِ الْوَاحِدِ، عَلَى حَسَبِ مَا كُتِبَ، إِنِّي آمَنْتُ وَلِذَلِكَ تَكَلَّمْتُ، نَحْنُ أَيْضًا نُؤْمِنُ وَلِذَلِكَ نَتَكَلَّمُ، عَالِمِينَ أَنَّ الَّذِي أَقَامَ الرَّبَّ يَسُوعَ، سَيُقِيمُنَا نَحْنُ أَيْضًا بِيَسُوعَ وَجَعَلَنَا مَعَهُ. لِأَنَّ كُلَّ الْأَشْيَاءِ هِيَ مِنْ أَجْلِكُمْ، حَتَّى إِذَا تَكَاثَرَتِ النِّعْمَةُ بِشُكْرِ الْكَثِيرِينَ تَفِيضُ لِمَجْدِ اللَّهِ.

هَلْلُويا

السَّاكِنُ فِي كَنْفِ الْعَلِيِّ يُقِيمُ فِي حِمَى إِلَهِ السَّمَاءِ

يَقُولُ الرَّبُّ: أَنْتَ نَاصِرِي وَمَلْجَايَ، إِلَهِي الَّذِي عَلَيْهِ أَتَوَكَّلُ

#### الانجيل (متى 22: 35 – 46)

#### الانجيل الخامس عشر بعد العنصرة

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ وَاحِدٌ مِنْ عُلَمَاءِ النَّامُوسِ مَجْزِبًا لَهُ وَقَائِلًا: يَا مَعْزِلُ، مَا أَعْظَمُ الْوَصَايَا فِي النَّامُوسِ؟ فَقَالَ لَهُ يَسُوعُ: أَحَبِّبِ الرَّبَّ إِلَهَكَ بِكُلِّ قَلْبِكَ، وَكُلِّ نَفْسِكَ، وَكُلِّ ذَهْنِكَ. هَذِهِ هِيَ الْوَصِيَّةُ الْأُولَى وَالْعَظْمَى. وَالثَّانِيَةُ تُشَبِّهُهَا، أَحَبِّبِ قَرِيبَكَ كَنَفْسِكَ. بِهَاتَيْنِ الْوَصِيَّتَيْنِ يَتَعَلَّقُ النَّامُوسُ كُلُّهُ وَالْأَنْبِيَاءُ. وَفِيمَا الْفَرِّيسِيُّونَ مُجْتَمِعُونَ سَأَلَهُمْ يَسُوعُ قَائِلًا: مَاذَا تَظُنُّونَ فِي الْمَسِيحِ، ابْنُ مَنْ هُوَ؟ قَالُوا لَهُ: ابْنُ دَاوُدَ. قَالَ: كَيْفَ يَدْعُوهُ دَاوُدُ بِالرُّوحِ رَبَّهُ قَائِلًا: قَالَ الرَّبُّ لِرَبِّي، اجْلِسْ عَن يَمِينِي حَتَّى أَجْعَلَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ؟ فَإِنَّ كَانَ دَاوُدُ يَدْعُوهُ رَبًّا، فَكَيْفَ يَكُونُ هُوَ ابْنَهُ؟ فَلَمْ يَسْتَطِعْ أَحَدٌ أَنْ يُجِيبَهُ بِكَلِمَةٍ. وَمِنْ ذَلِكَ الْيَوْمِ، لَمْ يَغْدُ يَجْسُرْ أَحَدٌ أَنْ يُلْقِيَ عَلَيْهِ سَوْأَلًا.







## 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, SEPTEMBER 4, AND SUNDAY, SEPTEMBER 5, 2021: FIFTEENTH SUNDAY AFTER PENTECOST. HOLY PROPHET, ZACHARIAH, FATHER OF JOHN THE BAPTIST.**

### 4:00 p.m. DIVINE LITURGY:

- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Shirley Moon Lemay.
- + **VICTORIA PROCHNIAK** by Josephine Nassaney.
- + **MARY TAHAN** by Dr. Deacon Gilbert & Mimi Altongy.
- + **LOUIS, HELEN, STELLA, JOE, LEO SALHANY** by Mr. George Salhany.
- + **YVONNE HAGGAR COLABELLA** by Shirley Moon Lemay.

### 11:00 a.m. DIVINE LITURGY:

- + **GEORGETTE A. SAGGAL (1<sup>st</sup> Anniv.)** by her children, grandchildren, and great-grandchildren.
- + **GEORGE A. SAGGAL** by Nabil & Gloria Baalabaki.
- + **MARY R. AZAR** by Mrs Sarah Peters.
- + **ELIAS J. KISFHY** by Jason B. Boudjouk, M.D.
- + **GEORGE BOUDJOUK** by Terry Mc Michael.
- + **MARIE CLAIRE CHOUHA** by Jeffrey & Jessica Boudjouk.
- + **GEORGE DECKEY** by Jalal & Souad Dekki & Family.
- + **GEORGEANNA DECKEY** by Edmond & Theresa Raheb.
- + **ROSE KHOURY** by Micheline Ghanem.
- + **YUSUF & BLANCHE MUSSALLI** by Jalal & Souad Dekki.
- + **LOUIS P. KISFHY** by Michael & Afaf Ashkar.





**SACRIFICIAL GIVING:** August 29, 2021: Budgets: \$2,731.00: Envelopes \$2,721.00, Loose \$10.00; Stipends: \$50.00 ; Building Fund: \$50.00; Candles: \$122.00; Addit'l Melkite Support: \$170.00; Addit'l Cemetery: \$10.00.

**TODAY, SAT., SEPT. 4, AND SUNDAY, SEPT. 5,** there will be a special collection taken up for the **UPKEEP, MAINTENANCE, & IMPROVEMENT OF THE CEMETERY.** Please contribute generously for the peaceful repose of our loved ones who have gone before us to eternal life in the Hope of the Resurrection.

**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](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.

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.







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

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

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

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

There will be no weekday Divine Liturgies during Father Ephrem's absence from the Parish. They will resume on Tuesday, September 21<sup>st</sup> at 9:00 a.m.

**SEPTEMBER 1<sup>st</sup>:** This day is the beginning of the Byzantine Church Year, which does not correspond to the civil year that begins on January 1<sup>st</sup>. The Church Books which set forth the details of the Services for the Fixed Feasts of the Lord, the Theotokos, and Saints which fall on fixed dates throughout the year are called Menaia, and each month has its own volume; the Menaion or Monthly Book for September is the first in the series of twelve volumes which cover the whole year beginning with September 1<sup>st</sup>.

*Make resolutions that concern the growth and the deepening of our spiritual life and more serious involvement in Parish activities. HAPPY NEW YEAR!!!*

Blessing of Sunday School Students and Teachers will take place next Saturday, September 11<sup>th</sup> at 4:00 p.m., and Sunday, September 12<sup>th</sup> at 11:00 a.m.

The Fall Schedule of Divine Liturgies will begin on Sunday, September 19<sup>th</sup> at 9:00 a.m. & 11:15 a.m. with the official opening of Sunday School, after the 9:00 a.m. Liturgy.

**SUNDAY BREAKFAST CLUB OPENS FOR ANOTHER SEASON ON SUNDAY, SEPTEMBER 19, 2021:** George Ghazal, chairperson, with the assistance of the dedicated volunteers who have offered their services since the inception of the Club. This social hour every Sunday morning allows for more fellowship which is very important to the life of the Church. Remember a community is like a ship; everyone ought to be prepared to take the helm.

**REFLECTION:** *"The best index to a person's character is how he treats people who can't do him any good, and how he treats people who can't fight back."* - Abigail Van Buren

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  
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O Jesus, Who has said,  
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Father in My Name, He  
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Theotokos Your Most  
Holy Mother, I humbly  
and urgently ask your  
Father in your name that  
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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.



# The Nativity of our Most Holy Lady the Mother of God and Ever-Virgin Mary

## September 8



The Church's veneration of Mary has always been rooted in her obedience to God, her willing choice to accept a humanly impossible calling. The Orthodox Church has always emphasized Mary's connection to humanity and delighted in her as the best, purest, most sublime fruition of human history and of man's quest for God, for ultimate meaning, for ultimate content of human life.

If in Western Christianity veneration of Mary was centered upon her perpetual virginity, the heart of Orthodox Christian East's devotion, contemplation, and joyful delight has always been her Motherhood, her flesh and blood connection to Jesus Christ. The East rejoices that the human role in the divine plan is pivotal. The Son of God comes to earth, appears in order to redeem the world, He becomes human to incorporate man into His divine vocation, but humanity takes part in this. If it is understood that Christ's "co-nature" with us is as a human being and not some phantom or bodiless apparition, that He is one of us and forever united to us through His humanity, then devotion to Mary also becomes understandable, for she is the one who gave Him His human nature, His flesh and blood. She is the one through whom Christ can always call Himself "The Son of Man."

Son of God, Son of Man...God descending and becoming man so that man could become divine, could become partaker of the divine nature (2 Peter 1:4), or as the teachers of Church expressed it, "deified." Precisely here, in this extraordinary revelation of man's authentic nature and calling, is the source that gratitude and tenderness which cherishes Mary as our link to Christ and, in Him, to God. And nowhere is this reflected more clearly than in the Nativity of the Mother of God.

Nothing about this event is mentioned anywhere in the Holy Scriptures. But why should there be? Is there anything remarkable, anything especially unique about the normal birth of a child, a birth like any other? The Church began to commemorate the event with a special feast...because, on the contrary, the very fact that it is routine discloses something fresh and radiant about everything we

call routine and ordinary, it gives new depth to the unremarkable details of human life...And with each birth the world is itself in some sense created anew and given as a gift to this new human being to be his life, his path, his creation.

This feast therefore is first a general celebration of Man's birth, and we no longer remember the anguish, as the Gospel says, "for joy that a human being is born into the world" (Jn. 16:21). Secondly, we now know whose particular birth, whose coming we celebrate: Mary's. We know the uniqueness, the beauty, the grace of precisely this child, her destiny, her meaning for us and for the whole world. And thirdly, we celebrate all who prepared the way for Mary, who contributed to her inheritance of grace and beauty...And therefore the Feast of her Nativity is also a celebration of human history, a celebration of faith in man, a celebration of man.

Sadly, the inheritance of evil is far more visible and better known. There is so much evil around us that this faith in man, in his freedom, in the possibility of handing down a radiant inheritance of goodness has almost evaporated and been replaced by cynicism and suspicion. This hostile cynicism and discouraging suspicion are precisely what seduce us to distance ourselves from the Church when it celebrates with such joy and faith this birth of a little girl in whom are concentrated all the goodness, spiritual beauty, harmony and perfection that are elements of genuine human nature. Thus, in celebrating Mary's birth we find ourselves already on the road to Bethlehem, moving toward the joyful mystery of Mary as the Mother to God.

***Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people, redeemed from the debt of their sins, cry out to you to honor your birth: "the barren one gives birth to the Mother of God the Sustainer of our life!"***



## عيد ميلاد سيدتنا والدة الإله الفاتكة القداسة - ٨ أيلول



هو الرداء الأحمر (أو الغطاء) الذي يصل البنائين معاً، وهو يرمز إلى الحضور الإلهي الذي يُظلل شعبه، وإلى عهد الله لشعبه، الذي امتد ليصل إلى بيت الزوجين ويشمله برحمته.

\* يُمكن القول بأن الأيقونة تجمع عدّة مشاهد في آن (كما العديد من الأيقونات)، وكأنّها تختصر حياة الزوجين البازين في لحظة واحدة متعدّدة المراحل (تسعة أشهر في مشهد واحد). فمن جهة اليمين، نرى بداية القصة، وهما إن الملاك يظهر ليواكيم، مُبشّراً بإتيه وحنة، بأن الله إستجاب لصلواتهما الحارة، وبأنه سيُزِيل عنهما عار العقم لينعما بثمره الحشا. ويبدو يواكيم فعلاً في حالة صلاة وإبتهاال، وفي نفس الوقت في حالة شكر بعد بُشْرى الملاك. وفي الجهة المقابلة (أي يسار الأيقونة)، نرى الزوجين فرحين متعانقين في منزلهما (منتصف القصة أي مرحلة الحبل)، في إشارة إلى اللقاء الحميم الذي ستكون مريم ثمرته. فمريم وُلدت ضمن السياق الطبيعي للأمور، أي من علاقة عاديّة بين زوجين، مثل سائر البشر.

وصولاً إلى خاتمة القصة، أي حدث ميلاد مريم... وفي هذا الإطار، نرى حنة تتصدّر المركز الوسطي للأيقونة، فنراها نصف مُستلقية على سرير فاخر (كون الزوجين كانا ميسوري الحال)، تلبس رداء أخضر اللون، دلالة على الحياة المتجدّدة. فقد منحها الله "حياة" جديدة حين أزال عنها "وصمة العار" بسبب العقم. والملفت جداً هو وضعيّة التأمّل التي إتّخذتها، تأمل بحنان الله ورحمته للزوجين، وكأنّها تقول في نفسها "فعلاً لا شيء مُستحيل عند الله". ووضعيّة حنة التأملية سوف تتّخذها مريم نفسها بعد ولادتها الربّ يسوع، حيث نراها في أيقونة الميلاد مُستلقية بعد الولادة تتأمّل في عظامم الله وفي سرّ الحبل والولادة البتوليتين (أيضاً "لا شيء مُستحيل عند الله"). وإلى جانب حنة، نرى جمهرة من الفتيات يخدمن الأمّ "العاقرة سابقاً" ويقدّمن لها ما تحتاجه من خدمات بعد الولادة.

\* في القسم السفلي من الأيقونة، نرى الطفلة مريم في السرير، وهي مُقَمّطة كسائر الأطفال. وهي بدورها سوف تقمّط ابنها بعد ولادته. هي وُلدت في بيت ميسور، لكن ابنها (الإله المتجسّد) سيولد يوماً ويضع في مذود. "الإله الذي قبل الدهور" المُزِيل العقم عن حنة سوف يرتضي بالإلتضاع الكامل... أمام مريم، نرى صبيّة يافعة تعمل بالمغزل، وعيناها ساهرتان على الطفلة. أما غداً عند "البشارة"، فسوف نرى مريم وفي يديها مغزل، رمزاً إلى نسجها جسد "الكلمة الأزلي" من جسدها ودمها... وفي بعض الأيقونات الأخرى، تظهر مريم بين يدي نسوة، يقمن بغسلها بعد الولادة. تجدر الإشارة إلى أن كاتب الأيقونة لا يضع النجمات الثلاث على جبين وكنتي مريم (كما العادة في أيقونات الأخرى)، بل يكتفي في ما خصّها بعبارة "ماتير ثيو" (والدة الإله) في هذه الأيقونة... بينما في البعض النادر من الأيقونات، لا يُعرّف الكاتب عنها بأيّ تعبير، فهي ما زالت مولودة للتوّ، في بداية المشوار الطويل المؤدّي في نهايته إلى خلاص الجنس البشري.

خامساً - كلمة ختامية:

في الختام، نرفع التسابيح لله على عظاممه التي صنعها وبصنعها على مرّ الأجيال... فقد رفع عار العقم قديماً عن سارة امرأة إبراهيم، وعن رفقة امرأة إسحق، وعن راحيل امرأة يعقوب، وعن حنة التي أصبحت أمّاً لصموئيل النبي... اليوم يُزيله عن يواكيم وحنة، وغداً سيرفعه عن زكريّا وإليصابات... عظيم الله في عجائبه، فالיום العاقر تُصبح أمّاً وتلد "فتاة الله"، وغداً البتول تُصبح أمّاً وتلد "ابن الله".

وخير ما نختم به قراءتنا التأملية لأيقونة "ميلاد السيّدة"، ما عبّر عنه القديس يوحنا

قراءة تأملية لأيقونة ميلاد سيدتنا والدة الإله مريم

على غرار الأناجيل التي تنقل إلينا البشارة بشكل "سمعي" إجمالاً (كما في القداس الإلهي) لتصل إلى أذهاننا، كذلك الأيقونة تنقل إلينا البشارة نفسها بشكل "بصري"، لتصل إلى أذهاننا أيضاً وتُصبح "غذاءً روحيّاً"... بناءً عليه، يُمكننا اعتبارها أداة للكراسة، خاصّة وأنّها ليست "صورة" بالمعنى المُتعارف عليه (أي صورة "طبق الأصل"، ميكانيكيّة، جامدة)، بل هي نتاج تأمل عميق بسرّ التدبير الخلاصي، مُستندة في أساسها إلى حدث "التجسّد الإلهي" وكل تفرّعاته. وللتذكير، فإن حدث "التجسّد الإلهي" شكّل أساس الفنّ الأيقونوغرافي...

ومن الأحداث الأساسيّة المُرتبطة بحدث "التجسّد الإلهي"، والتي هي موضوع أيقونتنا أدناه، حدث ولادة من سيحتقّق بواسطتها حدث "التجسّد الإلهي"، أي ولادة مريم بنت يواكيم وحنة، ولادة أتت بعد عقم طويل وبعد إستجابة إلهيّة لدموع الشحيّين البازين، ولادة أتت بالطبع في سياق التدبير الخلاصي الموعود منذ قديم الأيام...

فلنقرأ مُستبحين ومُمجدين...

ثانياً - وصف سريع لمحتوى الأيقونة:

تجمع أيقونتنا ثلاثة مشاهد أساسيّة في إطار واحد... فمن جهة اليمين، نرى الملاك يُبشّر يواكيم بإستجابة الله لصلواته الحارة، ومن جهة اليسار، نرى الزوجين في لقاء حميم سوف يُسفر عن ولادة ثمرة الحشا التي طالما تمنّاها. أما في وسط الأيقونة، فتتصدّر حنة المشهد بعد أن ولدت مريم، الظاهرة طفلة مُقَمّطة في أسفل الأيقونة.

ثالثاً - الخلفيّة الكتابيّة للأيقونة:

نذكر أن الأيقونة مبنية على الرواية الواردة في "إنجيل يعقوب" المنحول، وليس على أيّ مصدر كتابي "قانوني" (الأناجيل). وهذه هي حال أيقونات بعض الأحداث في حياة والدة الإله، كحبل القديسة حنة بها (9 كانون الأول) ورقادها (15 آب)... ذلك أن الإنجيليين الأربعة لم يتطرقوا إلى حياة مريم الخاصة، إذ ليس هذا هدفهم، بل ذكروا عنها في كتاباتهم، ما يتعلّق مباشرة بـ "الحدث المسيحي"، الذي يحوّر شخص يسوع المسيح الإله المتجسّد... لذلك، فإن الكنيسة تقرأ حدث ميلاد مريم على ضوء "الحدث المسيحي"، وترى في ميلاد مريم من أبوين عاقرين، إحدى عظامم الله التي تأتي من ضمن تدييره الخلاصي، والخطوة الأولى نحو إتمام هذا التدبير.

رابعاً - القراءة الروحيّة لرموز ومعاني الأيقونة:

\* إن خلفيّة المشهد في الأيقونة مُجَلّل باللون الذهبي، الذي يرمز إلى المجد الأبدّي. ولا عجب، فحدث اليوم ليس بالحدث العادي، إنما هو نعمة إلهيّة لزوجين عفا "عار" العقم طوال حياتهما. إذ إن الله إستجاب دعاء عبّده يواكيم وحنة (الطاعتين بالسّن)، وورّقهما بالطفلة التي سوف تُصبح أمّاً لملك الدهور، "عرشاً شيروبيميّاً"، و"سماءً حيّة". فنرى في حدث اليوم الخطوة الأولى الممهّدة لدخول من هو "الحياة" في حياة البشر. كما أنّه بداية الفرح للجنس البشري، كما نُعبّر عن ذلك في طروباريّة العيد "ميلادك يا والدة الإله، بشّر بالفرح المسكونة كلّها..."

ومن ضمن خلفيّة المشهد أيضاً، يظهر بناءان، الأول يرمز إلى موضع صلاة حيث كان يواكيم يُصلي بحرارة طالباً لثمره الحشا، والثاني هو منزل الزوجين بكلّ بساطة. لكن المُهم

# Loving God and our Neighbor - Love's Vertical and Horizontal Way

As frail humanity, it is easy for us to get so caught up in separate small matters that we miss the big picture. Unfortunately, when we keep trying to put things in a priority, we can construct a false reality since we really don't understand how various components actually relate.

The first part of the "greatest commandment" was taken from the Hebrew "shema" which was the beginning word of a quote from Deuteronomy 6:4-9.

*Hear, O Israel: The LORD our God is one LORD and you shall love the LORD your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates.*

Our Lord, in responding to the Scribe, particularly underscored the fact that our relationship with God is based firstly on love not legalism. For all intents and purposes, he was saying, that if you truly love God with all your heart, all your soul, all your mind (this phrase was added by Jesus in his quote), and all your strength, you then could do what you want.

**How am I with regard to loving God?** In the typical examination of conscience, this would focus especially on the first three commandments. Since we would normally be using this for confession, we would frame our questions in the negative; where I have failed to love Him. We could look at such things as denying him before others, taking his name in vain, failing to pray, missing Mass, etc.

While the Sacrament of Reconciliation offers us absolution, we can't stop there. Our heart's cry must be to proactively seek for the grace of the Holy Spirit, working in us, to bring us to the place where we truly love Him more.

St. Paul, in describing certain actions he was taking with regard to the Church in Corinth, said, "the love of Christ compels us." The love relationship that we have with God becomes a compelling interior force that brings about behaviors in accord with the law of God!

Jesus would later explain to his disciples that this comes from "abiding." He shared this profound truth while walking with them from the Upper Room to the Garden of Gethsemane.

His words were captured by St. John in the fifteenth chapter of his gospel. "Abide in Me, and I in you," Jesus said. "As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. (15:4,5)

The love, then, that we are talking about is the sap that runs from the vine trunk of Jesus to us, his branches. More than simply abstaining from



wrongful actions, we proactively live in a love relationship with him.

Abiding comes in many ways: through prayer, the reading of Holy Scripture, meditating on his truth, spending time

in adoration, etc. There is one part of abiding, however, that our Lord specifically references - the Eucharist. In John 6:56 he tells his disciples, "He who eats My flesh and drinks My blood abides in Me, and I in him."

## Loving Our Neighbor

The horizontal relationship with our fellow man is also a part of God's great commandment. We cannot love God without loving each other.

In his pastoral epistle, St. John makes this vividly clear when he writes that, "He who says he is in the light and hates his brother is in the darkness still. He who loves his brother abides in light [there is that word "abide again!"] and in it there is no cause for stumbling." (1 Jn. 2:9, 10)

The fruitfulness of our love relationship with God is critically linked to the way we relate to those around!

If we continue to use the image of the vine when talking on the "neighbor level," we begin dealing with the area of fruit - how our lives "taste" to others.

Jesus told his disciples that an abiding relationship would yield fruit in our lives. When we think of a grapes, apples, pears, etc., fruit is the outward expression of the inward essence of the plant or tree. So what does this fruit look like?

As spiritual beings, our fruit is described by St. Paul in Galatians: "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control."

Our love for our neighbor is detected through the spirit in which we care for them and not simply the act itself. This is why love of neighbor is intrinsically involved. So it is not merely that we do things for others but the interior motivation that calls us to loving activity.

In Jesus' encounter, the scribe was able to take a few steps back from the letter of the law and see the big picture. He realized that love not only surpasses the law but leads to a different place even in terms of the sacrifices to God. He recognized that loving God and neighbor "worth more than all burnt offerings and sacrifices."

And by taking the step back, as Jesus told him, he was not far from the Kingdom of God.

Dear parishioners; the bottom line regarding our commitment to Christ is this - truly and earnestly love God with all your heart, soul, mind and strength then do whatever you want!"

God is interested in authentic expressions of love not imitation fruit. No matter how hard you bite down on an artificial grape, it will never be tasty. The same can be said for our love for neighbor.



# Feast of the Nativity of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary

September 8



- + The icon and the feast acknowledge a transition from barrenness to life.
- + This foreshadows what is offered through Christ, the transformation from death to eternal life.
- + St. Anna and St. Joachim are embracing to indicate the joy of all humanity at this most blessed event.
- + The birth of the Theotokos was miraculous, not because she was born without original sin, nor because she was born of a virgin, but instead because she was born of a man and his barren wife: Joachim and Anna.



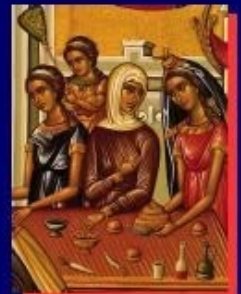
- + The icon and the feast both prefigure the Feast of the Nativity of Christ.

- + A stark contrast exists between the setting of the birth of the Theotokos and that of her Son, though. He will be born in a cold and hostile setting, in comparison to this safe and comfortable birthplace.



- + The mother, in this case, St. Anna, reclines on a bed, recovering from the childbirth.
- + St. Andrew of Crete writes, *"This day is for us the beginning of all holy days. It is the door to kindness and truth."*

- + St. Anna invited certain pure maidens to attend and assist with the care of the Most Holy Theotokos.
- + A banquet for the feast on the first anniversary of the birth is depicted, to which were invited scribes, priests, and elders of Israel.



- + St. Joachim is shown hearing from an angel that he and his wife would be blessed with a child.



- + *"The Lord, Who lives in the heavens, wishing to appear on earth and abide with men, first prepared a dwelling place of His glory: His Most Pure Mother,"* said St. Demetrius, Metropolitan of Rostov.

- + With the birth of the Theotokos begins a new era of grace that will ultimately be fulfilled in the Birth, Death, and Resurrection of Christ.





# Following Jesus Kids bulletin



## The **TEN** COMMANDMENTS



**1**

Love God more than anything else.



**2**

Don't make anything more important than God.



**3**

Always say God's name with love and respect.



**4**

Honor the Lord by resting on the seventh day of the week.



**5**

Love and respect your mom and dad.



**6**

Never hurt anyone.



**7**

Always be faithful to your husband or wife.



**8**

Don't take anything that isn't yours.



**9**

Always tell the truth.



**10**

Be happy with what you have. Don't wish for other people's things.





# LITURGICAL CALENDAR



## SEPTEMBER



أيلول - سبتمبر  
2021

August 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				

October 2021

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

**Liturgical Symbols:**  
 Abstain from meat  
 Church Major Feasts  
 Fast from midnight until noon

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 Beginning of the Liturgical Year 1 Timothy 2:1-7 Luke 4:16-22	2 St Mammias Galatians 3:23-4:5 Mark 6:30-45	3 St Anthimos of Nicomedia Galatians 4:8-21 Mark 6:45-53	4 Holy Prophet Moses 1 Corinthians 4:17-5:5 Matthew 24:1-13
5 Holy Prophet Zechariah 15 <sup>th</sup> Sunday after Pentecost الأحد الخامس عشر بعد العنصرة 2 Corinthians 4:6-15 Matthew 22:35-46	6 The Miracle by Archangel Michael at Colossus Hebrews 2:2-10 Luke 10:16-21	7 Preparation of Nativity of the Theotokos Galatians 5:11-21 Mark 7:5-16	8 Nativity of the Theotokos ميلاد والدة الإله Philippians 2:5-11 Luke 10:38-42, 11:27-28	9 Sts Joachim and Anne Galatians 4:22-27 Luke 8:16-21	10 Sts Menodora, Metrodora and Nymphodora Ephesians 1:7-17 Mark 8:1-10	11 Saturday before Holy Cross Leave-taking of the Nativity of the Theotokos 1 Corinthians 2:6-9 Matthew 10:37-11:1
12 Sunday before Holy Cross الأحد قبل عيد الصليب Galatians 6:11-18 John 3:13-17	13 Preparation of the Exaltation of the Holy Cross Hebrews 3:1-6 John 12:25-36	14 Exaltation of the Holy Cross رفع الصليب المقدس 1 Corinthians 1:18-24 John 19:6-11, 13-20, 25-35	15 St Nicetas Ephesians 3:8-21 Mark 11:22-24	16 St Euphemia 2 Corinthians 6:1-10 Luke 7:36-50	17 St Sophie and her daughters Ephesians 4:17-25 Mark 12:1-12	18 Saturday after Holy Cross 1 Corinthians 1:26-2:5 John 8:21-30
19 Sunday after Holy Cross الأحد بعد عيد الصليب Galatians 2:16-20 Mark 8:34-9:1	20 Sts Eustathios, Theopista and their sons Ephesians 4:25-32 Luke 3:19-22	21 Leave-taking of the Exaltation of the Holy Cross Ephesians 5:20-25 Luke 3:23-4:1	22 St Phocas of Sinope Ephesians 5:25-33 Luke 4:1-15	23 Conception of St John the Forerunner Galatians 4:22-27 Luke 1:5-25	24 St Thecla, Woman Protomartyr Ephesians 6:18-24 Luke 4:22-30	25 St Euphrosyne 1 Corinthians 15:39-45 Luke 4:31-36
26 Passing of St John the Apostle 1 <sup>st</sup> Sunday after Holy Cross الأحد الأول بعد الصليب 1 John 4:12-19 John 19:25-27, 21:24-25	27 St Callistratos and companions Philippians 1:1-7 Luke 4:38-44	28 St Chariton Philippians 1:8-14 Luke 5:12-16	29 St Cyriacos Philippians 1:12-19 Luke 5:33-39	30 St Gregory of Armenia Philippians 1:20-27 Luke 6:12-19		





*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



# ANNOUNCEMENTS



*Welcome to*

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

**Check our website  
for Church news and updates at**  
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## **"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.

# 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](http://www.melkite.org/vocations) ~ E-mail: [vocations@melkite.org](mailto: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.



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# *Food Fair*

***Saturday, October 23, 10 am - 6pm***

***Sunday, October 24, 10 am - 4pm***

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## ST. BASIL THE GREAT CHURCH FOOD FAIR 2021

Dear Parishioners and Friends,

On the weekend of **Saturday, October 23rd, and Sunday, October 24th, 2021**, a **Food Fair** will be held at St. Basil's Cultural Center, 15 Skyview Drive Lincoln. Rhode Island.

All proceeds from the Food Fair will benefit St. Basil's Building Fund.

Many people work very hard to make this event a success, and to finance it, we are requesting donations of **\$60.00** or more to have your name or business **listed as a Sponsor** of St. Basil the Great Church Food Fair. Your ad will appear in a prominent place for hundreds to see. If sponsorship is not possible, for a **\$30.00 donation**, your name can appear **as a Supporter** of the Food Fair.

We would appreciate your completing the enclosed form and forwarding your business card or name to us with your contribution check payable to St. Basil's Church in the enclosed envelope by **October 8th, 2021**.

This Food Fair benefits a much-needed cause, and we wish to thank you for your support and generosity.

Sincerely yours,

ST. BASIL THE GREAT CHURCH

**ST. BASIL THE GREAT CHURCH FOOD FAIR 2021**  
**WANTED: SPONSORS and SUPPORTERS**

**ADD YOUR NAME TO THE LIST!**

*For a donation of \$60 or more, have your name or business listed as a **Sponsor** of the St. Basil the Great Church Food Fair on Saturday, October 23<sup>rd</sup> and Sunday, October 24<sup>th</sup> 2021.*

*Your name or ad will appear in a prominent place for hundreds to see. If*

*Sponsorship is not possible, for a **\$30 donation**, your name will appear as a **Supporter** of St. Basil's Food Fair.*

*We would greatly appreciate your completing the form below with your contribution ( checks payable to St. Basil the Great Church), and place it in the collection basket or mail to the rectory by **October 10, 2021**.*

**THANK YOU FOR YOUR SUPPORT!**

-----

**ST. BASIL THE GREAT CHURCH**  
**FOOD FAIR 2021**

*Please include me as:*

**1. Sponsor (Gold)- \$100 or more** \_\_\_\_\_ **2.Sponsor (Orange)- \$60-\$99** \_\_\_\_\_

**3. Supporter (Green)- \$30 ( One line only)** \_\_\_\_\_

*( Enclose your business card **OR** Name as it should appear):*

\_\_\_\_\_  
*Contact Name and Phone Number:*

\_\_\_\_\_



# 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 earthly 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 Sunglasses on head (or baseball caps)
- 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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