



July 11th 2021

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



Address

15 Skyview Drive
Lincoln, Rhode Island 02865

Tel (401) 722-1345

Parish Website

www.stbasilthegreatchurch.com

Facebook

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

YouTube

<https://bit.ly/3gk12Uk>

Email

office@stbasilthegreatchurch.com

Office hours

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

Divine Liturgies

Tuesday through Friday at 9:00 AM
Saturday at 4:00 PM
Sunday at 11:00 AM

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

Holy Mysteries

Reconciliation

Saturday 2:30 – 3:30 PM
Sunday 9:30-10:30 AM
or by appointment

Baptism

Please arrange with the pastor

Marriage

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



Seventh Sunday after Pentecost الأحد السابع بعد العنصرة Healing of the two blind men أحد شفاء الأعميين

Troparion of the Resurrection, (6th Tone)

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

Troparion of St Basil

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

Kondakion:

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

طروبارية القيامة باللحن السادس

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

طروبارية القديس باسيليوس

لقد ذاع منطقتك في كل الأرض. فانها قد قيلت 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.

نشيد الختام (القنداق)

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



Our church organizations:

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

<https://melkite.org/maya>

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

www.stbasilthegreatchurch.com/myo.html

NAMW: Promotes and supports vocations to the priesthood and religious life in the United States.

<https://melkite.org/namw>



PROKIMENON (Tone 7)

The Lord will give strength to his people; the Lord will bless his people with peace.

Stichon: Give to the Lord, you sons of God, give to the Lord glory and praise.

2 Cor 6:1-10

A READING from the Second Epistle of St. Paul to the Corinthians
BRETHREN, yes, working together with him, we beg you not to receive God's grace in vain. For he says, in an acceptable time I have heard you, and in the day of salvation, I have helped you. (Is.49:8) Look, now is the acceptable time; look, now is the day of salvation! We give no offense to anyone, that our ministry may not be blamed. On the contrary, let us behave in all circumstances as God's ministers, in much patience, in tribulations, in hardships, in distress; in stripes, in imprisonments, in riots; in labors, in sleepless nights, in fastings; in innocence, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in unaffected love; in the word of truth, in God's power; with the armor of justification on the right hand and on the left; in honor and dishonor, in evil report and good report; as deceivers and yet truthful, as unknown and yet well known, as dying, and look, we live; as punished, but not killed, as sorrowful, yet always rejoicing, as poor, yet enriching many, as having nothing, yet possessing all things.

ALLELUIA (Tone 7)

It is good to give thanks to the Lord, to sing praises to your name, O Most High!

Stichon: To proclaim your kindness at dawn and your faithfulness throughout the night.

Gospel Matthew 9:27-35

At that time as Jesus was passing on, two blind men followed Him, crying out and saying "Have pity on us, Son of David" And when He had reached the house, the blind men came to Him. And Jesus said to them, "Do you believe that I can do this to you?" They answered Him, "Yes, Lord." Then He touched their eyes, saying, "Let it be done to you according to your faith." And their eyes were opened. And Jesus strictly charged them, saying, "See that no one knows of this!" But they went out and spread His fame abroad throughout all that district. Now as they were going out, behold, there was brought to Him a dumb man possessed by a devil. And when the devil had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never has the like of this been seen in Israel." But the Pharises said, "By the prince of devils He casts out devils." And Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the Good News of the kingdom, and curing every kind of disease and infirmity in the people.

مقدمة الرسالة

الرَّبُّ يُؤْتِي شعبه قُوَّةً، الرَّبُّ يُبَارِكُ شعبه بِالسَّلَامِ
قَدِمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ، قَدِمُوا لِلرَّبِّ أَبْنَاءَ الْكِبَاشِ

2 كورنثس: 6: 1-10

يا إخوة، إذ نحنُ مُعاوَنُونَ، نُحَرِّضُكُمْ أَنْ لَا يَكُونَ قَبُولُكُمْ نِعْمَةً اللَّهِ بَاطِلًا، لِأَنَّهُ يَقُولُ: إِنِّي اسْتَجَبْتُ لَكُمْ فِي وَقْتٍ مَقْبُولٍ وَأَعْنَتُكُمْ فِي يَوْمِ خَلَاصٍ. فَهَذَا الْآنَ وَقْتُ مَقْبُولٍ. هَذَا الْآنَ يَوْمُ خَلَاصٍ، وَلَسْنَا نَأْتِي بِمَعْتَرَةٍ فِي شَيْءٍ لِنَلْحِقَ خِدْمَتَنَا عَيْبًا، بَلْ نُظْهِرُ أَنْفُسَنَا كَخِدْمِ اللَّهِ فِي كُلِّ شَيْءٍ: فِي الصَّبْرِ الْكَثِيرِ وَالْمُضَايِقِ، وَالضَّرُورِيَّاتِ وَالْمَشَقَّاتِ، وَالْجُلْدَاتِ وَالسَّجُونِ وَالْاضْطِرَابَاتِ، وَالِاتِّعَابِ وَالْأَسْهَارِ وَالْأَصْوَامِ، وَالطَّهَارَةِ وَالْمَعْرِفَةِ، وَطُولِ الْأَثَاةِ وَالرَّفْقِ وَالرُّوحِ الْقُدُسِ، وَالْمَحَبَّةِ بِلا رِيَاءٍ، وَكَلِمَةِ الْحَقِّ وَقُوَّةِ اللَّهِ بِأَسْلِحَةِ الْبِرِّ عَنِ الْيَمِينِ وَعَنِ الْيَسَارِ، بِالْمَجْدِ وَالهِوَانِ، بِسُوءِ الصِّبَةِ وَحُسْنِهِ، كَأَنَّنا مُضَلُّونَ وَنَحْنُ صَادِقُونَ؛ كَأَنَّنا مُجْهُولُونَ وَنَحْنُ مَعْرُوفُونَ،: كَأَنَّنا مَاتُونَ وَهَما إِنَّا أَحْيَاءُ؛: كَأَنَّنا مُؤَدَّبُونَ وَلَا نَقْتَلُ، كَأَنَّنا جَزَانٌ وَنَحْنُ دَائِمًا فَرِحُونَ؛ كَأَنَّنا فُقْرَاءٌ وَنَحْنُ نُغْنِي كَثِيرُونَ؛ كَأَنَّنا لَا شَيْءَ لَنَا وَنَحْنُ نَمْلِكُ كُلَّ شَيْءٍ

هَللُويا

صَالِحُ الاعْتِرَافِ لِلرَّبِّ، وَالْإِشَادَةُ لِأَسْمِكِ أَيُّهَا الْعَلِيِّ

لِيُخَبِّرَ بِرَحْمَتِكَ بِالْعِدَاةِ، وَفِي اللَّيْلِ بِحَقِّكَ

الانجيل الاحد السابع بعد العنصرة

الانجيل متى (9: 27-35)

في ذلك الزمان، فيما يسوع مجتازاً تبعه أعميان يصيحان ويقولان: ارحمنا يا ابن داود. فلما دخل البيت، دنا اليه الإعميان. فقال لهما يسوع: هل تُؤْمنان أني أقدر أن أفعل ذلك؟ قالا له: نعم يا سيد. حينئذٍ لمسَ أعينهما قائلاً كأيماكما فليكن لكما. فانفتحت أعينهما. فنهاهما قائلاً احذرا أن يعلم أحد. أما هما فخرجا وشهراهُ في تلك الأرض كلها. وبعد خروجهما، قدموا اليه إنساناً أخرس به شيطان. فلما أخرج الشيطان تكلم الأخرس. فتعجب الجموع قائلين: لم يظهر قط مثل هذا في إسرائيل. أما الفريسيون فكانوا يقولون: إنه برئيس الشياطين يخرج الشياطين. وكان يسوع يطوف في جميع المدن والقرى، ويعلم في مجامعهم، ويكرزُ ببشارة الملكوت، ويشفي كل مريضٍ وكل ضعيفٍ في الشعب.



Prayer for the dead

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

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



Divine Liturgy Intentions

TODAY, SATURDAY, JULY 10, AND SUNDAY, JULY 11, 2021: SEVENTH SUNDAY AFTER PENTECOST. COMMEMORATION OF THE HOLY & ILLUSTRIOUS WOMAN, THE GREAT- MARTYR, EUPHEMIA.

4:00 p.m. DIVINE LITURGY

- + Alveira Banna by St. Basil's Community.
- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Ms. Mona Mardini and family.
- + **JOSEPH HARRAKA** by Lori & Kaitlin Peters.
- + **GABRIEL & HILDA GENNAOUI & their Families (Brooklyn, NY)** by Marie Gennaoui.
- + **JOSEPH DEMTY** by Jeannette Jarjoura.
- + **MARY TAHAN** by Dr. Eric Walsh.
- + **ANNE JARJOURA** by Margaret Sabbagh.
- + **GILBERT R. DUBOIS** by Father Joe.
- + **LOUIS, MATILDE & ELIAS SARKAS** by Dr. Jennifer Sarkas.
- + **YVONNE HAGGAR COLABELLA** by Abe, Michele, Nick, Missy & Kristine Domaney.

11:00 a.m. DIVINE LITURGY:

- + Galal Rabbat by St. Basil's Community.
- + **GEORGE LOZE (Valencia, Venezuela)** by Albert & Lina Kishfy & Family.
- + **ELIAS J. KISHFY** by Samir & Hanaa Boudjouk.
- + **AMANDA ROWEY** by Anthony Rowey & Family.
- + **GEORGE BOUDJOUK** by Eric & Jessica Gaborialt & Family.
- + **MARIE CLAIRE CHOUHA** by George & Kristen Baalbaki & Family.
- + **GEORGE DECKEY** by Irene Balon.
- + **GEORGEANNA DECKEY** by Christine Deeb Poccia & Son.
- + **LOUIS P. KISHFY** by M/M Justin Boudjouk & Family.
- + **FRANCIS A. SAGGAL** by Alexandra Haddad & Family.
- + **ALBERT J. KISHFY** by Jeannette Beaton.
- + **GEORGETTE A. SAGGAL** by M/M Albert Kishfy, Jr.
- + **YUSUF & BLANCHE MUSSALLI** by Robert & Sarah Deckey.
- + **YOUSEF AGHIA** by his wife Rouaida & Family.
- + **ADELINE, MARY, ROSALINE SALHANY** by Mr. George Salhany.





SACRIFICIAL GIVING: June 27, 2021: Budgets: \$2,860.00; Candles: \$74.00; Building Fund: \$50.00; Melkite Support: \$110.00; Cigna Computershare: \$2.00.

TODAY, there will be a special collection taken up for the **UPKEEP & MAINTENANCE OF THE CEMETERY**. Please be generous and provide a peaceful resting place for our beloved deceased.

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

Please be advised that the weekly bulletin has not been printed due to the COVID-19 guidelines and restrictions, but presently, information is available online, church Facebook page and on YouTube.

FATHER DANIEL NASSANEY UPDATE: Thank you all for your prayers and best wishes. They are my source of health and hope. I am doing well and try walking a mile each day. My left leg is still my weak leg. My balance remains unsteady, so I use a walking stick. I saw the plastic surgeon yesterday. He is happy with the healing of the wound where the cancer was removed. He emphasized that the closure is progressing well, but it will take a lot of patience as new skin will eventually form. I shall have a **MRI** and **CAT SCAN** at the end of July before seeing the surgeon who removed the tumor. Hopefully there shall be no cancer. You remain always in my prayer. FR. DAN!

It is with deep sadness that we announce to you the passing into eternal life of the servant of God, **GALAL ZAKI RABBAT** on Friday, July 9, 2021 in Egypt. He is the paternal uncle of SHERINE RABBAT MUSSALLI. The Divine Liturgy will be offered for the repose of his soul on Sunday, July 11 at 11:00 am. Please remember the repose of his soul in your prayers as well as all the souls of the faithful departed. May the Lord give comfort and consolations to his loved ones left behind. May his memory be eternal!

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.

REFLECTION: *"Knowing yourself is the beginning of all wisdom." - Aristotle.*

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.



The Authority to give Sight



Blindness : It is probably worth studying this topic at the start since it is what the passage is all about. Apparently, for some reason, blindness was fairly common in the days of Jesus. We do not know if the cases were all the same, whether they were blind from birth, or were blinded in some way. But to be blind then, as at any time, was a terrible handicap. The self-righteous leaders in the days of Jesus would have added to the problem by accusing such handicapped people of being sinners whom God had punished. And, it is true, that there are cases in the Bible where blindness was a punishment from God; but it is also true that that was not the automatic explanation for Christ (see John 9:1-5).

Blindness also was symbolic of spiritual ignorance, just as sight was symbolic of understanding. When God announced judgment on the nation of Israel through the prophet Isaiah, part of the judgment was that they would not understand the truth and not believe the message.

In other words, some who have their physical sight are blind to the truth—they are spiritually blind. If they continue to refuse to believe, then like ancient Israel they would remain in their blindness. He has the authority to seal up their spiritual blindness as a judgment if they persist in it—let the blind remain blind still.

But there were those who were physically blind, and they wanted to see, and so they were healed by Jesus who gave them sight. Because faith was required of those who were blind and wanted to see, those blind people were interpreted by the evangelists to be symbolic or at least representative of those in the nation of Israel, spiritually blind and ignorant of the truth, who through faith received their “sight.” In other words, these men might have been blind, but because of their faith they could see better than others.

Faith in Jesus the Messiah is the requirement for receiving sight (9:28-30a). It does not matter whether we are talking about receiving physical sight or spiritual understanding, faith is the prerequisite.

Their answer to Jesus’ question affirms their strong faith. Jesus asked them, “Do you believe that I am able to do this?” Jesus was not trying to make it difficult for them; rather, He often gave people the opportunity to pour out their whole heart, to express their full faith and show their earnestness, before He answered. When He questioned them here indoors, they responded convincingly, “Yes, Lord.” Then Jesus touched their eyes and said, “According to your faith will it be done to you.” This does not mean that the amount of healing depends on the amount of faith; rather, it simply means that because they had faith they would receive their sight. And so

because of their steadfast faith their sight was restored.

The Lord was fully able to give them sight, but He waited until He was able to draw from them a statement of their faith. They had come to the point of faith based on what they knew the Scripture predicted and what they had heard Jesus was doing. And that is usually the way faith develops. People have the clear word from God of how the Messiah will release us from the dark prison of sin and grant us

spiritual understanding, and they can see how Jesus fulfilled Scripture again and again in meeting the needs of people in the gospel records, and down through history in the life of the church, and so they can cry with confidence to Him for mercy. It is the way for the blind men to be healed. It is the way for anyone to be healed, physically. But most importantly, it is the way to be healed spiritually, to have the spiritual blindness removed and spiritual sight given. Christ Jesus has the authority to give sight.

The passage teaches that Jesus has the authority to give sight. He can certainly restore physical sight to people who are blind, and did that frequently enough to show He has that power. This is why people today can pray for healing, although they must allow that the answer to their prayer may come now, or in the resurrection, for God has His timetable and His purposes.

But behind the healing of the blind men is the deeper meaning of the healing of their souls. Jesus was more concerned with the spiritual blindness in Israel than the physical blindness, which was often a symbol of the former. And the fact that these men came by faith to be healed physically shows that Jesus had already begun to reveal Himself to their souls, that they already had been enabled to see spiritually.

The second main point, then, of the passage is that **faith is required to gain sight, both physically and spiritually**. Whoever comes to Christ must believe that He is the promised Messiah and that He has the power and the authority to give sight.

The task of the church is therefore to take this message to a world that is blinded by the god of this world, the evil one, the deceiver. The people the church reaches out to may be educated, brilliant, clever, and even concerned with moral and ethical matters—much like Paul was! But if they do not believe in Christ Jesus as the Son of God, the Lord of Glory, the Savior or the world, they are spiritually blind. We who have received our sight, who have come to faith, should then be characterized by (1) praise and thanksgiving, (2) devotion to Christ, (3) a growing spiritual discernment in all things, and (4) public witness of the glories of the Lord.

تأمل في انجيل اليوم



كان العالم في ذلك الوقت وقد انقسم إلى يهود وأمم قد أصيب كلّه بالعمى الروحي ، فقد اليهود بصيرتهم الداخليّة بسبب كبرياء قلوبهم وحرفيّة إدراكهم للناموس وانجذابهم إلى الرجاسات الوثنيّة، وفقد الأمم أيضاً بصيرتهم بسبب العبادة الوثنيّة. وكان هذين الأعميين اللذين كانا يصرخان: ارحمنا يا ابن داود يمثّلان العالم كله، يهوداً وأمماً، يُعلن عوزه إلى المسبّي المخلص ابن داود لكي يعيد إليه بصيرته الروحيّة. وقد جاء السيّد إلى "البيت"، أي إلى مسكننا؛ جاء إلينا في الجسد حتى نستطيع أن نتقدّم إليه، ويمكننا أن نتقبّل لمسات يده الإلهيّة على أعيننا الداخليّة. فالبيت هنا إنّما يُشير إلى التجسّد الذي بدونه ما كان يمكننا التلامس مع ابن الله، والتمتع بإمكانياته الإلهيّة، ليهب لأعيننا نوره، فتعاين النور.

هكذا يجب علينا أن نؤمن به ونعمل بحسب وصاياه. إذ أنّ حياتنا تنقضي وساعة موتنا تقترب ولذلك فلنجهز أنفسنا بالأعمال الصالحة ريثما نحن موجودون في هذه الدنيا. لأنّه هناك (أي في الحياة الثانيّة) لا توجد توبة ولا خلاص إن لم تكن قد كسبناه هنا (أي في هذه الحياة). لأنّ الله يقبل منا هنا دموعاً وتوبة أيضاً حينما تكون نابعتان من قلب نقّي ومتخشّع وبخْلِصنا. وأمّا هناك حينما تحلّ ساعة الدينونة المرعبة فلا يقبل منا لا طلبات ولا يظهر لنا الرحمة حتّى وإن سكبنا أنهاراً من الدموع فلن تنفعنا بشيء إذا لم نكن قد سلطنا بما يتفق مع وصايا الله ولم نكن قد أصغينا لمشبيته. هذا هو الأوان أيها الإخوة لكي نتعب ونكدّ في زراعة الفضائل هنا بحسب قدرتنا لكي نحصد هناك راحة لنفوسنا. لأنّه من لم يظهر رحمةً وتواضعاً ومحبةً فلن يرى ملكوت السماوات. تأملوا قليلاً أيها المسيحيون كم أنّنا نتعب من أجل جسدنا الفاسد هذا وكم من الفلوس نبذر من أجل مجده والذي سيحوّل إلى قيح وتراب ويصبح نتناً غداً وأمّا نفسنا الخالدة والتي لا نهاية لها فلا نعتني بها أبداً وعلّوةً على ذلك فإنّنا ننقلها بالخطايا يوميّاً. ولكن اعلموا بأنّ الذي يعترف بخطاياهم أمام أبيه الروحي ولا يكفّ عن عملها فإنّ خطاياهم المعيبة ستظهر في يوم دينونة الله العادلة أمام العالم كله وأمام جميع الملائكة.

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Following Jesus Kids bulletin



HELP THE BLIND MAN FIND JESUS
To do this puzzle, you must shut your eyes and let someone else tell you where to draw the line, as you go through the maze!

A large rectangular maze puzzle. At the top left of the maze is a drawing of Jesus, wearing a white robe and a brown sash, with his right hand extended. At the bottom right of the maze is a drawing of a blind man, wearing a white robe and a brown sash, with a cane in his right hand and his left hand extended. The maze consists of a complex network of black lines forming a path that winds through various turns and dead ends. The path starts from Jesus and ends at the blind man.



LITURGICAL CALENDAR

JULY



تموز - يوليو
2021

June 2021

S	M	T	W	T	F	S
			1	2	3	4
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			

August 2021

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Liturgical Symbols:

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 Sts Cosmas and Damian 1 Corinthians 3:18-23 Matthew 13:36-43	2 Mantle of Our Lady at Blachernae Hebrews 9:1-7 Luke 1:39-49, 56	3 St Hyacinth Romans 9:1-5 Matthew 9:18-26
4 6 th Sunday after Pentecost الأحد السادس بعد العنصرة Romans 12:6-14 Matthew 9:1-8	5 St Athanasios of Athos 1 Corinthians 5:9-6:11 Matthew 13:54-58	6 St Sisoies the Great 1 Corinthians 6:20-7:12 Matthew 14:1-13	7 St Thomas of Maleum 1 Corinthians 7:12-24 Matthew 14:35-15:11	8 St Procopios 1 Corinthians 7:24-35 Matthew 15:12-21	9 St Pancratios of Taormina 1 Corinthians 7:35-8:7 Matthew 15:29-31	10 The 45 martyrs of Nicopolis Romans 12:1-3 Matthew 10:37-11:1
11 7 th Sunday after Pentecost الأحد السابع بعد العنصرة 2 Corinthians 6:1-10 Matthew 9:27-35	12 Sts Procolos and Hilarion 1 Corinthians 9:13-18 Matthew 16:1-6	13 Synaxis of Archangel Gabriel 1 Corinthians 10:5-12 Matthew 16:6-12	14 St Joseph the Confessor 1 Corinthians 10:12-22 Matthew 16:20-24	15 Sts Cyricos and Julitta 1 Corinthians 10:28-11:8 Matthew 16:24-28	16 St Athenogenes and his 10 disciples 1 Corinthians 11:8-23 Matthew 17:10-18	17 St Marina Romans 13:1-10 Matthew 12:30-37
18 Fathers of the first 6 Ecumenical Councils آباء المجمع المسكونية الستة الأولى Titus 3:8-15 Matthew 5:14-19	19 St Macrina 1 Corinthians 11:31-12:6 Matthew 18:1-11	20 The Prophet Elijah (Elias) النبي إيليا التثبيتي James 5:10-20 Luke 4:22-30	21 Sts Simeon, Salos and John 1 Corinthians 13:4-14:5 Matthew 20:1-16	22 St Mary Magdalene 1 Corinthians 14:6-19 Matthew 20:17-28	23 Holy Prophet Ezekiel 1 Corinthians 14:26-40 Matthew 21:12-14, 17-20	24 St Christina Romans 14:6-9 Matthew 15:32-39
25 Dormition of St Anne 9 th Sunday after Pentecost الأحد التاسع بعد العنصرة Galatians 4:22-27 Matthew 14:22-34	26 St Hermolaos and his companions 1 Corinthians 15:12-19 Matthew 21:18-22	27 St Panteleimon 2 Timothy 2:1-10 John 15:17-16:2, 11:27-28	28 Sts Prochor, Nicanor, Timon and Parmenas 1 Corinthians 16:4-12 Matthew 21:28-32	29 Sts Callinicos and Theodota 2 Corinthians 1:1-7 Matthew 21:43-46	30 Sts Silas and Sylvan 2 Corinthians 1:12-20 Matthew 22:23-33	31 St Eudocimos Romans 15:30-33 Matthew 17:24-18:4

Jesus Christ, you travelled through towns and villages "curing every disease and illness."

At your command, the sick were made well.

Come to our aid now, in the midst of the global spread of the coronavirus, that we may experience your healing love.

Heal those who are sick with the virus. May they regain their strength and health through quality medical care.

Heal us from our fear, which prevents nations from working together and neighbors from helping one another.

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders.

Stay by our side in this time of uncertainty and sorrow. Be with those who have died from the virus.

May they be at rest with you in your eternal peace. Be with the families of those who are sick or have died.

As they worry and grieve, defend them from illness and despair. May they know your peace.

Be with the doctors, nurses, researchers and all medical professionals who seek to heal and help those affected

and who put themselves at risk in the process. May they know your protection and peace.

Be with our priests and spiritual care givers. May they know that they are loved and cared for.

Be with the leaders of all nations. Give them the foresight to act with charity and true concern for the well-being of the people they are meant to serve. Give them the wisdom to invest in long-term solutions that will help prepare for or prevent future outbreaks.

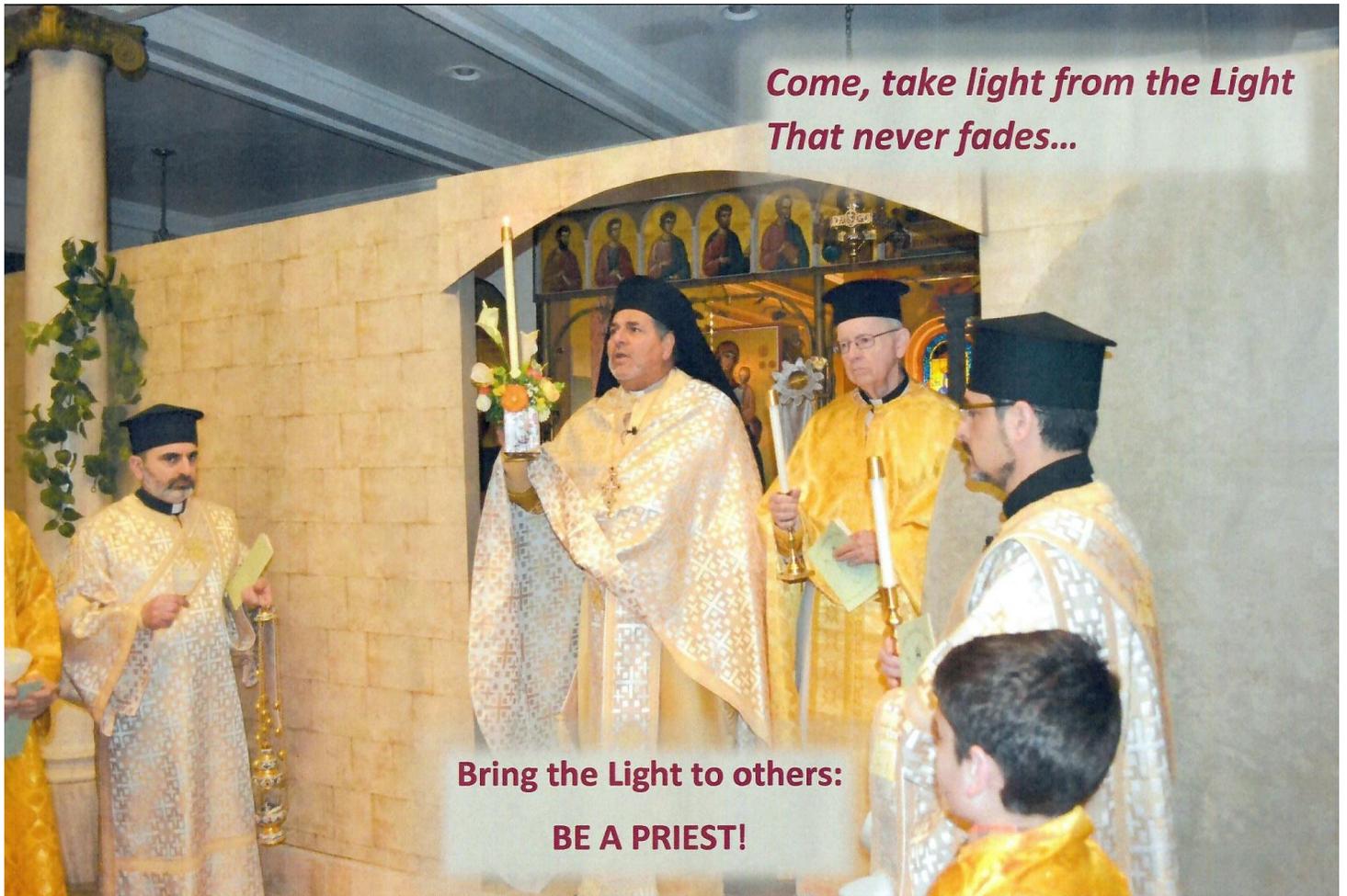
May they know your peace, as they work together to achieve it on earth.

Whether we are home or abroad, surrounded by many people suffering from this illness or only a few,

Jesus Christ, stay with us as we endure and mourn, persist and prepare. In place of our anxiety, give us your peace.

For You are a God of mercy, kindness, and love, and we glorify You, Father, Son, and Holy Spirit, now and for ever and ever. Amen.

OFFICE OF VOCATIONS MESSAGE



*Come, take light from the Light
That never fades...*

**Bring the Light to others:
BE A PRIEST!**

Melkite Eparchy of Newton ~ Office of Vocations

1428 Ponce de Leon Ave., NE ~ Atlanta, Georgia 30307

Voice: 404-373-9522 ~ Fax: 404-373-9755 ~ www.melkite.org/vocations ~ E-mail: vocations@melkite.org



Eid El Şaydeh Summer Festival

At St. Basil the Great Melkite Greek Catholic Church, RI
15 Skyview Dr / Lincoln, RI 02865 / 401.722.1345

Saturday, August 7th, 4:00 pm to 11:00 pm
Sunday, August 8th from noon to 8:00 pm



DJ John & George Maalouf
Saturday



Mitch Kaltsunas
Sunday



DELICIOUS
Middle Eastern Food for
purchase, Cash bar, Beer & Wine



ACTIVITIES
for kids and the whole family

Your support is needed to defray the cost of festival
Personnel, Businesses, Memorial banners are available

*Every measure will continue to be taken to keep everyone safe from the virus
We look forward to you joining us!*



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

The House of God Etiquette (Page 1 of 2)

WHEN YOU ARRIVE AT CHURCH:

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



YOU MAY NOT ENTER THE CHURCH AT THE FOLLOWING PERIODS:

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

If you arrive during the above mentioned times, please wait at the back of the church. When you enter or exit the Church, use only the side aisles. No one is to use the middle aisle at any time during the service, except for the Communion line.



YOU SHOULD NOT BE SEATED DURING THE FOLLOWING MOMENTS:

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



CONDUCT IN CHURCH:

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

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



MAKING THE SIGN OF THE CROSS:

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

WHEN TO MAKE THE SIGN OF THE CROSS:

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



The House of God Etiquette .. Continued

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

BOWING YOUR HEAD:

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

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



RECEIVING HOLY COMMUNION:

To receive Holy Communion a person should:

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



CHURCH ATTIRE:

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

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





We are pleased to announce

The Daily Divine Liturgy

At St. Elias Chapel (St. Basil the Great Melkite Greek Catholic Church)

Tuesday through Friday at 9 A.M.

Saturday at 4 P.M.

Sunday at 11 A.M.

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

“I am the resurrection and the life. Those who believe in me, even though they die, will live” *John 11:25*

Remember me in your Kingdom

You are invited to the Divine Liturgy for the departed
in the Lord in the Hope of Resurrection
On the last Wednesday of the Month at 6:30 pm

أَنَا هُوَ الْقِيَامَةُ وَالْحَيَاةُ. مَنْ آمَنَ بِي وَلَوْ مَاتَ فَسَيَحْيَا. (يو 11: 25)

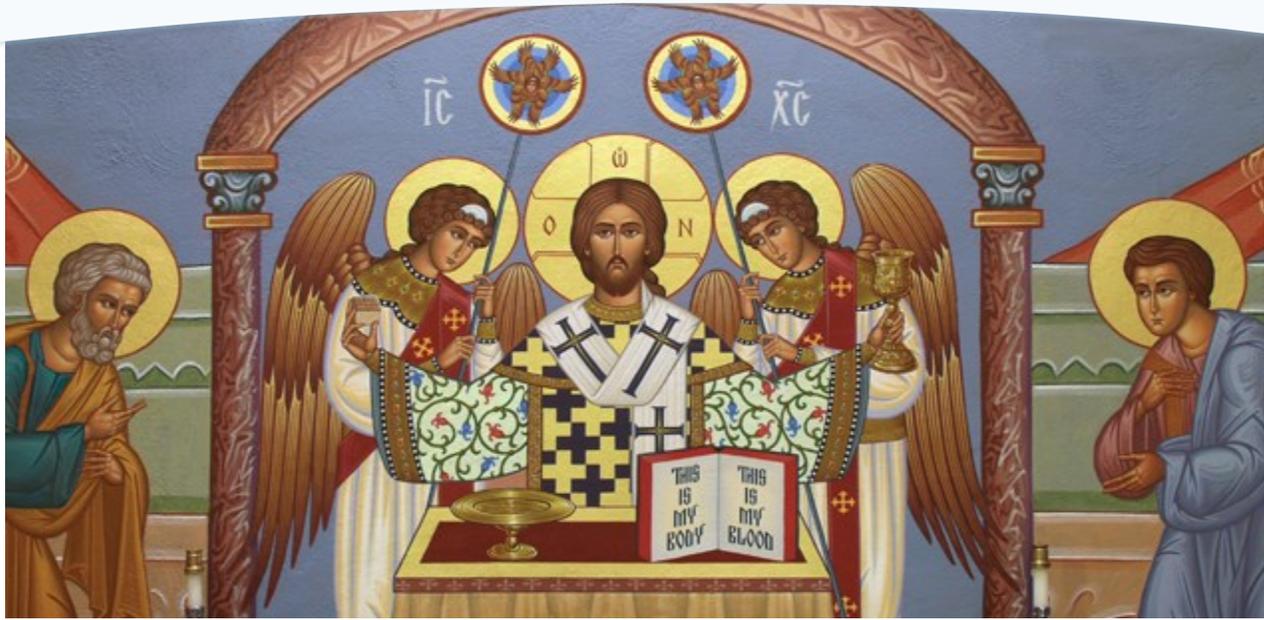
اذكرني في ملكوتك

أدعوكم إلى القداس الإلهي

من أجل الراقدين على رجاء القيامة

في الأربعاء الأخير من كل شهر الساعة 6:30 مساءً

LITURGY OR MASS INTENTIONS



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

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

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

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

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

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

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

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

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THE LORD SAID: "TRULY I TELL YOU THIS
POOR WIDOW HAS PUT IN MORE THAN ALL
OF THEM, FOR THEY ALL CONTRIBUTED
OUT OF THEIR ABUNDANCE, BUT SHE GAVE
OUT OF HER POVERTY PUT IN ALL THE LIVING
THAT SHE HAD." *MARK 12:41-42*

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