



April 3, 2022

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



Address

15 Skyview Drive
Lincoln, Rhode Island 02865

Tel (401) 722-1345

Parish Website

www.stbasilthegreatchurch.com

Facebook

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

YouTube

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

Email

office@stbasilthegreatchurch.com

Office hours

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

Divine Liturgies

Tuesday through Friday at 9:00 AM

Sunday

English 9:00 AM
Arabic 11:15 AM

Religious Education

Sunday 10:00 am—11:15 AM

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

Holy Mysteries

Reconciliation

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

Baptism

Please arrange with the pastor

Marriage

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

Palm Sunday The Holy Entrance into Jerusalem

أحد الشعانين أحد دخول السيد المسيح اورشليم

Antiphon Prayer

O Christ God, You prefigured for us your glorious Resurrection when You raised your friend Lazarus from the tomb. Wherefore, we your beloved people, offer You praise with pure mouths, praying You to make us worthy participants in your Holy Passion and your glorious Resurrection. For it belongs to You to have mercy on us, O Christ our God, and to You we render glory, thanksgiving and worship, and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

Troparion (1st Tone)

O Christ God, when You raised Lazarus from the dead, before the time of your passion, you confirmed the future resurrection of all. We too, like the children of old, carry before You the symbols of your triumph and victory and cry out to You, he Conqueror of Death: "Hosanna in the highest! Blessed is he who comes in the name of the Lord!"

Troparion of St Basil :

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

صلاة الأنديفونة

أيها المسيح الإله، لقد سبقت فرسمت لنا قيامتك الموقرة لئلا أنهضت من القبر حبيبك لعازر. فلذلك نحن شعبك المحبوب نُقدّم لك التسبيح من أفواه طاهرة، طالبين أن تؤهّلنا لمشاهدة آلامك المقدسة وقيامتك المجيدة لأن لك أن ترحمنا وتخلصنا، أيها المسيح الإله، واليك نرفع المجد وإلى أبديك الأزلي وروحك القدس، الآن وكل أوان وإلى دهر الداهرين.

الطروبارية على اللحن الأول

أيها المسيح الإله، لقد أقمت لعازر من بين الأموات قبل آلامك، مؤكّداً القيامة العامة. فنحن أيضاً، مثل الفتیان، نحمل رموز الانتصار، هاتفين إليك يا غالب الموت: هوشعنا في الأعالي. مبارك الآتي باسم الرب.

طروبارية القديس باسيليوس

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





Our church organizations:

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

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

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



Kentakion (6th Tone)

O Christ God enthroned in heaven, and on earth riding upon an donkey's colt: You have accepted the praise of the angels and he hymns of the children who were crying out to You: "Blessed are You who come to restore Adam."

Hirmos (4th Tone)

The Lord is God and has appeared to us. Therefore let us celebrate and sing for joy. Come, let us glorify Christ, and with palms and branches, sing to Him canticles of praise: "Hosanna! Blessed is He who comes in the name of the Lord: Our Savior!"

Epistle: Palm Sunday, Philippians 4:4-9, PROKIMENON (Tone 4)

Blessed is he who comes in the name of the Lord. God is the Lord and he has appeared to us.

Stichon: Sing to the Lord, for he is good, for his mercy endures forever

Reading from the Epistle of St. Paul to the Philippians

Brethren, rejoice in the Lord always; again I say rejoice. Let your moderation be known to all men. The Lord is near. Have no anxiety, but in every prayer and supplication with thanksgiving, let your petitions be made known to God. And may God's peace that surpasses all understanding guard your hearts and your minds in Christ Jesus.

For the rest, brethren, whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything is worthy of praise: consider these things. And what you have learned and received and heard and seen in me, these things practice — and the God of peace will be with you.

ALLELUIA (Tone 3) (SL. Tone 1)

Sing to the Lord a new song; for the Lord has done wonderful works.

Stichon: All the ends of the earth have seen the salvation of our God.

Gospel: Palm Sunday, John 12: 1-18 (The Glorious Entry into Jerusalem)

Six days before the Passover, Jesus came to Bethany the home of Lazarus, he had raised from the dead. And they made him a supper there; and Martha served, while Lazarus was one of those sitting at table with him. Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odor of the ointment. Then one of his disciples, Judas son of Simon the Iscariot, the one who was about to betray him, said, "Why was this ointment not sold for three hundred denarii, and given to the poor?" Now he said this, not that he cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it. Jesus therefore said, "Let her be: she was to keep it for the day of my burial. For the poor you have always with you, but you do not always have me." Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, the man he had raised from the dead. But the chief priests planned to put Lazarus to death also. For on his account many of the Jews began to leave them and to believe in Jesus. Now the next day the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, took up palm fronds and went out to meet him. And they cried out, "Hosanna! Blessed is the one who comes in the name of the Lord, the king of Israel!" And Jesus found a young ass, and sat upon it, as it is written, "Fear not, daughter of Sion; behold, thy king comes, sitting upon the colt of an ass." These things his disciples did not at first understand. But when Jesus was glorified, then they remembered these things were written about him, and that they had done these things to him. The crowd therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. And the reason why the crowd also went to meet him was that they heard he had worked this sign.

القنداق على اللحن السادس

أيها المسيح الإله، الجالس على عرش في السماء والراكب عفوا على الأرض، لقد قبلت تسبيح الملائكة ونشيد الفتان الهاتفين اليك: مبارك أنت الآتي لتنعش آدم.

نشيد لوالدة الإله على اللحن الرابع

الرب هو الله وقد ظهر لنا، فأقيموا العيد وابتهجوا، وهلموا بنا نعظم المسيح، وبسعف وأغصان نهتف نحوه بالتسابيح قائلين: مبارك الآتي باسم الرب مخلصنا.

الرسالة (فيلي 4: 9 – 9)

مبارك الآتي باسم الرب، الرب هو الله، وقد ظهر لنا
 اعترفوا للرب فإنه صالح، لأن إلى الأبد رحمته

يا اخوة، افرحوا في الرب كل حين، وأقول أيضاً افرحوا. ليكن حلمكم معروفاً عند جميع الناس. الرب قريب. لا تهتموا بشيء، بل في كل شيء فلتكن طلباتكم معلومة لدى الله بالصلاة والتضرع مع الشكر. وسلام الله الذي يفوق كل فهم، يحفظ قلوبكم وبصائركم في المسيح يسوع. وبعد أيها الاخوة، مهما يكن من حق، أو أدب، أو عدل، أو نقاوة، أو صفة محبة، أو حسن صيت، إن تكن فضيلة أو مديح، ففي هذه فلتكن أفكاركم. وما تعلمتموه وتسلمتموه وسمعتموه ورأيتموه في فهذا اعملوا، وإله السلام يكون معكم.

هللوا
 زمنوا للرب ترنيماً جديداً، لأن الرب صنع عجائب رأت جميع أقاصي الارض خلاصاً إليها.

الانجيل (يوحنا 12: 1 – 18)

قبل الفصح بستة ايام، أتى يسوع إلى بيت عنيا، حيث كان لعازر الذي مات وأقامه يسوع من بين الاموات. فصنعوا له هناك عشاء، وكانت مرتا تخدم، وكان لعازر أحد المتكئين معه. أما مريم فأخذت رطل طيب من مائع الناردين كثير الثمن، ودهنت قدمي يسوع ومسحت قدميه بشعرها، فعبق البيت برائحة الطيب. فقال أحد تلاميذه، يهوذا بن سمعان الإسخريوطي، الذي كان مزماً أن يُسلمه. لم لم يُبغ هذا الطيب بثلاث مئة دينار ويعطى للمساكين؟ وإنما قال هذا لاهتماماً منه بالمساكين بل لأنه كان سارقاً، وأذا كان الكيس عنده كان يأخذ ما يلقي فيه. فقال يسوع: دعها إنما حفظته ليوم دفني. فإن المساكين هم عندكم في كل حين، وأما أنا فليست معكم في كل حين. وعلم جمع كثير من اليهود أنه هناك، فجاؤوا لا من أجل يسوع فقط بل لينظروا أيضاً لعازر الذي أقامه من بين الاموات. فقص رؤساء الكهنة أن يقتلوا لعازر أيضاً. لأن كثيراً من اليهود كانوا بسببه يذهبون فيؤمنون بيسوع. وفي الغد لما سمع الجمع الكثير الذين جاؤوا إلى العيد بأن يسوع يأتي إلى اورشليم، أخذوا سعف النخل وخرجوا لاستقباله وهم يصرخون قائلين: هوشعنا، مبارك الآتي باسم الرب ملك إسرائيل. وإن يسوع وجد جحشاً فركبه، كما هو مكتوب. لا تخافي يا ابنة صهيون، ها إن ملكك يأتيك راكباً على جحش ابن أتان. هذه الاشياء لم يفهمها تلاميذه أولاً، ولكن لما مُجد يسوع، حينئذٍ تذكروا أن هذه إنما كتبت عنه وأنهم عملوها له. وكان يشهد له الجمع الذين كانوا معه حين نادى لعازر من القبر وأقامه من بين الاموات. ومن أجل هذا استقبله الجمع لانهم سمعوا بأنه قد صنع هذه الآية.



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, APRIL 10, 2022: PALM SUNDAY. THE GREAT AND GLORIOUS ENTRY OF OUR LORD, GOD AND SAVIOR JESUS CHRIST INTO JERUSALEM.

9:00 a.m. DIVINE LITURGY:

- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Dennis Dakake.
- + **YVONNE HAGGAR COLABELLA** by Brian & Christine Gilmore & Family.
- + **CAROL TURCHETTA** by Pamela Desmarais.
- + **ROSE AISSIS AUDETTE** by Christopher & Timothy Audette.
- + **STEVEN KANAKRY** by Sally T. Gravino.
- + **FREDERICK KOUSSA** by Deacon Gilbert & Mimi Altongy.
- + **MARGARET SABBAGH** by Charles, Barbara & Kayla Mardo.

11:15 a.m. DIVINE LITURGY:

- + **GEORGE BOUDJOUK (3rd Anniv.)** by his wife Kawsar & Children.
- + **GEORGE, HANNOUD, MAURICE KOUSSA (Venezuela)** by Kawsar Boudjouk & Children.
- + **BASHIR, SAYOUD BOUDJOUK** by Kawsar Boudjouk & Children.
- + **MICHAEL & AGIB BOUDJOUK (Venezuela)** by Kawsar Boudjouk & Children.
- + **ELIA ASSAL KOUSSA** by Kawsar Boudjouk & Children.
- + **ELIA HASKOUR (Venezuela)** by Kawsar Boudjouk & Children.
- + **MICHAEL GEORGE BOUDJOUK (NJ)** by Samir & Hanaa Boudjouk.
- + **GEORGETTE S. SAGGAL** by Janet Charchafliah.





SACRIFICIAL GIVING: April 3, 2022: Budgets: \$2,382.00; Envelopes: \$2,355.00; Loose: \$27.00; Candles: \$103.00; Stipends: \$900.00; Building Fund: \$1170.00; Fuel: \$283.00; Add'tl Melkite Diocesan Support: \$10.00; Addit'l Cemetery: \$30.00; Breakfast Club Donation: \$200.00.

TODAY, APRIL 10, 2022, there will be a special collection taken up for the **RELIGIOUS EDUCATION PROGRAM.** Please be generous in your support to help defray the cost of paper stock, visual aids, and all that is involved to perfect our program and meet present day standards in this field of education.

Next Weekend, April 16 & 17 Easter Sunday, there will be a special collection taken up for your **EASTER OFFERINGS.** Your generosity will be greatly appreciated.

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.

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

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

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

Thus far, all Liturgy Offerings received from Funerals, which exceeded more than one year or even more, have had the maximum and minimum celebrations. Surplus ones have been deposited in the Building Fund, and placed on the altar and remembered collectively, similar to the customs of Spiritual Bouquets, Perpetual Mass Enrollments & Memorial Cards, as in Chapels, Shrines, & Monasteries.

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

FATHER DAN UPDATE: On March 2nd, Ash Wednesday, the Roman Church joined with us in entering Lent. It is for all of us a time of prayer, conversion, fasting and penance. The Holy Father has asked that we pray and fast that day for peace in Ukraine. Their unjust suffering touches our loving heart. As an Eastern Church, we have known in our own flesh and blood, the pain of war and persecution – even though our Western media no longer considers the suffering of the Middle East and Africa worthy of news reports. And yet the planned papal visit to Lebanon will likely be cancelled because of the political unrest! May our love overcome the hatred of war and un-rest. May our prayers and sacrifices help bring about the peace that can come from God alone.

As to my health, it is slowly healing. In a month it will be a year that my cancer was removed surgically. The incision went from just below the knee to above the ankle. As of this morning the remaining open wound is roughly 2 and ½" long and about an inch wide, measured by the visiting wound nurse. Even that is showing closure. I hope it will be healed for Easter! Thank You, Lord.

May this Lent be a time of peace and hope from God. Blessings to all! - **Father Dan**

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

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

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





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

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

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

2021 BUDGET STATEMENT AVAILABLE: It is that time of year to start thinking about the preparation of your 2021 Federal Income Tax Returns. Statements of your offerings to the Church for 2021 will only be issued upon request. If you would like a statement, please contact Father Joe at the rectory at 401-722-1345. To those who have been using envelopes, we extend our thanks and a reminder to please mark the amount enclosed which facilitates the recording of your contributions and allows for more accuracy. **THANK YOU FOR YOUR UNDERSTANDING AND COOPERATION IN THIS REGARD!!!**

EASTER FLOWERS: Many parishioners have followed the long-time tradition of donating LILIES to the Church for Easter Season. If you would like to participate in this tradition, please sign your name on the bulletin board located outside the kitchen area. Since we have a large sanctuary area to cover, we would appreciate your generosity in this regard to enhance the Church at this most blessed season. Please make your \$10 offering to Christine Durnin.

GOOD FRIDAY COLLECTION: Christians around the world are united in a special way during Lent, Holy Week and Easter. Our hearts, minds and prayers are also especially aware of the Holy Land. Our parish, once a year on Good Friday, is called on to support Christians in the Holy Land. Many Christians in the Holy Land depend on the collection for their lives.

As a pontifical collection requested by Pope Francis, the annual Good Friday Collection offers a direct link for parishioners to be witnesses of peace and to help protect the Holy Places. When you donate on Good Friday, you are supporting Christians in the Holy Land **The Good Friday Collection is requested by the Holy Father. Please be as generous as your abundance allows.**

REFLECTION: By putting rules & rituals around Jesus, we often miss the reality of His presence!

Rule of Fasting in the Eparchy of Newton During Holy Week

The last three days of Holy Week (Holy Thursday, Good Friday, Holy Saturday) are days of Fast & Abstinence, no eating or drinking from midnight until noon & *Abstinence* from meat. This is the minimum requirement.

THE GREAT AND HOLY TIME OF LENT

Great Lent involves deepening of our prayer life. This includes private prayer as well as the services mentioned below. An important facet of Lent is Almsgiving. "The Shepherd's Care" mandated in our Melkite Parishes and Missions throughout the United States is one good way to put the Almsgiving into practice.

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.



وجوه وسط الزحام في يوم دخول الرب يسوع إلى اورشليم



أحد الشعانين هو أحد الأعياد السبعة المرتبطة بالقيامة، وله خصوصية في حياة السيد المسيح والكنيسة معاً، ويمتاز بعلامات مهمة فإنه يوم فرح ويوم خلاص فالمسيح جاء ليخلص الخطاة وليصنع بداية جديدة

يحتل أحد الشعانين الذي تفسره "هوشعنا أي خلّص يارب" ذروة حياة يسوع العلنية السائر إلى آلامه وموته كما يُبين لنا الإنجيلي يوحنا. في هذه المناسبة وللمرة الأولى، يعلن يسوع عن ذاته أنه "ملك إسرائيل" الداخل إلى عاصمة مُلكه أورشليم. في وسط تلك الهتافات توجّه يسوع إلى هيكل الله ليعبده بيت صلاة ومقرّاً للعبادة الحقيقية. فملكيتة يسوع بشكلها الشامل هي على مثال ملكية الله نفسه في أورشليم، وهذه الملكيّة تنطلق من إسرائيل لتصل إلى سائر الشعوب.

كلنا نعرف قصة دخول الرب يسوع المظفرة إلى أورشليم، ومعظمنا حملنا "الشعانين" أو أغصان النخيل ونحن أطفالاً. أي أن القصة مألوفة ومعروفة جداً. والمألوف قد يجعلنا غير مدركين أو متيقّظين بما فيه الكفاية لجمال وروعة وعظمة وجلال الحدث الذي نحن بصددته. لذلك علينا الحذر من أن تصبح احتفالاتنا روتينية، وذلك حتى لا نفقد الدهشة والروعة في قصة دخول الرب يسوع إلى أورشليم. وبالتالي نتجاوب مع الحدث ببرود، وهذا بالضبط ما يريده الشيطان: البلادة في الحسن الزوجي.

فمع أن الرب يسوع لم يكن قد انتصر في معركة عسكرية. ولم تكن معه جيوش جرّارة. ولم يكن راكباً على مركبة تجرها خيول مزخرفة بالذهب والغار. إلّا أن الناس هتفوا يومها له بصراخ لا يعلو إلا للملوك والعظماء، مع أنه جاء وديعاً ومتواضعاً وراكباً على أتان. جاء لكي يموت على الصليب من أجلنا. جاء إلى أورشليم لأنها مدينة الملك العظيم. زمن الموكب: ثم دخول الرب يسوع إلى أورشليم في بداية أسبوع الإحتفال بعيد الفصح عند اليهود. وبحسب شريعة العهد القديم، كان على اليهود المشتتين في عدد من دول العالم أن يحضروا في موسم العيد إلى أورشليم لتقديم ذبائح الفصح في الهيكل. وهكذا كان عشرات الآلاف، وربما مئات الآلاف، يحتشدون في أورشليم في فترة عيد الفصح. يعني هذا الكلام بكل بساطة أن عدداً ضخماً من الناس قد شاهد دخول موكب الرب يسوع إلى أورشليم، وقد كان موكباً يضاهي مواكب القادة والملوك العظام، مع أن دخوله كان بطريقة متواضعة ومسالمة. فلم يكن على رأسه أكلیل انتصار، ولم يكن راكباً حصاناً قوياً، بل على جحش ابن أتان.

كان الرب يعلم تماماً ما الذي ينتظره في أورشليم من خيانة واعتقال وتعذيب ومحكمة وجلدٍ وصلبٍ وموتٍ، ومع ذلك جاء إلى أورشليم علناً لكي تتم كل نبوءات الله فيه. دخل الرب يسوع أورشليم متواضعاً وراكباً على أتان. أي دخل بعمل رمزي يشير إلى أنه: 1. رئيس السلام: دخل الرب يسوع أورشليم بسلام، ولذلك لم تعترض على دخوله السلطات الرومانية التي كانت تحتل أورشليم في أيام المسيح. فمن يركب حماراً ولا يحمل سلاحاً لا يهدد أمن الدولة، ولا يثير مشاكل لأحد، إلّا لمن أراد أن يثار من محبة الناس وهتافهم لرب المجد يسوع، وهم رجال الذين بالتّحديد.

لو تفحصنا الجموع جيداً، لوجدنا أنه كان هنالك خمسة أنواع من الناس وسط هذا الحشد الكبير:

أولاً: المؤمنون المكروسون: المكروسون هم الذين يتبعون الرب يسوع ويخضعون لمشيئته، ويعترفون به رباً وسيداً لحياتهم، ويطيعونه إلى التمام، ويذهبون ويعملون ما يريده منهم، ويعطون من حياتهم طوعاً لمجد الرب. وهؤلاء كانوا تلاميذه من الرسل وغيرهم. كما نقرأ في متى 6:21 "فَدَهَبَ التَّلَامِيذَانِ وَقَعَلَا كَمَا أَمَرَهُمَا يَسُوعُ".

ثانياً: المرتبكون والمحتارون والضائعون: وهم الأغلبية بين الجموع، وهم مثل الغنم التي لا راع لها. نقرأ في متى 10:21 "وَلَمَّا دَخَلَ أُورُشَلِيمَ ارْتَجَبَ الْمَدِينَةَ كُلَّهَا قَائِلَةً: مَنْ هَذَا؟". فقال الجموع في الآية 11 "هَذَا يَسُوعُ النَّبِيُّ الَّذِي مِنْ نَاصِرَةِ الْجَلِيلِ". المرتبكون هم عادة الذين لا يعرفون حقيقة هوية الرب يسوع. فالجموع في أورشليم قالت أنه نبي. وكثيرون اليوم يؤمنون أنه مجرد نبي. ويوجد كثيرون اليوم، بمن فيهم الملحدون، يقولون أن يسوع كان معلماً مثالياً صالحاً، غير مدركين حقيقة شخصه بأنه الله القدوس البار. وحتى في كنائسنا المسيحية، وبين المحفّلين بذكرى أحد الشعانين، نجد أن كثيرون لا يعرفون حقاً من هو يسوع: فهم لا يعرفون خطة الله لحياتهم، ويعتمدون على برهم الذاتي

وعلی أعمالهم للخلاص. أي أتهم يحتفلون بذكرى دخول الرب يسوع إلى أورشليم دون أن يعرفوه نهائياً. كذلك فإن الضائعين والمربّكين لا يفهمون رسالة الرب يسوع والقصد من مجيئه، مثل سكان أورشليم في أيام الرب يسوع الذين اعتقدوا أنه جاء ليكون ملكاً أرضياً ويخلصهم من الاحتلال الروماني. وكثيرون مثلهم اليوم يرون في شخص الرب وكأنه مصدر رزق مادي لهم، أو قارب نجاة لحياتهم الإجتماعية، ولكنهم لا يرونه سبباً لوجودهم ربياً ومخلصاً لحياتهم.

ثالثاً: المزيّفون والمتظاهرون بالتقوى: على مدى تاريخ الكنيسة، كان المزيّفون ومدّعو التقوى حاضرين في كل مكان وكل مناسبة "دينية"، وهم عادة من يجيدون تمثيل الإيمان، ومن يريدون أن يراهم الناس ويمدحونهم، ولكنهم لم يسلموا حياتهم لشخص الرب يسوع المسيح. وما أسهل أن يخون مثل هؤلاء الرب، كما فعل يهوذا الأسخريوطي. يأتي بعض الناس إلى الكنيسة من أجل راحة الضمير. ويأتي البعض الآخر لأنها أصبحت عادة في حياته. ويأتي فريق آخر من أجل أهداف أرضية لا تمدح الله أبداً. مثل هؤلاء عميان ولا يعرفون الرب فعلاً، ولا يعرفون خطته لحياتهم. وعادةً فإن مدّعي الإيمان والمزيّفين ينفادون بشكل سريع للأراء السلبية والهدامة، وهم يسبّرون في الطرق السهلة التي لا يوجد فيها مقاومة. فهم يذهبون إلى الكنيسة، ويقومون بأعمال العبادة المختلفة من ترانيم وصلوات، ولكنهم في نفس الوقت يعرفون حقيقة أنفسهم بأنهم ممثلون ومنافقون.

رابعاً: الفضوليون، أي الذين يحركهم حب الاستطلاع. نقرأ في يوحنا 12:17-18: "وَكَانَ الْجَمْعُ الَّذِي مَعَهُ يَشْهَدُ أَنَّهُ دَعَا لِيَاوَزَ مِنَ الْقُبْرِ وَأَقَامَهُ مِنَ الْأَمْوَاتِ. لِهَذَا أَيْضاً لَأَقَاهُ الْجَمْعُ لِأَنَّهُمْ سَمِعُوا أَنَّهُ كَانَ قَدْ صَنَعَ هَذِهِ الْآيَةَ". الذين دخلوا أورشليم مع الرب يسوع شهدوا للجموع التي كانت في المدينة عن إقامة الرب يسوع للعازر من الموت. وبين هؤلاء كان جمع من الفضوليين. هؤلاء حركهم فضولهم للمجيء من أجل رؤية هذا الإنسان الذي قام بعمل مدهل، أي إقامة لعازر من الموت. مثل هؤلاء الناس ليسوا مكروسين للرب يسوع، وليسوا أعداء له أيضاً. فهم سمعوا أشياء مثيرة وملفتة للنظر عن يسوع، وجاؤوا ليروا بأنفسهم حقيقة ما سمعوا عنه. أي أنهم كانوا يبحثون عن اختبار مدهل ومثير، ولا يبحثون عن الحق.

خامساً: المعارضون والمعادون والمتآمرون: نقرأ في لوقا 39:19 "وَأَمَّا بَعْضُ الْفَرِّيسِيِّينَ مِنَ الْجَمْعِ فَقَالُوا لَهُ: يَا مُعَلِّمُ! انْتَهَى تَلَامِيذُكَ 42:12 نَفَرًا أَكْثَرِينَ مِنَ النَّاسِ: لَيْسَتْ الْفَرِّيسِيِّينَ لَمْ يَغْتَرَفُوا بِهِ لَيْلًا يَصْبِرُوا خَارِجَ الْمَجْمَعِ". المعارضون للرب يسوع هم الأشخاص الذي يريدون تحقيق مصالحهم الشخصية. هم الذين يرفضون لاهوت وسلطان وملكوت الرب يسوع، ويريدون أن يجلبوا انتباه الناس إلى أنفسهم بدلاً من رب المجد يسوع. هم الذين لا يريدون أن يكرسوا أنفسهم للرب يسوع، وذلك لأن التكريس يعني التغيير، ويعني أن التركيز يجب أن ينصب على الرب يسوع وليس عليهم. المعارضون هم من يريدون أن يدمروا رسالة الرب يسوع، وأن يدمروا ويقضوا على من ينادي برسالة الرب يسوع. لاحظ قول الإنجيل المقدس في مرقس 9:11 "وَالَّذِينَ تَقْدَمُوا وَالَّذِينَ تَبْغُوا كَانُوا يَضُرُّحُونَ قَائِلِينَ: أَوْصًا! مُبَارَكُ الْآبِي بِاسْمِ الرَّبِّ!".

لم تتغير حالة الناس اليوم. فما أسهل من أن تنقلب المشاعر والعواطف بين ليلة وضحاها. اليوم نصرخ ونهتف ونشجع شخصاً ما، وغداً نغلب على ذات الشخص بروح النقد والهجوم والعداء. ما أسهل أن نتبع جموع الهاتفين، لأن الفرصة وقتها تكون متاحة للهتاف مثل الآخرين. فعندما يكون هنالك احتفال كبير، أو اجتماع حاشد للعبادة والتسبيح، يستطيع كل فرد أن يشارك. ولكن عندما تأتي لحظة الإمتحان الحقيقي، لحظة الطاعة الشخصية للرب، فما أسهل أن يسقط الفرد ويفشل حتى في إطاعة أبسط وصايا الرب، مثل مسامحة الآخرين أو تشجيعهم أو معاملتهم بمحبة وتواضع. نخطر بين الجموع أكتنا لا نلاحظ، ونكون وجهاً في الزحام. نرتم في الكنيسة مع الجموع، ولكننا نفشل في حياتنا الروحية الفردية. ونفشل في بيوتنا حتى في قراءة آية واحدة من الإنجيل يومياً.

السؤال الذي يتحدا: من أي المجموعات أنت وأنت وأنا؟ يعرف الرب يسوع كل واحد منا حتى ولو كنا بين الجموع المحتشدة. يعرف الرب يسوع قصتي وقصتك، وخطاياي وخطاياك. يرى الرب يسوع وجهك، ويرى أيضاً قلبك. يريد الرب يسوع أن يكون ملكاً على حياتك اليوم، فهل تقبله رباً ومخلصاً لك. هل تصرخ مع الجموع قائلاً: أوصنا. أوصنا. أوصنا.

CELEBRATION OF PALM SUNDAY OF THE PASSION OF THE LORD

HOMILY OF HIS HOLINESS POPE FRANCIS



Joyful acclamations at Jesus' entrance into Jerusalem, followed by his humiliation. Festive cries followed by brutal torture. This twofold mystery accompanies our entrance into Holy Week each year, as reflected in the two characteristic moments of today's celebration: the initial procession with palm branches and the solemn reading of the Passion.

Let us enter into this movement, guided by the Holy Spirit, and thus obtain the grace we sought in our opening prayer: to follow in faith our Saviour's example of humility, to heed his lesson of patient suffering, and thus to merit a share in his victory over the spirit of evil.

Jesus shows us how to face moments of difficulty and the most insidious of temptations by preserving in our hearts a peace that is neither detachment nor superhuman impassivity, but confident abandonment to the Father and to his saving will, which bestows life and mercy. He shows us this kind of abandonment by spurning, at every point in his earthly ministry, the temptation to do things his way and not in complete obedience to the Father. From the experience of his forty days in the desert to the culmination of his Passion, Jesus rejects this temptation by his obedient trust in the Father.

Today, too, by his entrance into Jerusalem, he shows us the way. For in that event, the evil one, the prince of this world, had a card up his sleeve: the card of *triumphalism*. Yet the Lord responded by holding fast to his own way, *the way of humility*.

Triumphalism tries to make it to the goal by shortcuts and false compromises. It wants to jump onto the carriage of the winner. It lives off gestures and words that are not forged in the crucible of the cross; it grows by looking askance at others and constantly judging them inferior, wanting, failures... One subtle form of triumphalism is spiritual worldliness, which represents the greatest danger, the most treacherous temptation threatening the Church (De Lubac). Jesus destroyed triumphalism by his Passion.

The Lord truly rejoiced with the people, with those young people who shouted out his name and acclaimed him as King and Messiah. His heart was gladdened to see the enthusiasm and excitement of the poor of Israel. So much so, that, to those Pharisees who asked him to rebuke his disciples for their scandalous acclamations, he replied: "If these were silent, the very stones would cry out" (Lk 19:40). Humility does not mean denying reality: Jesus really is the Messiah, the King.

Yet *at the same time* the heart of Jesus was moving on another track, on the sacred path known to him and the Father alone: the path that leads from "the form of God" to "the form of a servant", the path of self-abasement born of obedience "unto death, even death on a cross" (Phil 2:6-8). He knows that true triumph involves *making room for God* and that the only way to do that is by *stripping oneself*,

by *self-emptying*. To remain silent, to pray, to accept humiliation. There is no negotiating with the cross: one either embraces it or rejects it. By his self-abasement, Jesus wanted to open up to us *the path of faith* and to precede us on that path.

The first to follow him on that path was his mother, Mary, the first disciple. The Blessed Virgin and the saints had to suffer in walking the path of faith and obedience to God's will. Responding with faith to the harsh and painful events of life entails "a particular heaviness of heart The night of faith. Yet only from that night do we see the dawn of the resurrection break forth. At the foot of the cross, Mary thought once more of the words that the angel had spoken about her Son: "He will be great... The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end" (Lk 1:32-33). On Golgotha, Mary faced the complete denial of that promise: her Son was dying on a cross like a criminal. In this way, triumphalism, destroyed by the abasement of Jesus, was likewise destroyed in the heart of his Mother. Both kept silent.

In the footsteps of Mary, countless holy men and women have followed Jesus on the path of humility and obedience. Today, World Youth Day, I would like to mention all those young saints, especially the saints "next door" to us, known only to God; sometimes he likes to surprise us with them. Dear young people, do not be ashamed to show your enthusiasm for Jesus, to shout out that *he is alive* and that he is your life. Yet at the same time, do not be afraid to follow him on the way of the cross. When you hear that he is asking you to renounce yourselves, to let yourselves be stripped of every security, and to entrust yourselves completely to our Father in heaven, then rejoice and exult! You are on the path of the kingdom of God.

Festive acclamations and brutal torture; the *silence* of Jesus throughout his Passion is profoundly impressive. He also overcomes the temptation to answer back, to act like a "superstar". In moments of darkness and great tribulation, we need to keep silent, to find the courage not to speak, as long as our silence is meek and not full of anger. The meekness of silence will make us appear even weaker, more humble. Then the devil will take courage and come out into the open. We need to resist him in silence, "holding our position", but with the same attitude as Jesus. He knows that the battle is between God and the prince of this world, and that what is important is not putting our hand to the sword but remaining firm in faith. It is God's hour. At the hour that God comes forth to fight, we have to let him take over. Our place of safety will be beneath the mantle of the holy Mother of God. As we wait for the Lord to come and calm the storm (cf. Mt 4:37-41), by our silent witness in prayer we give ourselves and others "an accounting for the hope that is within [us]" (1 Pet 3:15). This will help us to live in the sacred tension between the memory of the promises made, the suffering present in the cross, and the hope of the resurrection.

Following Jesus Kids bulletin



The story of Easter



Colour in each section and look up the Bible verse to follow the Easter story!



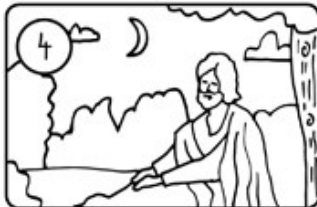
🔍 Mark 11:1-11



🔍 Luke 22:1-6



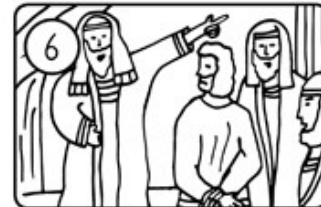
🔍 Luke 22: 7-38



🔍 Matthew 26: 36-46



🔍 Luke 22: 47-52



🔍 Mark 14: 53-65



🔍 Matthew 26: 69-75



🔍 John 18: 28-40



🔍 Matthew 27: 24



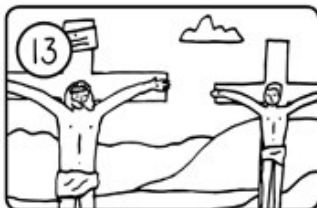
🔍 Mark 15: 17



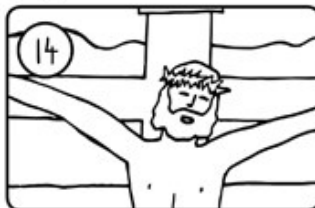
🔍 John 19: 17



🔍 Mark 15: 24-28



🔍 Luke 23: 39-43



🔍 Luke 23: 44-46



🔍 John 19: 38-42



🔍 Matthew 28: 1-7



🔍 John 20: 19-23



🔍 Acts 1: 9-11

Holy Week Liturgical Services 2022



St Basil the Great Melkite Greek Catholic Church Holy Week Liturgical Services



PALM SUNDAY – April 10

- 9:00 am † Divine Liturgy on Sunday: The Entrance of Our Lord, God and Savior Jesus Christ into Jerusalem
- 11:15 am † Divine Liturgy on Sunday: The Entrance of Our Lord, God and Savior Jesus Christ into Jerusalem

- أحد الشعانين – 10 نيسان
- 9:00 يوم الأحد صباحاً † الإحتفال بالقداس الإلهي- عيد دخول السيد المسيح الى أورشليم (أحد الشعانين)
- 11:15 يوم الأحد صباحاً † الإحتفال بالقداس الإلهي- عيد دخول السيد المسيح الى أورشليم (أحد الشعانين)



GREAT AND HOLY WEDNESDAY – April 13

- 6:30 pm † Blessing of the Oil of the Penitents and the Lord's Last Supper commemoration at Vespers Divine Liturgy of St. Basil the Great with the Solemn Washing of Feet

- الأربعاء المقدس – 13 نيسان
- 6:30 مساءً † الإحتفال بالليتورجية الإلهية للقداس باسيليوس الكبير يليها رتبة تبريك الزيت و مسح المؤمنين بالزيت المقدس ثم خدمة غسل الأرجل



GREAT AND HOLY THURSDAY – April 14

- 8:00 am to 5:00 pm † Vigil at the Foot of the Cross
- 6:30 pm † Matins Service of the Crucifixion with the reading of the Passion Gospels.

- خميس العيد – 14 نيسان :
- 8:00 صباحاً حتى 5:00 مساءً † صلاة سجد و تأمل عند أقدام الصليب
- 6:30 مساءً † قراءة الأناجيل المقدسة مع خدمة الآلام الخلاصية ورتبة الصلب



GREAT AND HOLY FRIDAY – Passion of Our Lord – April 15

- 6:30 pm † Burial Service of Our Lord, God and Savior Jesus Christ- Matins of Holy Saturday-Procession of Triumph

- الجمعة العظيمة – 15 نيسان
- 6:30 مساءً † صلاة السحر و رتبة جناز السيد المسيح تليها خدمة فيض النور ونثر العار كعلامة إنتصار السيد المسيح على الموت



GREAT AND HOLY SATURDAY – The Descent Into Hades – April 16

- 6:30 pm † Resurrection Matins (Rush Service) and Divine Liturgy of Pascha followed by collation in the Culture Center.

- سبت النور – 16 نيسان
- 6:30 مساءً † رتبة الهجمة وخدمة القداس الإلهي إحتفالاً بعيد الفصح المجيد يليها تجمع إحتفالي في قاعة الكنيسة



EASTER SUNDAY — Resurrection of Our Lord - April 17

- 10:00 am † Resurrection Matins (Rush Service) followed by the Divine Liturgy of Pascha





- عيد الفصح المجيد – 17 نيسان
- 10:00 صباحاً † رتبة الهجمة وخدمة القداس الإلهي إحتفالاً بعيد الفصح المجيد



LITURGICAL CALENDAR



APRIL	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 نيسان – أبريل 2022						1  St Mary the Egyptian 2 Corinthians 5:10-15 Luke 12:42-48	2  Saturday of the Akathist Hebrews 9:24-28 Mark 8:27-31
	3  Sunday of Mary of Egypt أحد مريم المصرية Hebrews 9:11-14 Mark 10:32-45	4  St Joseph the Hymnographer Colossians 3:12-16 Luke 11:34-41	5  St Victor 1 Thessalonians 5:14-23 Mark 8:30-34	6  St Eutychios of Constantinople Ephesians 4:7-13 Luke 12:16-21	7  St Callippos Galatians 4:4-7 Luke 18:18-27	8  St Hermes and his companions Ephesians 2:4-10 John 8:21-30	9  Lazarus Saturday سبت لعازر Hebrews 12:28-13:8 John 11:1-45
MARCH 2022 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	10  Palm Sunday أحد الشعانين Philippians 4:4-9 John 12:1-18	11  Great & Holy Monday الاثنين العظيم المقدس Ezekiel 1:1-21 Zephaniah 3:14-19 Zechariah 9:9-15	12  Great & Holy Tuesday الثلاثاء العظيم المقدس Ezekiel 1:21-28 Exodus 1:1-20 Job 1:1-12	13  Great & Holy Wednesday الأربعاء العظيم المقدس Ezekiel 2:3-10; 3:1-3 Exodus 2:5-10 Job 1:13-22	14  Great & Holy Thursday الخميس العظيم المقدس 1 Corinthians 11:23-32 Matthew 26:1-27:1-2 John 13:3-17 Luke 22:43-44	15  Great & Holy Friday الجمعة العظيمة المقدسة Eothion: Twelve Gospels	16  Great & Holy Saturday سبت التور المقدس Romans 6:3-12 Matthew 28:1-20
MAY 2022 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	17 Easter Sunday أحد الفصح العظيم المقدس Acts 1:1-8 John 1:1-17	18 Monday of New Week أثنين التجديدات Acts 1:12-17, 21-26 John 1:18-28	19 Tuesday of New Week ثلاثاء التجديدات Acts 2:14-21 Luke 24:12-35	20 Wednesday of New Week أربعاء التجديدات Acts 2:22-38 John 1:35-51	21 Thursday of New Week خميس التجديدات Acts 2:38-43 John 3:1-15	22 Friday of New Week جمعة التجديدات Acts 3:1-8 John 2:12-22	23 St George القديس جورجوس Saturday of New Week سبت التجديدات Acts 12:1-11 John 3:22-33
	24 St Thomas Sunday أحد الرسول توما Acts 5:12-20 John 20:19-31	25 Anzac Day St Mark the Apostle 1 Peter 5:6-14 Luke 10:16-21	26 St Basil of Amasia Acts 4:1-10 John 3:16-21	27 St Simeon Acts 4:13-22 John 5:17-24	28 Sts Jason and Sosipater Acts 4:23-31 John 5:24-30	29 St Memnon the Wonderworker Acts 5:1-11 John 5:30-6:2	30 St James the Apostle Acts 5:21-32 John 6:14-27

 Church Major Feasts  Abstain from Meat  Fast from midnight until noon  Lenten Season

True fasting lies in rejecting evil, holding one's tongue, suppressing one's hatred and banishing one's lust, evil words, lying and betrayal of vows. *St Basil the Great*
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Prayer for Lent



PRAYER OF SAINT EPHREM

+O Lord and Master of my life! Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter. *(prostration)*

+Instead, grant to me, your servant,
the spirit of integrity, humility, patience, and love. *(prostration)*

+Yes, O Lord and King! Let me see my own sins and not judge my brothers and sisters;
for you are blessed for ever and ever. Amen.

(prostration) Followed by 12 small prostrations, with the sign of the Cross:

God, be merciful to me a sinner! *(prostration)* God,

cleanse me of my sins and have mercy on me! *(prostration)*

I have sinned without number, forgive me, O Lord! *(prostration)*

O Lord and Master of my life!

Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter.

Instead, grant to me, your servant, the spirit of integrity, humility, patience, and love.

Yes, O Lord and King! Let me see my own sins and not judge my brothers and sisters;
for You are blessed for ever and ever.

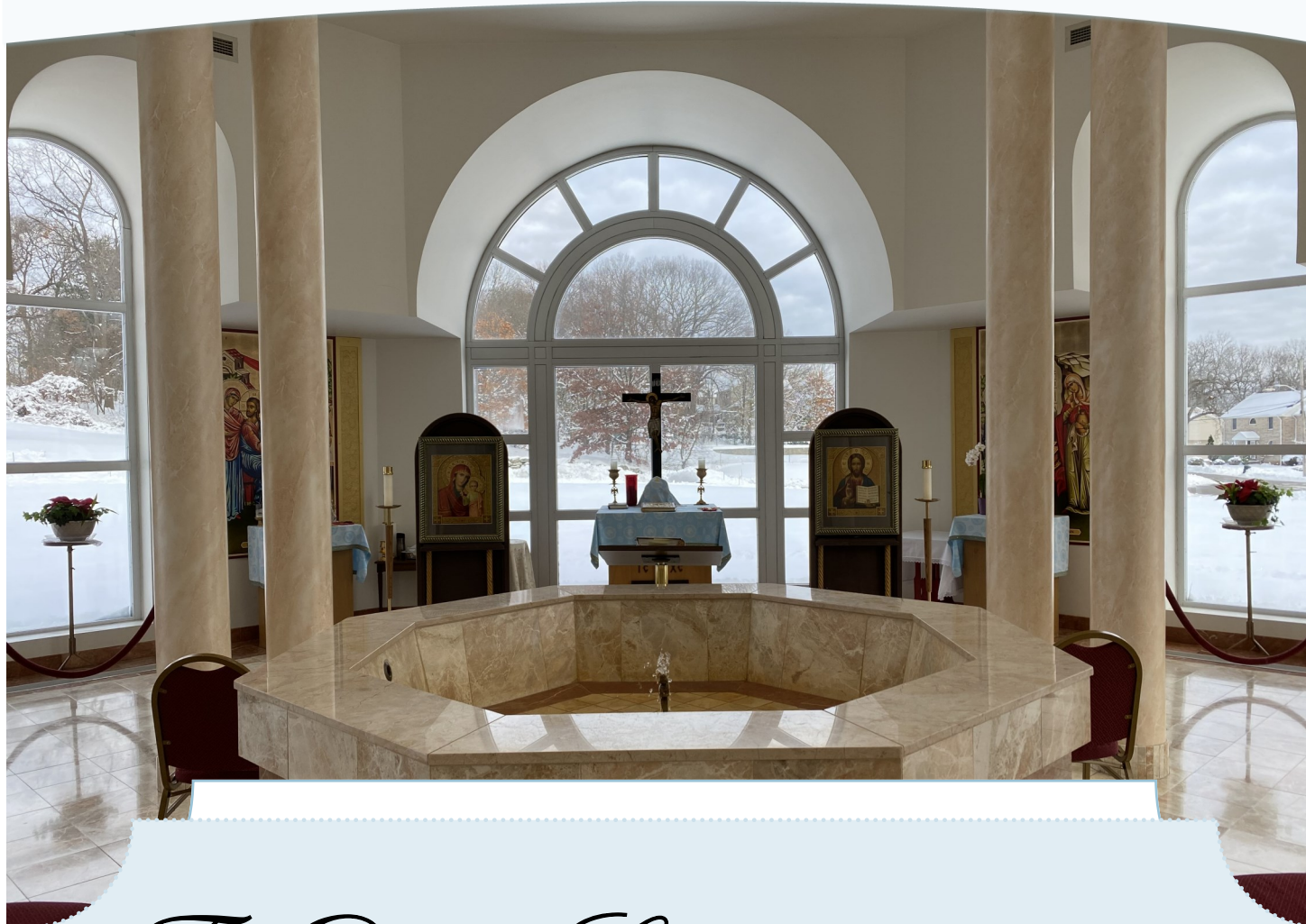
Amen. *(prostration)*

To emphasize the theme of this prayer--changing our lives--we accompany it with **Great Prostration**, kneeling and touching the forehead to the floor, then standing and making the sign of the cross. When we pray "O God, be gracious to me a sinner, and have mercy on me" 12 times, we make **Small Prostration**, bowing very low, touching the floor with the fingertips of the right hand, then standing and making the sign of the cross. The bows represent the twelve hours of the day, and our awareness of the sins and shortcomings we suffer throughout each day of our life.

The Prayer of St Ephrem is one of the main components of Lenten services in the Byzantine Church. It signifies our awareness of our sins and of temptations, it proclaims our faith in the all-merciful God, and it asks for the gifts and graces we need to lead a holy life. During Lent, it is a good practice to recite the prayer of St Ephrem when you get up in the morning and before you go to bed at night.

Both privately and publicly, the Prayer of St Ephrem the Syrian is the characteristic prayer of Great Lent. It reminds us that God is the Master of our lives, and asks God to free us from the sins of everyday life, like pride and gossip and laziness and greed. In it we ask God to give us humility and love of our neighbor, awareness of our own sins, and disinterest in the sins of others. We then pray "O God, be gracious to me a sinner, and have mercy on me" twelve times.

Weekly Divine Liturgy Schedule



The Divine Liturgy is celebrated

At St. Elias Chapel

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

Tuesday to Friday at 9:00 am

Sunday Divine Liturgy :

English at 9:00 am—Arabic at 11:15 am

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

LITURGY OR MASS INTENTIONS



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

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

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

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

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

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

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

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

ANNOUNCEMENTS



Welcome to

St. Basil The Great Melkite Greek Catholic Church

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

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

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

Contact us for information and ideas
office@stbasilthegreatchurch.com



"GOD LOVES THE CHEERFUL GIVER"

2 COR 9:7

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

ANNOUNCEMENTS

As of 4/8/2022



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: **\$414,000**



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

Parish Community Facts:



Total Registered Families: 415



Active Families: 250



% of Active Families Participation: 40%

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

Current & Future Projects:



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



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



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



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



Flooring Upgrades: Acquiring Proposals



Parking Lot & Walkway Repairs:
Acquiring Proposals



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



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



Exterior/Masonry Repairs:



Door Upgrades:

Important Highlights

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



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

Jeff Boudjouk: 401-441-2737

Ann Sabbagh: 508-243-1190

Kyle Mardo: 401-578-5369

Shepherd's Care Associated Charities

Shepherd's Care began in 1988 at the request of the faithful and clergy who saw a need for a united effort among all Melkite Catholic Parishes in the United States to reach out to people in need. By means of this initiative, the Eparchy reaches out in love through financial assistance to people in need here in the United States and abroad. Over the years Shepherd's Care has raised more than \$250,000.

Through your love and faithful support, the Eparchy has been able to help orphans, the hungry, the homeless, drug addicted, the destitute, runaway teens, victims of war, victims of disease and disasters, and so many more.

Donations are distributed to local parish charities such as soup kitchens, food pantries, homeless shelters, eparchial charities, world charities, and offers tuition assistance to seminarians of the Eparchy.

But Shepherd's Care much more than raising funds for charitable causes. More importantly, it is a guide to assist us in living a Holy Lent through understanding and practicing the Lenten cornerstones of prayer, fasting and almsgiving.



**Shepherd's Care
Associated Charities
Eparchy of Newton
3 V.F.W. Parkway
West Roxbury, MA 02132-7727**



SHEPHERD'S CARE Associated Charities Great Lent

**"There is no sin that
alms cannot cleanse.
Charity is a medicine
suitable for any wound."**

St. John Chrysostom

The Widow's Mite

Each year during the Great Fast, the Church encourages us with the example of the "widow's mite". We receive a little box — a "mite box" which we take home. This box symbolizes the offerings (alms) we give during Lent, together with our increased prayers, fasting, and abstinence.

"When He looked up, he saw some wealthy people putting their offering into the treasury, and He noticed a poor widow putting in two small coins. He said, 'I tell you truly, this poor widow put in more than all the rest; for those others have all made offerings from their surplus wealth. But she, from her poverty, has offered her whole livelihood'"



recognized that the widow's "mite" was far greater than the large offerings other people were contributing. They could afford to give more. The poor widow, however, gave to God everything she had.



Lenten Gift Box

Each family, indeed every person, is invited to take home a Lenten gift (mite) box. Put it on your dining table, or in your icon corner, anywhere you will see it and be inspired to remember the needy. Throughout Lent place your offerings in the box. Some people try to put in the amount they save by abstaining from certain foods. Children find it especially fun to use the coin calendar.

At the end of Great Lent bring the proceeds of your mite box to the church

as your offering for Shepherd's Care. If you are presenting a check please make it payable to **SHEPHERD'S CARE ASSOCIATED CHARITIES**. You may also make donations by check directly to the Eparchial Office. Address is on the back. Together our eparchial family can help alleviate the sufferings of God's people.

All proceeds from Shepherd's Care Associated Charities go directly to the charities. The Bishop, together with his advisors, insures that 100% of the money is given to the needy at home and abroad.

Your tax-deductible contributions are greatly appreciated by all who will benefit from them. The Fathers of the Church encourage us to always be humbly grateful and remember those in need. In helping others, we are doing the will of God.

"The bread you do not use is the bread of the hungry. The garment in your wardrobe is the garment of the person who is naked. The money you keep locked away is the money of the poor."

St. Basil the Great

52nd National Melkite Convention

Hosted by Eparchy of Newton

Living Waters



CHRIST Our Fountain of Life

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Spiritual Workshops

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Evening Socials

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PACKAGE REGISTRATION FORM

INDIVIDUAL TICKETS

if Purchased Separately from Package

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

COMPLETE PACKAGES

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

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

Mail Payments and Registration to:

DIOCESE OF NEWTON - CONVENTION
802 Rifle Camp Rd. PO BOX 630
Woodland Park, NJ 07424

Make Checks Payable to:

DIOCESE OF NEWTON - CONVENTION
Do Not Send Cash

Registration material to be picked up at convention registration desk

NO TICKETS WILL BE SOLD AT THE DOOR

Please complete entire registration form and mail with your payment.

For further information, contact Rosemary Shabouk

718.748.1235 or 52melkiteconvention@gmail.com

REGISTRATION

Name _____ Spouse's Name _____
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SOUVENIR BOOK – AD ORDER FORM

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Contributor Signature _____ Cell (_____) _____

Solicited By _____ Date _____ Contributor Email _____

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Additional info/Artwork:

Doreen Pierson | 973.800.2643

52melkiteconvention@gmail.com



**St. Basil the Great
Melkite Greek Catholic Church**

15 Skyview Drive
Lincoln, RI 02865

On behalf of the Clergy, you are invited to a Divine Liturgy and
Collation to celebrate Archdeacon George Yany and those
members of our parish who entered eternal life during the
Covid-19 lockdown.

When: Sunday, May 22, 2022
Time: 10:30 a.m. liturgy
Where: St. Basil the Great Church
RSVP: April 24, 2022

Please complete the form below and mail it to the rectory or
place it in the collection basket.

Name(s): _____

Number of attendees: _____

List any food allergies: _____

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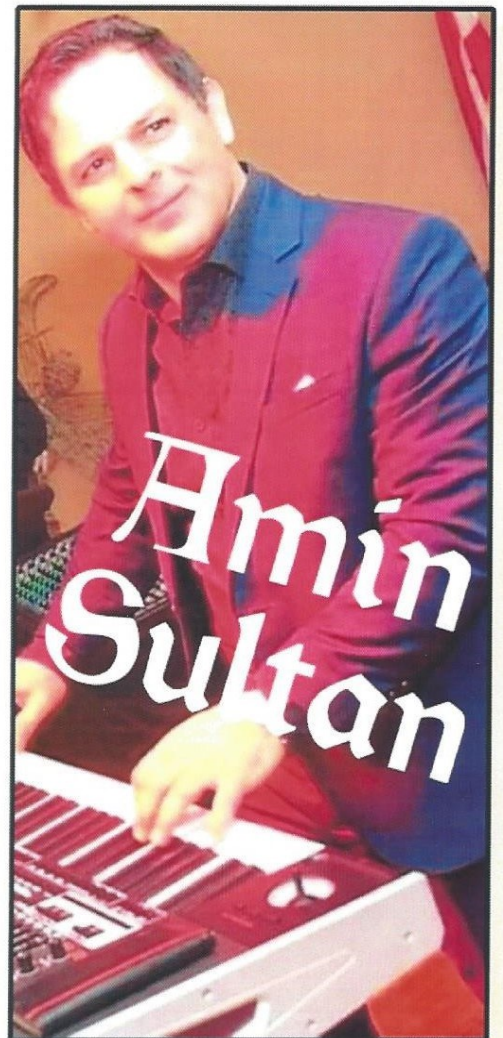
MYO (Age 12-17) \$40.00

Children (12 & Under) \$20.00

For Tickets please contact:
Lillian Barish (401) 521-4888
Nancy Pasquerillo (401) 231-8981
Samia Sleiman (401) 864-1933

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