



September 3rd, 2023

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 Liturgy

Saturday: 5:00 PM

Sunday: 10:00 AM

Pastoral Emergencies and anointing of the sick

(401)722-1345

Holy Mysteries

Reconciliation

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

Baptism

Please arrange with the pastor

Marriage

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



Fourteenth Sunday After Pentecost

الأحد الرابع عشر بعد العنصرة

Troparion of the resurrection (5th tone)

Let us O Faithful, praise and worship the Word coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He has willed to be lifted in the flesh upon the Cross, and to endure death, and to raise the dead by his glorious Resurrection.

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 الخامس

لننشد نحن المؤمنين ونسجد للكلمة، الأزلي مع الآب والروح، المولود من العذراء لخلصنا. لأنه ارتضى أن يصعد بالجسد على الصليب، ويحمل الموت، وينهض - الموتي بقيامته المجيدة.

طروبارية القديس باسيليوس

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

قنداق الختام لميلاد السيدة باللحن الرابع

ان يواكيم وحنة من عار العقر أطلقا، وآدم وحواء من فساد الموت أعتقا، بموليدك المقدس أيتها الطاهرة. فله يُعبد شعبك أيضاً، وقد أنقذ من تبعّة الزلات، صارخا اليك: العاقرة تلد والدّة الإله مُغذّيّة حياتنا.





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 of the Divine Liturgy

2 Corinthians 1: 21-2:4

PROKIMENON:

You, O Lord, will keep us and preserve us always from this generation.

Stichon: Save me, O Lord, for there is no longer any holy man, for truthfulness has vanished from among the children of men.

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

BRETHREN, the one who strengthened you and us in Christ, who anointed us, is God, who also stamped us with his seal and gave us the Spirit as a pledge in our hearts. Now, I call God to witness against my soul that it was to spare you that I did not come again to Corinth. Not that we lord it over your faith, but rather we are fellow-workers in your joy, for in faith you stand. (2: 1) I made up my mind not to come to you again in sorrow. For if I make you sad, who can gladden me; save the very one who is grieved by me? And I wrote to you as I did, that when I come, I may not have sorrow upon sorrow from those who ought to give me joy: for I trust in all of you that my joy is a joy to all of you. For I wrote to you in much affliction and anguish of heart, with many tears, not that you might be grieved, but that you might know the great love I have for you.

ALLELUIA:

Your favor, O Lord, I will sing forever; from generation to generation, my mouth will proclaim your faithfulness. **Stichon:** For you have said, "My kindness is established forever." In heaven you have confirmed your faithfulness.

Gospel: 14th Sunday of Pentecost, Matthew 22: 2-14 (Parable of the Wedding Feast)

The Lord told this parable: The kingdom of heaven is like a king who made a marriage feast for his son. And he sent his servants to call in those invited to the marriage feast, but they would not come. Again he sent out other servants saying: 'Tell those who are invited, behold. I have prepared my dinner: my oxen and fatlings are killed, and everything is ready; come to the marriage feast.' But they made light of it, and went off, one to his own farm and another to his business; and the rest laid hold of his servants treated them shamefully, and killed them. But when the king heard of it, he was angry; and he sent his armies, destroyed those murderers, and burned their city. Then he said to his servants, 'The marriage feast indeed is ready, but those who were invited were not worthy; go therefore to the crossroads, and invite to the marriage feast whomever you shall find.' And his servants went out into the roads and gathered all those they found, both good and bad; and the marriage feast was filled with guests. Now the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he said to him, 'Friend, how did you come in here without a wedding garment?' But he was speechless. Then the king said to the attendants, 'Bind his hands and feet, take hold of him, and throw him out into the darkness, where there will be weeping and the gnashing of teeth.' For many are called, but few are chosen."

رسالة الليتurgia الالهية :

أنت يا رب تحفظنا وتحميننا، من هذا الجيل وإلى الدهر

خلصني يا رب فإن البار قد فني، لان الحقيقة قد ضُفِع عند بني البشر

الرسالة (1 كورنثس 1: 21 الى 2: 4)

يا اخوة، ان الذي يُبَيِّننا معكم في المسيح، وقد مَسَحنا، هو الله، الذي خَتَمنا أيضاً ومنحنا عربون الروح في قلوبنا. أما أنا فاستشهد الله على نفسي، أنني لإشفاقي عليكم لم آت أيضاً الى كورنثس، لا لأَنَّنا نسود ايمانكم، لكننا أعوان فرجكم، لأنكم ثابتون في الايمان. وقد حزنمت بهذا في نفسي. ان لا آتيكم أيضاً مغموماً. لأنني إن غممتكم فمَن الذي يَسُرُّني غير مَنْ عَمَّمته أنا؟ وقد كتبت إليكم بهذا عينه، لئلا ينالني عند قدومي غم مِمَّن كان ينبغي أن أفرح بهم. وإني لوائق بكم أجمعين، أن فرحي هو فرحكم جميعاً. فإني من شدة الكآبة وكرب القلب، كتبت إليكم بدموع كثيرة، لا لتغتموا، بل لتعرفوا ما عندي من فرط المحبة لكم.

هللوا :

بمراحمكم يا رب أُرَنِّم إلى الابد، الى جيلٍ فجيلٍ أعلنُ حقَّك بقمي

لأنك قلت: إِنَّ الرحمة تُبْنِي الى الابد، وفي السماوات يَهَيِّأُ حقَّك.

الانجيل (متى 22: 2 – 14)

قال الربُّ هذا المثل: يُشَبِّه مَلَكُوتُ السماوات بإنسانٍ ملكٍ صنعَ عُرساً لابنهِ. وأرسلَ عبيدَهُ ليدعُوا المدعُوتين إلى العرس، فلم يُريدوا أن يأتوا. فأرسلَ من جديد عبيداً آخرين وقال: قُولُوا للمدعُوتين، ها إني قد أعددتُ غداً، ثيابي ومُسَقَّناتي قد دُبِحت، وكلُّ شيءٍ مُهيَّأ، فلهما إلى العرس. ولكنهم تهاوَّنوا، فذهَبَ هذا إلى حقلهِ الخاص، وذاك إلى تجارتِهِ، والباقيون قبضوا على عبيدِهِ فَشَتَمُوهم وقتلُوهم. فلَمَّا سَمِعَ ذلك الملكُ غضِبَ، وأرسلَ جُيُوشَهُ فأهلك أولئك القتلة، وأحرقَ مدينتَهُم. حينئذٍ قال لعبيدِهِ: أما العرسُ فَمُعَدُّ، وأما المدعُوتون فغيرُ مستحقِّين. فاذهبوا إلى مفارقِ الطُّرُق، وكلُّ مَنْ وجدتموه فأدعوه إلى العرس. فخرَجَ أولئك العبيدُ إلى الطُّرُق، وجمعوا كلُّ مَنْ وَجَدوا مِن أَشرارٍ وصالحين، فحَقَّلَ العرسُ بالمتكئين. فلَمَّا دَخَلَ الملكُ لينظُرَ المتكئين، رأى هُناكَ إنساناً ليس عليه حُلَّةُ العرس. فقال له: يا صاح، كيف دَخَلْتَ إلى هُنا، وليس عليك حُلَّةُ العرس؟ فسَكَت. حينئذٍ قال الملكُ للخُدام: أوثقوا يديهِ ورجليهِ وخوذه وأطرحوه في الظُّلُمَةِ الخارجِيَّة. هُناكَ يَكُونُ البُكاءُ وضريفُ الأسنان. فَإِنَّ المدعُوتين كثيرن، والمختارين قليلون.





Prayer for the dead

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

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



Divine Liturgy Intentions

THIS WEEKEND, SATURDAY, SEPTEMBER 2, SUNDAY, SEPTEMBER 3, 2023: FOURTEENTH SUNDAY AFTER PENTECOST. HIEROMARTYR ANTHIMOS, BISHOP OF NICOMEDIA – FATHER THEOCTISTOS.

5:00 p.m. DIVINE LITURGY:

- + **CONNOR BRUNO (3rd Anniv.)** by the Bruno, Lazieh, & Ghazal Families.
- + **MARY A. NOURY MOON (19th Anniv.)** by her children & grandchildren.

10:00 a.m. DIVINE LITURGY:

- + **JOHN R. ROWEY** by Mary & Jim Briden.
- + **MARIE MARDO** by M/M Bishara & Wafaa Tahhan.
- + **ROSE & HOUSEIN KHOURY** by Micheline Ghanem.
- + **YOUSEF GEORGI DEEB** by M/M Fred Dib & Family.
- + **MICHAEL TAHHAN (CA)** by Tony, Andree, Janet Charchafliah & Family.





SACRIFICIAL GIVING: August 26 & 27, 2023: Budgets: \$3,866.00 (Envelopes: \$3,845.00, Loose: \$21.00); Candles: \$63.00; Stole Offerings: \$125.00; Building Fund: \$130.00; Melkite Diocesan Support: \$247.00.

GENERAL HOME VISITATIONS, SICK CALLS, HOSPITAL VISITS: Father Ephrem has now been here three years and is fully available for 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.

PLEASE NOTE: Anyone who is planning an **ENGAGEMENT/BAPTISM/MARRIAGE RECEPTION PLANS** is kindly requested to notify a member of the clergy **BEFORE** reception/party plans are made. The Clergy may be already scheduled for something else on the day that you have rented a hall/restaurant. Following this policy will help avoid any later misunderstandings/hurt feeling.

SUMMER IS SLOWLY COMING TO A CLOSE: Some people have been away on vacation, at summer homes, on business trips, or visiting. A noticeable drop in the Sunday attendance and weekly donations has occurred with all of our parishioners not coming to Church on a regular basis during this time. As a result, your Parish has really suffered heavily for these summer months as it attempts, with the assistance of those who are faithful, to maintain the buildings, offices and life work of the community. Please do not neglect your responsibilities of the expenses of your spiritual home that occur during the times that you are fortunately able to be away. Your support may be conveniently mailed in for each Sunday that you were and are away. Thank you for your anticipated, hopeful and loving concern!

The Food Fair and Bazaar is quickly approaching and we are requesting donations for the Penny Social and/or Raffles tables. All donations can be placed in the designated boxes in the halls of church. Thank you for your continued support and generosity.

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.





First Formal Visitation of Bishop Francois to RI which concurs with the 25th Anniversary of our monumental complex on the weekend of Saturday & Sunday, September 16 & 17, 2023. Grand Banquet, Saturday, September 16 in the Cultural Center @ 6:00 p.m.; Solemn Pontifical Divine Liturgy, Sunday, 10 a.m. Flyers with full details were mailed to your household last week. Please read carefully and we look forward to each family and individuals responding positively 100% to this momentous occasion. Your generation and those that preceded you put their heart and soul into this project. This is the day the Lord has made. Let us rejoice and be glad in it.

"To get something you never had, you have to do something you never did."

When God takes something from your grasp, He's not punishing you, but merely opening your hands to receive something better. Concentrate on this sentence, "The will of God will never take you where the Grace of God will not protect you," Something good will happen to you today, something that you have been waiting to hear. 'God our Father, walk through my house and take away all my worries and illnesses and please watch over and heal my family in your name. Amen.' Does God come first in your life? If so, stop and Watch what He does. Amen!

ANY NEEDS, THOUGHTS, CONCERNS, QUESTIONS, MISUNDERSTANDINGS, SUGGESTIONS, ETC. they you may have, please do not hesitate to contact any member of the Clergy or Council immediately, Explanations/ Corrections/ Discussions/Changes will never be made unless all bring these concerns to us. Let us remain the united and caring community that we are.

A LOOK AHEAD: The church will resume the fall schedule of Divine Liturgies on SUNDAY, SEPTEMBER 10th 2023, i.e. 9:00 a.m. & 11:15 a.m. with no Divine Liturgy on Saturday. Please pass on this change of hours to all relatives and friends, and to all who frequent our church from time to time.

SEPTEMBER 1st: This day is the beginning of the Byzantine Church Year, which does not correspond to the civil year that begins on January 1st.

MAKE RESOLUTIONS THAT CONCERN THE GROWTH AND THE DEEPENING OF OUR SPIRITUAL LIFE AND MORE SERIOUS INVOLVEMENT IN PARISH ACTIVITIES. HAPPY NEW YEAR!!!!

THIS WEEKEND, SEPTEMBER 2 & 3, 2023, there will be a special collection taken up for the **UPKEEP,**

MAINTENANCE, & IMPROVEMENT OF THE CEMETERY. Please be as generous as possible, and we thank you for your continued support in providing a peaceful resting place for our beloved deceased.

REFLECTION: "Man's way leads to a hopeless end – God's way leads to an endless hope."

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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Saint Basil The Great

Melkite Greek Catholic Church

Mailing Address:
Rectory
111 Cross Street
Central Falls, RI 02863



Tel. (401) 722-1345
Fax (401) 722-2436

Melkite Catholic Church 15 Skyview Drive, Lincoln, RI 02865
Visit us on the web: www.stbasilthegreatchurch.com



*Welcome
Bishop Francois*

**Bishop Francois' Formal visitation
and 25th Anniversary of New Saint Basil complex in Lincoln, R.I.**

**Saturday, September 16th, 2023
6:00 pm to 12:30 am**

Formal Dinner (Appropriate Attire)
Classical Music
Hafra with Andre Keedy and Ensemble
Mazza & Dinner will be served

Tickets \$60 adult - \$45 MYO & children 5 years and up
Deadline for tickets Sunday, September 10th, 2023

One Divine Liturgy will be celebrated on Sunday September 17th at 10:00 am
Following the Divine Liturgy a complimentary barbeque luncheon

Phone : (401) 722-1345 | Fax : (401) 722-2436
Address : 15 Skyview Drive, Lincoln, RI 02865 | Website : www.stbasilthegreatchurch.com

DONATIONS

All contributions will be allocated to the St. Basil's Building Fund.

- ❖ There are three levels of donations:
- ❖ Large donations of over \$500.00 will be identified as "LEVEL ONE".
- ❖ Donations of \$100.00 or more will be listed as "LEVEL TWO".
- ❖ Donations starting at \$50.00 or more will be listed as "LEVEL THREE".
- ❖ All donations of \$50.00 or more will receive a one-line acknowledgment.
- ❖ All donor's names will be listed in a souvenir pamphlet to be distributed at the event or will be sent by mail if the donor is not able to attend.

TICKET AND DONATION DEADLINE, SUNDAY, September 10, 2023.

NAME AS YOU WOULD LIKE IT TO APPEAR IN THE LISTING

ADDRESS: _____

CITY: _____

STATE: _____

TELEPHONE NUMBER: _____

TICKET ORDER FORM

FOR ALL TICKETS AND TABLE RESERVATIONS

Please complete this form with your check payable to "St. Basil the Great Church" and mail to St. Basil's Rectory at 111 Cross St., Central Falls, RI 02863, or place in church collection basket.

Ticket deadline is Sunday, September 10, 2023.

_____ Adult Tickets

@ \$60 each _____

_____ MYO and Children over 5 Years

@ \$45 each _____

Name _____

Total Enclosed _____

Address _____

Phone _____

Dear Family of St. Basil's

We are excited once again to announce the upcoming visitation of our Father and Bishop Francois Beyrouti to our parish, as well as we are thrilled to welcome among us for the first time, His Excellency Bishop Richard Henning, the new Bishop of Providence. To make this event a success and to secure your attendance, we kindly request your support in two important ways:

1. Donations: Your generous donations will help cover the costs associated with hosting this special event. Any amount you can contribute will be greatly appreciated. Please consider making a donation by mail, by putting it in the collection basket, or online by following the link [Donations - St. Basil the Great Melkite Catholic Church, Rhode Island \(stbasilthegreatchurch.com\)](http://www.stbasilthegreatchurch.com) .

2. Ticket Orders: To ensure that we can accommodate everyone who wishes to attend the event, we kindly request that you place your ticket orders in advance. Tickets are available at Church door until September 10, or you can purchase the online as well by following the link [Donations - St. Basil the Great Melkite Catholic Church, Rhode Island \(stbasilthegreatchurch.com\)](http://www.stbasilthegreatchurch.com) . Absolutely no tickets will be sold at the door after September 10.

Your support and presence are vital in making this visitation and the celebration of the 25th anniversary of our Church Complex a memorable and spiritually uplifting occasion. We look forward to welcoming Our Bishops and celebrating together as a family.

Thank you for your generosity and commitment.

Yours in Christ,

Fr. Ephrem & Fr. Joe



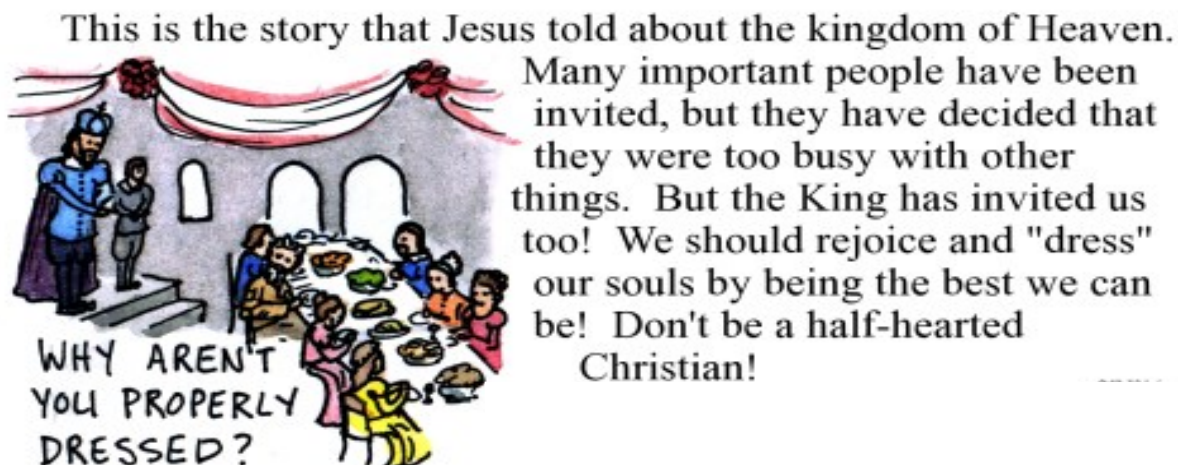
Invitation to the Wedding Feast



I'M TOO BUSY.

Imagine that you live in a great kingdom with a king and queen and many other great people. You hear that the king's son is going to get married and there will be a great wedding feast. All the lords and ladies and rich land owners are invited. On the day of the wedding the servants go out to call the guests to the wedding, but all those important people refuse to go! They say they are too busy with other things, and can't be bothered to go!

Now imagine that you are one of the children in a poor family that lives down a back street. Suddenly you hear people calling out that the king has invited your family to the feast! What excitement! Everybody puts on their best clothes and goes to the castle. In a little while the king comes in and you see him pointing to a man who isn't dressed neatly, and hasn't washed his face or brushed his hair. He sends the man out of the hall.



This is the story that Jesus told about the kingdom of Heaven. Many important people have been invited, but they have decided that they were too busy with other things. But the King has invited us too! We should rejoice and "dress" our souls by being the best we can be! Don't be a half-hearted Christian!

Happy New Year!!!

Happy New Year!!! This is probably not how you expect to be greeted on September 1, but today was the beginning of the new year in the Byzantine Empire. Since our lectionary goes back to Byzantium, we continue to read Luke's gospel about the beginning of Jesus' public ministry every September 1: a gospel that was probably chosen, at least in part, because it seems like Jesus' is making a new beginning. Only a few verses previous, he has returned from his temptation in the desert, arriving in Galilee "in the power of the Spirit," and today he arrives in his hometown of Nazareth, apparently making a bit of a splash.

But what does this new beginning consist of? By his choice of reading at the synagogue, Jesus makes it clear what type of new man he will be: one who proclaims God's justice for the poor, freedom for those in captivity, and liberty for the oppressed. These words are at the heart of what it means to be saved by Christ, and in turn, they are at the heart of what it means to be his disciple. Whenever we are thinking about making a new beginning, as we often do at New Year's, we can follow Jesus' lead and ask ourselves, "How can I help bring God's justice to fruition in this world? How can I bring freedom to captives? How can I end oppression?" So Happy New Year...let today be a new beginning for the kingdom of God.

We call the Liturgical Year the Ecclesiastical or Church Year, because it contains the Church Calendar, which in some respects is similar to and in others differs from the civil calendar. In the Eastern Church the Church Year differs from the civil calendar in that it does not begin the New Year with the first of January as does the civil year, but begins it with the first day of September, which is called the Beginning of the Indiction. This means that the whole cycle of our Church Year begins with the first of September and ends with the thirty first of the following August.

The Fathers of the First Ecumenical Council in Nicea in the year 325 adopted the first of September as the opening of the New Church Year and this day has been observed in the Eastern Church to the present time. The Latin Church opens its Liturgical Year on the first day of Advent, i.e., the beginning of the preparation for Christmas.

The indiction of which we are speaking – for there were other indictions – is called the Byzantine (or Constantinopolitan or also the Constantinian) indiction which, except for Egypt, became mandatory throughout the Roman Empire. Justinian I (527-565) made dating by indiction compulsory for all legal documents. The Roman Church during the reign of Pope Pelagius II (579-590) adopted the indiction for establishing the dates of documents, and this practice was not abandoned until the year 1097.

The Beginning of the Indiction – A Church Feast

Later, when the first day of September was designated as the beginning of the Church Year, or as it was called in the Church Calendar, the beginning of the "New Year", it assumed a religious character and became a feast of the Church, i.e., a day which had its own special liturgical service. On this day our Church commemorates the day on which Christ entered the synagogue in Nazareth and read from the scrolls the words of the prophet Isaiah: "The Spirit of the Lord has been given me, for He anointed me...to proclaim the Lord's year of favour." (Luke 4, 18-19)



The Character and Content of the Liturgical Year

The Liturgical Year is so arranged that its central place is occupied by our Divine Saviour; around him are gathered all the angels and saints. In the decree of the Second Vatican Council on the "Constitution on the Liturgy" we read: "Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse by devoutly recalling it on certain days throughout the year. Every week, on the day which she has called the Lord's day, she keeps the memory of the Lord's resurrection, which she also celebrates once a year, together with His Blessed passion, in the most solemn festival of Easter. Within a cycle of a year,

moreover, she unfolds the whole mystery of Christ, from the incarnation and birth until the ascension, the day of Pentecost, and the expectation of Blessed hope and the coming of the Lord."

The Most Pure Virgin Mary, who has been accorded the most prominent place after Christ in the work of redemption, also stands nearest to Christ in the Liturgical Year. This is evident in the various feasts in honor of the Mother of God. The decree on the "Constitution on the Liturgy" declares that: "In celebrating this annual cycle of Christ's mysteries, holy Church honors with special love the Blessed Mary, Mother of God, who is jointed by an inseparable bond to the saving work of her Son. In her, the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be."

Around the persons of our Lord Jesus Christ and His most holy Mother we see the grand choir of the Church Triumphant in heaven, that is, all the saints of the Old and New Testaments: "The Church," says the same Council, "has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold graces of God and already in possession of eternal salvation, they sing God's perfect praise in heaven and offer prayers for us."

Holy Church, like a good Mother, also commemorates during the Liturgical Year her children who have departed into eternity, and who are in purgatory. For this reason, she has designated certain special days, called "Souls Days", on which she offers prayers and special memorial services for the faithful departed. Finally, the Church Militant also dedicates special times in the Church Year in which the living are asked to engage in spiritual works, prayer, fasting and penance in order to develop their spiritual life more fully. "Finally," we read in the decree on the "Constitution on the Liturgy", in the various seasons of the year and according to her traditional discipline, the Church completes the formation of the faithful by means of pious practices for soul and body, by instruction, prayer, and works of penance and of mercy."

In summary, our Liturgical Year is a mighty hymn of honour and glory to God, in which the threefold Church takes part – the Church Triumphant in heaven, the Church Suffering in purgatory, and the Church Militant on earth. In the Church Year, the entire content of our holy faith finds its most beautiful expression. Like a colorful rainbow our Liturgical Year joins earth to heaven, and enlightens, purifies, sanctifies and lifts us up to God.

رأس السنة الكنسية في 1 أيلول



الإسكندريرين يدعى سوسيجنيو، وقد تمثّل تعديله في جعل السنة العادية 365 يوماً والكنيسة 366 يوماً، وتكون سنة كبيسة كلّ أربع سنوات، وجعل عدد أيام الأشهر الفردية 31 يوماً والزوجية 30 يوماً، عدا شهر شباط فيكون في السنة العادية 28 وفي الكنيسة 29.

استعيض منذ القرن 16 عن التقويم اليولياني (لعدم دقته) بالتقويم الغريغوري .

استمر استخدام التقويم اليولياني في الكنائس الأورثوذكسية حتى القرن العشرين إذ قامت هذه الكنائس باعتماد التقويم المعدل عام 1923م.

بنشأ بين التقويمين منذ عام 1900 وحتى عام 2099 فارقاً قدره 13 يوماً، إذ يتأخر بها التقويم اليولياني عن التقويم الغريغوري.

ملاحظة: لا يزال هذا التقويم مستخدماً في أديرة جبل أئوس.

التقويم الميلادي:

كان عد السنين في التقويم اليولياني مبني على التقويم الروماني القديم الذي يعتبر سنة إنشاء مدينة روما عاصمة الإمبراطورية الرومانية بداية للتاريخ وهو سنة 753 ق.م ، ثم وفي منتصف القرن السادس دعا الراهب الأرمني ديونيسيوس أكسيجونوس إلى وجوب أن يكون ميلاد المسيح هو بداية التقويم ونجح هذا الراهب في دعوته، فأصبح عد السنين منذ سنة 532 م يعتمد على سنة ميلاد المسيح، وهي سنة 753 منذ تأسيس روما على حساب ديونيسيوس.

التعديل الغريغوري:

لاحظ غريغوريوس الثالث عشر بابا روما (القرن السادس عشر) أن يوم الاعتدال الربيعي وقع في 11 آذار بدلاً من 21 آذار، بفارق عشرة أيام، فكلف الراهب اليسسوس ليلبيوس ليقيم بتعديل التقويم اليولياني.

فتمّ الاتفاق على حذف ثلاثة أيام كلّ 400 سنة وأن تكون السنة القرنية (التي هي من مضاعفات 100) سنة بسيطة إلا إذا قبلت القسمة على (400) بدون باقي، وهكذا نام الناس يوم الخميس 4 تشرين الأول 1582م واستيقظوا يوم الجمعة 15 تشرين الأول 1582م.

تبدأ السنة الطقسية أو السنة الكنسية في اول ايلول وتتألف من 12 شهرا تنتهي في 31 آب، ونحن ننتبعا في حياتنا الكنسية. هذه السنة يقع اول ايلول يوم الاحد، ونعيّد فيه للقديس سمعان العمودي الذي جاءت عنه كلمة الراعي.

س: لماذا لا نتبع السنة المدنية التي تتألف ايضا من 12 شهرا؟

ج: للسنة الطقسية معنى يختلف عن السنة المدنية فهي تتأسس على احداث حياة السيد اي الأعياد السيدية. في السنة الطقسية ادوار مختلفة: دور الاعياد الثابتة مثل بشارة السيدة والميلاد والظهور الالهي ورقاد السيدة...الى آخره، ودور الاعياد المتنقلةاي التي يتغير تاريخها كل سنة وتدور كلها حول عيد الفصح مثل بدء الصوم والشعائين والصعود والعنصرة.

س: كيف يحدد تاريخ عيد الفصح؟

ج: يحدد تاريخ عيد الفصح حسب مبدأ اقتره المجمع المسكوني الاول المجتمع سنة 325 في مدينة نيقية: يعيّن الفصح في الاحد الاول بعد القمر البدر بعد الاعتدال الربيعي في 21 آذار.

س: كيف نحتفل ببدء السنة الطقسية؟

ج: يقام القداس الالهي وترتل ترنيمة السنة الجديدة: " يا مبدع الخليقة بأسرها، يا من وضعت الأوقات والأزمنة بذات سلطانك، بارك اكليل السنة بصلاحك يا رب، واحفظ بالسلامة عبيدك المؤمنين، بشفاعات والدة الاله، وخلصنا ". بعد القداس طلبية خاصة تطلب فيها من " الرب الهنا ان يوهنا لان نجوز هذه السنة المقبلة بسيرة مرضية لعزته الالهية... وان يجعل السنة المقبلة سنة خير ورفاه بارسال الامطار في اوقاتها واعتدال الفصول... ويوطد روح السلام في العالم اجمع ويؤيد الكنيسة المقدسة".

تعيّد الكنيسة لرأس السنة في 1 أيلول كرأس السنة الكنسية ويدعى بـ "الأنديكتي" من اللفظة اليونانية "أنديكتيون" [1].

محطات في أول شهر أيلول:

1. كان القيصرية الرومان يفرضون جزية سنوية على رعاياهم، وهذه الجزية تدفع لنفقات الجنود، وكان وقت جمع هذه الجزية هو قبل الشتاء أي في شهر أيلول، وكانوا يسمونها "أنديكشيو" وتعني حداً، أو إعلاناً عن الجزية، ومنها أتت الكلمة اليونانية "أنديكتيون" التي تعني في الكنسية بداية السنة الجديدة.

2. اعتباراً من القرن الرابع الميلادي [2] كانت السنوات تُحسب بحسب دورة مالية من السنين تدعى "أنديكتيون" Indiction ومدتها 15 سنة، لها علاقة بجباية الضرائب حيث يُعاد فيها تخمين الأملاك الضريبية، ولم تنه السلطة البابوية العمل

بتلك الدورة المالية إلا في القرن العاشر أيام البابا "يوحنا الثالث عشر" 965 - 972م، حيث بدأ استعمال "التقويم الميلادي" الذي أنشأه الراهب "ديونيسيوس أكزيوس" بين 500 - 525م، والذي لم يصبح معمولاً به في "أوروبا" إلا في القرن الحادي عشر الميلادي وفي "إسبانيا" في القرن 14م، وفي "اليونان" في القرن 15م.

3. كانت حياة الناس قديماً تعتمد على الزراعة وكان كلّ شيء مرتبط بالمواسم الزراعية ويظهر هذا جلياً بالعبادة والطقوس الدينية عند الوثنيين واليهود في العهد القديم.

4. شهر أيلول هو موسم جمع الأثمار والحبوب إلى المخازن، وإعداد العدة لإلقاء البذور، في الأرض، من جديد. تصلي الكنيسة في هذا اليوم من أجل إكليل السنة ومباركتها.... (طلبية رأس السنة) " يا مانحاً من السماء الأزمنة والأمطار المخصصة للذين على الأرض، تقبل، أيضاً الآن، ابتهالات عبيدك... فإن رافاتك تعمّ حقاً جميع أعمالك. بارك كلّ دخول وخروج ناتية مسهلاً أعمال أبنينا... (كاشمما للأنديكتي - صلاة السحر) ملاحظة: لا يزال المزارعون حتى الآن يبنون حساباتهم على أن السنة الزراعية تبدأ في شهر أيلول.

5. تحتفل الكنيسة، في هذا اليوم، بذكرى دخول الرب يسوع المسيح إلى مجمع اليهود في الناصرة، حيث دفع إليه سفر إشعياء النبي، على ما ذكر لوقا الإنجيلي، فقرأ: "روح الرب عليّ لأنه مسحني لأبشر المساكين، أرسلني لأشفي المنكسري القلوب، لأنادي للمأسورين بالإطلاق وللعمي بالبصر، وأرسل المنسحقين في الحرية وأكرز بسنة الرب المقبولة". (لوقا 4) إذ تحتفل الكنيسة بهذه الذكرى، تدخلنا في الزمن الجديد، في سنة الرب المقبولة، في زمن ملكوت السموات الذي دشّنه الرب يسوع المسيح عندما أعلن، بعدما انتهى من قراءته من سفر إشعياء، "أنه اليوم قد تمّ هذا المكتوب في مسامعكم".

6. خلاصة: على هذا يكون بدء السنة الكنيسة الجديدة قد اقترن، عبر التاريخ، بتدبير إداري إمبراطوري، وتلّوّهت بمسعى لتقديس الخليقة والمواسم، وتتوّج بالخول في "سنة الرب المقبولة".

التقويم الروماني القديم:

كانت الدولة الرومانية تستخدم تقويمًا يتألف من عشرة أشهر، ومنه جاءت تسمية أكثر الأشهر، ثم استخدموا تقويمًا شمسي - قمري حيث أن طول السنة فيه 355 يوماً وعدد الأشهر 12 شهراً وعدد الأيام في الأشهر بين 29 و30، وهذا يوافق السنة القمرية، ثم في السنة التالية لها يضاف شهر طوله 22 أو 23 يوماً على التعاقب فيكون طول السنة الكنيسة 377 أو 378 يوماً.

وتكون متوسط حصيلة دورة أربع (355+377+355+378) تساوي 366.25 وهو ما يعادل طول السنة الشمسية، ويعزى هذا التقويم للإمبراطور نوما الروماني، ولكن هذا التقويم طاله التلاعب، فجعلوا بعض الشهور التي سميت على أسماء القيصرية 31 يوماً على حساب الشهور الأخرى، وكان عد السنين يبدأ من سنة تأسيس مدينة روما عاصمة الإمبراطورية. وهي سنة 753 ق.م.

التقويم اليولياني : Julian Calendar هذه التسمية مرتبطة ببوليوس قيصر الذي فرضه في سنة 46 ق.م ليدخل دخل حيز التنفيذ عام 45 ق.م. الموافق لسنة 709 لأنشاء روما.

يحاول التقويم اليولياني محاكاة السنة الشمسية ويتكوّن من 365 و25 يوماً مقسّمة على 12 شهراً.

لما احتلّت الإمبراطورية الرومانية مصر استفاد الرومان من علوم المصريين الفراعنة الفلكية، فقام يوليوس قيصر بتعديل التقويم الروماني القديم بالاستعانة بأحد الفلكيين

هل أنت مدعو إلى هذا الفرح؟

ما هو، يا إخوتي الأحباء، معنى لباس العُرس؟

فإن قلنا إنه المعمودية أو الإيمان، فهل دخل أحدٌ إلى احتفال العُرس بدونهما؟

يبقى خارجاً الشخص الذي لم يؤمن بعد.

علينا أن نفهم أن لباس العُرس هو المحبة.



قد يدخل ابن الكنيسة احتفال العُرس بدون أن يلبس لباس العُرس. ربما كان مؤمناً، لكنه كان عارياً من المحبة.

فنحن على صواب إذا قلنا إن المحبة هي لباس العُرس، لأن هذا ما تحلّى به الخالق نفسه حين جاء إلى احتفال العُرس ليضم الكنيسة إليه. وحدها محبة الله تحققت بأن ضم ابنه الأوحده قلوب مختاريه إلى نفسه. إذ يقول يوحنا: "لأنه هكذا أحب الله العالم حتى بذل ابنه الوحيد".

بالنسبة للتلاميذ الأولين كانت مسألة الاختيار حقيقة إلى حد أن من أشهر الألقاب التي دعي المسيحيون بها كان لقب "المختارين". لقد درجت هذه التسمية، واستعملها يسوع وتلاميذه، حتى إننا نجد أنفسنا مضطرين للاعتراف بأنها كانت تسمية دارجة ومقبولة، ولم يكن المسيحيون الأولون في حاجة لمن يفسرها لهم. وعند تحليل جميع المقاطع في العهد الجديد حيث ترد كلمة "مختارين" نجد أنها مستخدمة ستة عشر مرة على الأقل وتعني في كل مرة إتباع المسيح كأفراد. إلا أنه في ثلاث من تلك المرات ربما قصد بالكلمة الكنيسة.

يجب ألا نقلل من أهمية استخدام هذه الاصطلاحات التي تصف أتباع المسيح الحقيقيين. إذا بحثنا عن عدد المرات التي استخدم فيها كل من الكلمات التي تدور حول هذا المعنى نجد أن كلمة مختارين تأتي في المرتبة الثالثة بعد الكلمتين "تلاميذ" و"قديسين". إن استعمال الكلمة بهذه الكثرة في العهد الجديد، مضافاً إليها العلاقات التي تؤيد المعنى بأكثر وضوح وقوة، يبين أن المسيحيين الأولين بشكل عام كانوا يعتبرون الاختيار موازياً للخلاص، أي أن المخلصين هم أنفسهم المختارون. عندما نلاحظ، إن الاختيار هو التعليم الموجود في كل طاق في حبل فكر العهد الجديد، ندرك أن هذه كانت الفكرة العامة وليست أمراً انفرد به أحد كتّاب العهد الجديد. ظن كثيرون أن الاختيار هو التعليم الخاص بالرسول بولس.

تدلّ الأنجيل الثلاثة الأولى على أن فكرة "الاختيار" كانت حقيقة أساسية في تعاليم يسوع. إن كثيراً من الآيات التي ترد فيها كلمة "مختارين" أو "ينتخبون" هي من أقوال يسوع.

أحبائي الكل مدعو إلى هذا الفرح، لنخلع عنا إنسانا العتيق ونلبس الجديد كي نكون أعضاء فاعلين في جسم الكنيسة المقدسة تاركيين من وراءنا مغريات هذا العالم. إن كل مسيحي مدعو إلى فرح هذا العُرس الأبدي. فعليّه أن يلبي دعوة الله بإيمان وحب صادق ولا يشوّه بالخطيئة الخلّة الجميلة التي ليسها يوم المعمودية، بل يحافظ على جمالها طوال حياته على الأرض. ليتكّى إلى مائدة عرس ابن الملك في الملوك السماوي.

يقدم لنا السيد المسيح ملكوت السموات بكونه عرساً صنعه ملك لابنه، ومع ذلك كان العرس ثقيلاً على المدعوين "الذين لم يريدوا أن يأتوا". إنهم لم يكونوا مدعوين للمشاركة من بعيد كمترجّين ولا مجرد أصدقاء، وإنما كعروس تتحد بالإبن العريس على مستوى أبدي. أنها دعوة للدخول إلى الفرح الدائم بلا انقطاع.

ولأن المدعوين الأوائل رفضوا الحضور قال في دعوته الثانية: "هوذا غذائي أعدته. ثيراني ومسمناتي قد ذبحت، وكل شيء مُعدّ تعالوا إلى العرس. ولكنهم تهاونوا ومضوا واحد إلى حقله وآخر إلى تجارته".

قال إنهم لم يُبالوا بدعوته، فمنهم من ذهب إلى حقله، ومنهم من ذهب إلى تجارته. أن تذهب إلى حقلك يعني أن تقحم نفسك إقحاماً مُفرطاً في السعي الأرضي. وأن تذهب إلى تجارتك يعني أن تشتهي الربح المُتأتى من نشاطاتك الدنيوية. الأول مُهتَم بالسعي الأرضي، والآخر مُتفانٍ في عمل هذا العالم. ما من أحد منهم يُلحظ سر تجسد الرب، ويبتغي العيش بما يتماشي معه. كأنهم في إقبالهم على حقلهم أو تجارتهم، يرفضون حضور وليمة عرس الملك. البعض لا يرفضون عطية الذي يدعوهم فحسب، إنما يضطهدون من يقبلها. لذلك أضاف قائلاً: "والباقيون أمسكوا عبيده وشتموهم وقتلوه. فلما سمع الملك غضب، وأرسل جنوده وأهلك أولئك القاتلين وأحرق مدينتهم". الله يهلك القتل والمضطهدين، ويحرق مدينتهم، أي أرواحهم ويُعذب أجسادهم بنار جهنم الأبديّة.

اعتذار المدعوين عن الحضور لم يحمل رب البيت على ترك وليمة عرس ابنه الملك خاوية من الضيوف. أرسل يدعو غيرهم. فمع أن كلمة الله في خطر، إلا أنها ستبلغ الراحة. قال لخدامه: "الوليمة مُهيأة، والذين دعونا هم كانوا غير مستحقين، فاذهبوا إلى مفارق الطرق وادعوا إلى الوليمة كل من تجدونه". إذا اعتبرنا أن الطرق في الكتاب المقدس تشير إلى أعمالنا، فإن مفارق الطرق هي أعمالنا الساقطة. فالذين لا ينجحون في أعمالهم الأرضية غالباً ما يتوبون بسرعة إلى الله.

وخرج خدامه إلى الطرق وجمعوا كل من وجدوا من أشرار وأخبار فامتلات وليمة العُرس بالمدعوين. إن خصائص المُتكنين في الوليمة تُكشف بوضوح عن أن وليمة عرس الملك تُمَثِّل كنيسة هذا الزمن حيث يجتمع الأشرار والأخبار. الكنيسة مزيج جامع من أمم مُتنوعة. فهي تقودهم جميعاً إلى الإيمان. لكنها لا تقودهم كلهم إلى حربة النعمة الروحية بنجاح بسبب التحوّلات في حياتهم، فخطاياهم تعيقهم. ولأننا نعيش في هذا العالم وجب علينا سلوك طريق الدهر الحاضر مُجمعين أبراراً وأخباراً. ستتم عملية الفرز بينهم عندما نبُلغ هدفنا: الأخيار في السماء، والأشرار في الجحيم. هذه الحياة قائمة بين السماء والجحيم. فهي تمتد في الوسط إن جاز التعبير وتضمّ الفئتين. الكنيسة تقبلهم الآن من غير تفریق، لكنها تُعربلهم لاحقاً عند يوم الدينونة العظيم.

لكن، بما أنكم دخلتم إلى قاعة العُرس، إلى كنيستنا المقدسة، بسبب سخاء الله، فاحرصوا، يا إخوة، على أن لا يجد الملك عند دخوله عبيداً في مظاهر ملابس قلوبكم. يجب أن نقبل في قلوبنا ما يأتي مُستقبلاً بخوف عظيم. ودخل الملك لينظر إلى المدعوين، فرأى هناك رجلاً لم يكن لابساً لباس العُرس.

Are you invited?

The Wedding Feast

The king is God the Father, the King of kings and Lord of lords. God the Father is preparing a wedding feast for His Son, Jesus Christ, the Lamb of God. The wedding feast is the marriage supper of the Lamb, which will be held in heaven at the end of this age (Rev. 19:7-9).



disciples the job of going out and making disciples of all the nations. But who among those many become the few chosen?

What does it mean to be chosen?

To be chosen is to accept the invitation and to do what is necessary to accept the invitation: to give up everything in this world. (Luke 9:23-24; Luke 14:26) That is, to say

The Invited Guests

Those who were invited but would not come are the nation of Israel, God's chosen people, who failed to follow God's law and rejected Jesus as their Messiah. God sent many prophets and even His Son to the Jews to call them to repentance. But they repeatedly rejected God's Word, persecuted His prophets, and even killed His Son.

Pilate wanted to release Jesus, but the Jews insisted He be crucified. Pilate washed his hands and said, "I am innocent of this man's blood." To this the Jews replied, "His blood be on us and on our children!"

"Yes!" to the calling and then to follow it up with a faithful disciple life. God calls us, but those who are chosen are those who wholeheartedly accept the invitation and its conditions.

Why are there so few who are chosen?

Because not many want to pay the price! Jesus says in another place that the gate is narrow, and the way is hard that leads to life, therefore few choose this way. The reason it is hard is that we have to give up everything in this world. Our egotism, our own ideas, opinions, thoughts and feelings, our own will, our own desires. We do this in order to be completely obedient to the leading of the Master.

In order to be chosen, you have to show that you really *want* this life with all of your heart. You can't hold a little back for the world, for relationships, for your self-seeking, etc. It's 100% obedience to Jesus; 100% faithfulness.

Everyone is Invited

The king in the parable sent his servants into the highways to invite everyone they could find to the feast. His servants obeyed and gathered as many people as they could, both the good and the bad.

After His resurrection, Jesus commanded His disciples to "Go ye into all the world, and preach the gospel to every creature" (Mk 16:15). He told them to "make disciples of all the nations" (Mt. 28:19). As He ascended to heaven, Jesus said, "and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Now, everyone is invited to the marriage supper of the Lamb, the bad as well as the good. Sinners are all called to repentance, to salvation, and to eternal life by trusting in Jesus Christ, the Lamb of God who takes away the sin of the world.

Making sure you are chosen

Peter writes in 2 Peter 1:10: "*Therefore, brethren, be even more diligent to make your call and election sure . . .*" How do we do that? By doing the things that he writes just previous to that in verses 5-8: "*But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.*"

Only those who really want to *follow* Jesus, walking in His footsteps as He instructs them, get grace to do as it's written above. They bear fruit, which are the virtues. These virtues are the proper wedding garments that we make for ourselves so that we can accept the invitation and be clothed appropriately, so that we are not cast out like the man in the parable.

Required Clothing

In the parable, the king finds a man at the feast who is not wearing a wedding garment. When asked why, the man is speechless. He had no excuse. While all are invited, only those who are clothed in the righteousness of Christ by faith in Jesus will be allowed into heaven and the marriage supper of the Lamb. God will accept no excuses for rejecting His Son's sacrifice. Any who try will be cast into the outer darkness of hell like the speechless man in the parable.

No qualifications are necessary

In the story the king sent out his servants to all types of people. It's the same with our invitation. It doesn't matter what our starting point is, who we are by nature, what our background is, what talents we do or do not have, what knowledge we have, what our circumstances are. The thing that determines whether or not we are chosen is how we respond to the calling when we sense God's invitation in our heart, and what fruit we bear as a result.

And the end of our faith is that we'll be Jesus brothers and sisters, co-heirs with Him of all things. Not just eternal life, but we'll be kings and priests together with Him for eternity.

"The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together." Romans 8:16-17.

For many are called, but few are chosen

What does it mean to be called?

The word "calling" is used several times throughout the Bible, in different contexts. In this instance Jesus is using the word "called" as an invitation. This parable is an analogy of what *we* have been invited to. An invitation to something more than a life lived serving only ourselves. An invitation to live a life together with Christ, serving God and experiencing the fulfillment that brings to life. An invitation to be Jesus' disciples, to follow in His footsteps. And ultimately, an invitation to spend eternity with Him!

This is a calling that God puts in the heart, and there are many different ways people sense this. Anyone who gets the chance to hear the gospel and make a decision about whether or not to become a disciple is considered to be among the many who are called. Many people receive this invitation. Jesus gave the

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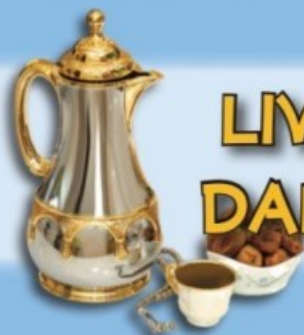
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Must be 21 years or older.



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See Joyce Perry or Samir Boudjouk for tickets.



LITURGICAL CALENDAR



SEPTEMBER	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Beginning of the Liturgical Year 1 Timothy 2:1-7 Luke 4:16-22	2 St Mammas 1 Corinthians 4:1-5 Matthew 23:1-12
أيلول - سبتمبر 2023	3 14th Sunday after Pentecost الأحد الرابع عشر بعد العنصرة 2 Corinthians 1:21-2:4 Matthew 22:2-14	4 Holy Prophet Moses Galatians 2:11-16 Mark 5:24-34	5 Holy Prophet Zechariah Galatians 2:21-3:7 Mark 6:1-7	6 The Miracle by Archangel Michael at Colossus Hebrews 2:2-10 Luke 10:16-21	7 Preparation of Nativity of the Theotokos Galatians 3:23-4:5 Mark 6:30-45	8 Nativity of the Theotokos ميلاد والدة الإله Philippians 2:5-11 Luke 10:38-42, 11:27-28	9 Sts Joachim and Anne 1 Corinthians 2:6-9 Matthew 10:37-11:1
AUGUST 2023	10 Sunday before Holy Cross الأحد قبل الصليب Galatians 6:11-18 John 13:13-17	11 St Theodora Galatians 4:28-5:10 John 12:19-36	12 Leave-taking of the Nativity of the Theotokos Galatians 5:11-21 John 11:47-54	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 1:7-17 Mark 8:1-10	16 Saturday after Holy Cross 1 Corinthians 1:26-2:5 John 8:21-30
OCTOBER 2023	17 Sunday after Holy Cross الأحد بعد الصليب Galatians 2:16-20 Mark 8:34-9:1	18 St Eumenios of Gortyna Ephesians 1:22-2:3 Luke 3:19-22	19 Sts Trophimos, Sabbatios and Dorymedes Ephesians 2:19-3:7 Luke 3:23-4:1	20 Sts Eustathios, Theopista, Agapios and Theopistos Ephesians 3:8-21 Luke 4:1-15	21 Leave-taking of the Exaltation of the Holy Cross Ephesians 4:14-17 Luke 4:16-22	22 St Phocas of Sinope Ephesians 4:17-25 Luke 4:22-30	23 Conception of St John the Forerunner Galatians 4:22-27 Luke 1:5-25
	24 1st Sunday after Holy Cross الأحد الأول بعد عيد الصليب 2 Corinthians 6:16-7:1 Luke 5:1-11	25 St Euphrosyne Ephesians 4:25-32 Luke 4:38-44	26 Passing of St John the Apostle 1 John 4:12-19 John 19:25-27, 21:24-25	27 St Callistratos and his companions Ephesians 5:25-33 Luke 5:33-39	28 St Chariton Ephesians 5:33-6:9 Luke 6:12-19	29 St Cyriacos Ephesians 6:18-24 Luke 6:17-23	30 St Gregory of Armenia 1 Corinthians 15:39-45 Luke 5:17-26

Church Major Feasts

Abstain from Meat

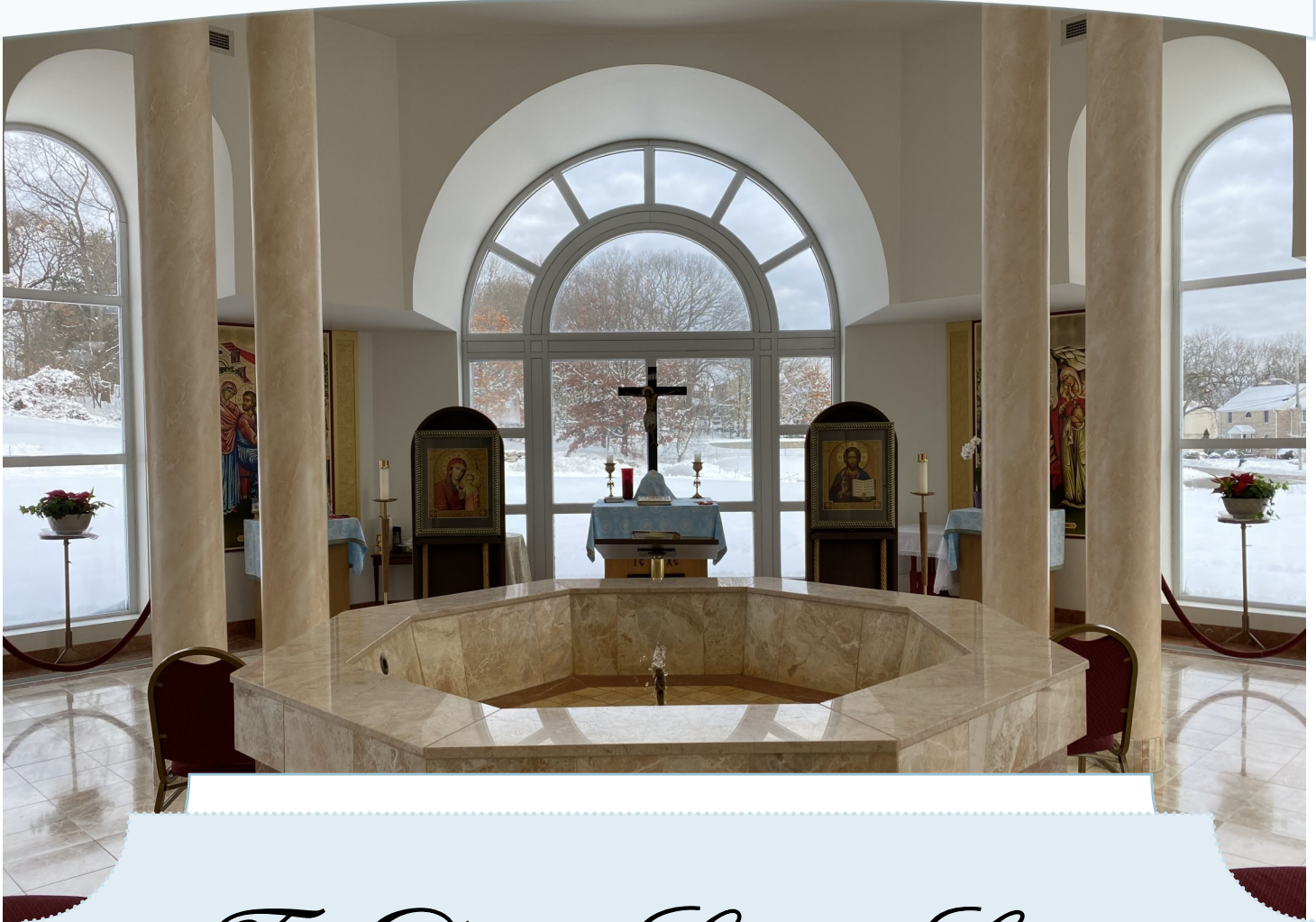
Fast from midnight until noon

Lenten Season

"And God has raised up the Lord, and he will also raise up us by his own power." (1 Corinthians 6:14)

وَاللَّهُ قَدْ أَقَامَ الرَّبَّ وَسَيَقِيمُنَا نَحْنُ أَيْضاً بِقُوَّتِهِ. (١ كورنثوس ٦ : ١٤)

Weekly Divine Liturgy Schedule



The Divine Liturgy Schedule

Divine Liturgy

- **Saturday at 5:00 pm**
- **Sunday at 10:00 am**

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

ANNOUNCEMENTS



Welcome to

St. Basil The Great Melkite Greek Catholic Church

**Check our website
for Church news and updates at**
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2 COR 9:7

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

ANNOUNCEMENTS

As of 12/30/2022



St. Basil the Great Melkite Greek Catholic Church

15 Skyview Drive Lincoln, RI 02865

Sharing our Faith
SECURING OUR FUTURE



Campaign Facts:



Campaign Goal: \$1,000,000



Outstanding Goal: **\$340,000**



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

Parish Community Facts:



Total Registered Families: 415



Active Families: 250



% of Active Families Participation: 51%

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

Current & Future Projects:



Church Roof Repair: Project completed, estimated cost of \$400,000...final cost \$321,000.



Rectory Roof Repair: Proposals received, estimated cost \$18,000, pending review.



Church Window Repairs: Proposals received, estimated cost \$9,000, pending review.



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



Flooring Upgrades: Proposal received, estimated cost \$50,000 (carpeting for Church, Cultural Center, office & hallway), pending review.



Parking Lot Sealing: Project complete at both Rectory & Church...final cost \$14,000.



Interior Repairs, Expand Storage & Vent Cleaning: Partial proposals received. Vent cleaning estimated cost \$9,000.



Exterior/Masonry /Walkway Repairs: Awaiting proposals.



Security Cameras/Door Upgrades: Camera system complete, final cost \$10,500. Door proposal received, pending review.

Important Highlights

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



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

Jeff Boudjouk: 401-441-2737

Ann Sabbagh: 508-243-1190

Kyle Mardo: 401-578-5369

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