



January 10<sup>th</sup>, 2021

## ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH

SUNDAY AFTER THE THEOPHANY OF OUR LORD GOD AND SAVIOR

JESUS CHRIST & COMMEMORATION OF ITS SOLEMNITY

عيد الظهور الإلهي

Address :

15 Skyview Dr.  
Lincoln, Rhode Island 02865

Parish Website :

[www.stbasilthegreatchurch.com](http://www.stbasilthegreatchurch.com)

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<https://www.facebook.com/StBasilTheGreatMelkiteGreekCatholicChurchRI/>

YouTube :

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

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Telephone : (401)722-1345

Office hours :

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

Divine Liturgies :

Tuesday through Friday at 9: 00 A.M.  
Saturday at 4:00 P.M.  
Sunday at 11:00 A.M.

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

Holy Mysteries:

Reconciliation:

Saturday 2:30 –3:30 P.M.,  
Sunday 9:30-10:30 A.M., or by  
appointment.

Baptisms: Please arrange with the  
pastor.

Marriages: 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.

### Antiphon Prayer

O Lord, Who have saved us by the baptism of regeneration and the renewal coming from the Holy Spirit, enlighten our minds, uphold us in Faith, confirm us in Hope, fulfil us in Love, make us worthy members of your Christ, who sacrificed Himself for the redemption of our souls, so that being justified by your Grace, we may inherit eternal life, for You are our Light and our Sanctification and to You we render glory, Father, Son and Holy Spirit, now and always and forever and ever.



### صلاة الأنديفونا

أيتها الربُّ الإله، يا من خلّصنا بغسل الميلاد الثاني، والتجديد الآتي من الروح القدس، أنر أذهاننا، ثبّتنا في الإيمان، وطمّنا في الرجاء، كملنا في المحبة، وأظهرنا أعضاء كريمة لمسيحك الذي بذل ذاته فداءً عن نفوسنا، حتّى إذا بُرّنا بنعمتك نرى الحياة الأبدية. لأنك أنت نورنا وتقديسنا، وإليك نرفعُ المجد أيتها الأب والابن والروح القدس، الآن وكلّ أوان وإلى دهر الداهرين . آمين

### نشيد القيامة باللحن السابع

لاشيء بصليبك الموت، وفتحت للصي الفردوس، وحولت نوحَ حاملات الطيب الى فرح، وأمرت رسلك أن يكرزوا مبشرين بأنك قد قمت، أيتها المسيح الإله، مانحاً العالم عظيم الرحمة.

### نشيد العيد باللحن الأول

في اعتمادك يا ربُّ في نهر الأردنّ، ظهر السجود للثالوث. فإن صوت الأب كان يشهد لك مُسمياً إياك ابناً محبوباً، والروح بهيئة حمامة يؤيّد حقيقة الكلمة. فيا من ظهر وأناز العالم، أيتها المسيح الإله المجد لك.

### طروبارية القديس باسيليوس

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

### القنداق ( لعيد الظهور باللحن الرابع)

اليوم ظهرت للمسكونة يا رب، ونورك قد ارتسم علينا، نحن مُسبحيك عن معرفة. لقد أتيت وظهرت أيتها النور الذي لا يُدنى منه.

ارمى التسبحة التاسعة من القانون الأول للعيد عظمي يا نفسي من هي أكرم قدراً من الاجناد العلوية ان الاسن بأسرها تتحير كيف تمدحك بحسب

### Troparion of the Resurrection (tone 7)

You destroyed Death by Your cross. You opened paradise to the thief. You changed the weeping of the myrrh bearers, and commanded Your apostles to proclaim that You, O Christ God, have risen, granting to the world great mercy.

### Troparion Of The Theophany (tone 1)

At your baptism in the Jordan, O Lord, the worship of the Trinity was revealed. For the Father's voice bore witness to you by calling you his beloved Son; and the Spirit in the form of a dove confirmed the truth of these words. O Christ God who have appeared to us and enlightened the world, glory to you!

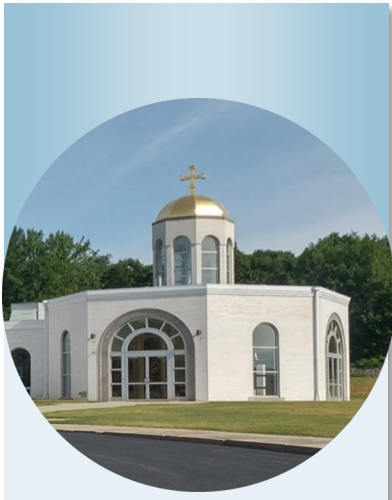
### Troparion of St Basil

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

### Kondakion of the Theophany (Tone 3)

Today You have appeared, O Lord, to the universe and Your light, O Christ our God, has been impressed upon us who sing to You with full knowledge: You came and appeared, O Inaccessible Light.





#### Our church organizations:

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

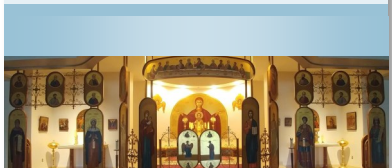
<https://melkite.org/maya>

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

[www.stbasilthegreatchurch.com/myo.html](http://www.stbasilthegreatchurch.com/myo.html)

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

<https://melkite.org/namw>



#### HIRMOS of the Theophany (Tone 6):

O my soul, magnify the Higher in honor and glory than the heavenly powers. All tongues are at a loss to praise you properly, and every intelligence even supernatural is rapt in wonder when it comes to honor you, O Mother of God. But in your graciousness accept our faith, knowing our holy longing. Intercessor of Christians, we extol you.

#### Epistle of the Feast (Titus 2:11-14 & 3:4-7)

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 Titus

My son Titus, the grace of God our Savior has appeared to all men, instructing us, in order that, rejecting ungodliness and worldly lust, we may live temperately and justly and piously in this world; looking for the blessed hope and glorious coming of our great God and Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and cleanse for himself an acceptable people, pursuing good works. But when the goodness and kindness of God our Savior appeared, then not by reason of good works that we did ourselves, but according to his mercy, he saved us through the path of regeneration and renewal by the Holy Spirit, whom he has abundantly poured upon us though Jesus Christ our Savior, in order that, justified by his grace, we may be heirs in the hope of life everlasting.

Alleluia (Tone 1)

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

Stichon: The Lord's voice is over the waters; the God of glory has thundered, the Lord, over the vast waters.

#### Gospel of the Feast, Jan. 6: (Matthew 3: 13-17)

At that time Jesus came from Galilee to John, at the Jordan, to be baptized by him. But John was reluctant, and said, "It is I who ought to be baptized by you, and you come to me?" But Jesus answered and said to him, "Let it be so now, for this is how what is right must be fulfilled." Then he let him do it. And when Jesus had been baptized, he immediately came up from the water. And behold, the heavens were opened to him. And he saw the Spirit of God descending as a dove and coming upon him. And behold, a voice from the heavens said, "This is my beloved Son, in whom I am well pleased."



الواجب. وكل عقل وإن كان فائقاً العالم، يندهل في تسبيحك يا والدة الاله . لكن بما انك صالحة، تقبلي ايماننا، لانك قد عرفت شوقنا الالهي ، فاذ أنت نصيرة المسيحيين ، إياك نعظم.

#### مقدمة الرسالة

مبارك الآتي باسم الرب،

الرب هو الله وقد ظهر لنا

اعترفوا للرب فإنه صالح، لأن إلى الابد رحمته

#### الرسالة تيطس (2: 11-14 و 3: 4-7)

يا ولدي تيطس، لقد ظهرت نعمة الله المخلصية لجميع الناس، مؤذبة إيانا لننكر الكفر والشهوات العالقية، فنحيا في الدهر الحاضر على مقتضى التعقل والعدل والتقوى، منتظرين الرجاء السعيد، وظهور مجد الهنا العظيم ومخلصنا يسوع المسيح. الذي بذل نفسه لأجلنا، ليفتدينا من كل إثم ويظهر لنفسه شعباً خاصاً غيوراً على الأعمال الصالحة. فلما ظهر لطف الله مخلصنا ومحبه للبشر خلصنا هو، لا اعتباراً لأعمال بر عملناها، بل بحسب رحمته، بغسل الميلاد الثاني وتجديد الروح القدس. الذي أفاضه علينا بوفرة بيسوع المسيح مخلصنا حتى إذا بُزنا بنعمته نصير ورثة على حسب رجاء الحياة الأبدية.

هللوا

قدموا للرب يا أبناء الله، قدموا للرب أبناء الكباش

صوت الرب على المياه، إله المجد ارفع، الرب على

المياه الغزيرة

#### الانجيل (متى 3: 13 – 17)

في ذلك الزمان، أقبل يسوع من الجليل الى الاردن الى يوحنا ليعتمد منه. فكان يوحنا يُمانعه قائلاً: انا محتاج ان اعتمد منك وأنت تأتي اليّ؟ فأجابه يسوع قائلاً: دع الآن، فهكذا ينبغي لنا ان نقيم كل بر. حينئذ تركه. ولما اعتمد يسوع صعد للوقت من الماء، وإذا السماوات قد انفتحت له، ورأى روح الله ينزل مثل حمامة ويحل عليه. وإذا صوت من السماء يقول: هذا هو ابني الحبيب الذي به سررت.





## Divine Liturgy Intentions



**TODAY, SATURDAY, JANUARY 9, AND SUNDAY, JANUARY 10, 2021: SUNDAY AFTER THE THEOPHANY OF OUR LORD GOD AND SAVIOR JESUS CHRIST & COMMEMORATION OF ITS SOLEMNITY.**

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

- + **CHARLES & EVA ROBAT** by Charles & Francine Robat.
- + **BARBARA CIMINI** by Ron & Mary Ann Chandonnait.
- + **JOSEPH HARRAKA** by Charles & Francine Robat.
- + **MARY TAHAN** by Dr. Eric Walsh & Dr. Emily Tooker.
- + **STEVEN KILSEY** by his brother Jeffrey Kilsey.
- + **ANITA & JOSEPH BRULE** by the Family.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.
- + **WAYNE LACY** by Deacon Gilbert & Mimi Altongy.
- + **WILLIAM T. ASERMELY** by Dr. & Mrs. Joseph Gaglione & Family.

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

- + **LINDA ALKHOULY HADDAD** by Joseph & Yolanda Saggal.
- + **MARIE CLAIRE CHOUHA** by Samir & Dolly Chouha.
- + **JOSEPH P. AZAR, JR.** by Douglas & Jeanne Allam.
- + **GEORGE BOUDJOUK** by Joe & Najat Charchafliah.
- + **ELAINE LAYTON** by William & Nancy Haddad.
- + **ALICE SARKAS NASSANEY** by Anthony & Fadia Rowey.
- + **GEORGETTE A. SAGGAL** by M/M Thomas Sabbagh.
- + **ALBERT ALBA, SR.** by Sarah Peters.
- + **ROBERT D. KING, SR.** by Janet, Tony & Andree Charchafliah.
- + **FRANCIS A. SAGGAL** by Children & Teachers of Sunday School.
- + **YUSEF AGHIA** by Catherine Kando.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.
- + **VICTORIA PROCHNIAK** by Wayne & Judy Rawan & Family.
- + **ALBERT J. KISHFY** by Michael & Amy Boudjouk & Family.
- + **GEORGE DECKEY** by Najib & Saydeh Hana.
- + **GEORGEANNA DECKEY** by Abraham (Bee) & June Albert.
- + **YUSUF & BLANCHE MUSSALLI** by M/M Craig Kishfy.
- + **ROSE KHOURY** by Dr. Roland & Micheline Ghanem.
- + **RUTH PERRY** by Abe, Michele, Nick, Missy & Khristina Domaney.
- + **JULIA & FRED KISHFY** by the Family.
- + **ELIAS J. KISHFY** by Alexandra & Francine Haddad.
- + **YOUSSEF MADOUR** by Bassam Nema & Family.
- + **HOLY & FORGOTTEN SOULS IN PURGATORY** by M/M Joseph Saggal.



### 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.





## ST. BASIL'S ANNOUNCEMENTS:

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.



**SACRIFICIAL GIVING:** January 3, 2021: Budgets: \$7,496.00: Envelopes: \$7,465.00, Loose: \$31.00; Stipends: \$755.00; Candles: \$92.00; Fuel: \$250.00; Addit'l Christmas Offerings: \$530.00; Addit'l Melkite Diocesan Support: \$30.00. Building Fund: \$125.00; Initial Offerings: \$135.00; Bishop Nicholas Tithe: \$200.00.

TODAY, Saturday & Sunday, January 9 & 10, there will be a special collection taken up for the **UPKEEP, MAINTENANCE, & IMPROVEMENT OF THE CEMETERY**. Your generosity would 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.

Our thoughts and prayers are directed to our elderly and sick parishioners in this joyous season. We ask the Emmanuel to strengthen your faith so that you may accept His will and may He bring you peace, joy, and health for the coming year.

**THANK YOU:** Besides those who worshipped with us on the Feast of Christmas, much work of many hands was necessary for the decorum and ambiance of the Church Complex. To one and all, our heartfelt gratitude for a job well done!

We the clergy, wish to thank all our good parishioners and friends for their beautiful Christmas Cards, wishes, gifts, and offerings to the Church. We also take this opportunity to express our appreciation for the loyal and generous cooperation you have shown us throughout the year. May our Divine Savior, the Prince of Peace, bring you all the joys of this holy season, and bless you with health and prosperity in the coming New Year 2021; and may we ask the newly born Babe of Bethlehem to put an end to this devastating Pandemic and bring universal peace and renewed health to all nations, make our joy deeper, our spiritual awareness keener, and our satisfaction more abundant.

Today we observe the Solemnity of the Theophany with the Blessing of the Water and its distribution to the faithful after the Liturgies. Water is a source of physical life as well as the life in Christ through Baptism. This feast reminds us that through the baptism of Our Lord, God the Holy Trinity has manifested His great love for humanity and His desire to save us. COME AND CELEBRATE THIS GREAT FEAST WITH THE PARISH COMMUNITY!

**REFLECTION:** The only thing we can know is that we know nothing and that is the highest flight of human wisdom.

**MYSTERIES OF CHRISTIAN INITIATION:** The three Mysteries of Baptism, Chrismation and Holy Eucharist are always celebrated together in one ceremony. One month notice is required and one baptismal preparation meeting is required with the pastor.

**MYSTERY OF HOLY CONFESSIONS:** In one way or another, we have neglected God. None of us have lived a perfect life. No matter what we have done, we can always return home. Available weekly one hour before the Divine Liturgy or by appointment.

**MYSTERY OF HOLY CROWNING:** Six month notice, an initial meeting with the priest, marriage preparation sessions are required. You must be an active member of the parish.

**MYSTERY OF HOLY ANOINTING:** Available for anyone who is ill. Please contact Fr. Ephrem.

**IN GOOD STANDING:** For your Pastor to sign letters of recommendation, family and student school related papers, character reference or any civil document for a registered parishioner, one must be in good standing with the Church, spiritually and giving noticeable TIME, TALENT, & TREASURE on a regular and continuing basis to our parish.

**PLEASE NOTE:** There is no charge for the celebration of the Holy Mysteries (Sacraments). However, it is appropriate to offer a gift of thanksgiving. Following are the suggested offerings to the Church for parishioners who request pastoral services. Liturgy \$10.00; 40-Day Memorial \$35.00; Baptism \$75.00; Wedding \$300.00; Funeral \$300.00.



# Behold the Redeemer of the World

CHRISTMAS EVE AND NEW YEAR'S EVE are holiday milestones in American society. In our tradition January 5, Theophany Eve, is also a special day of preparation and anticipation leading into one of the most important festivals of the Church year.

Like Christmas Eve, Theophany Eve is a **paramony**, a day of continual prayer and fasting, leading up to the celebration of the feast. Part of what makes this a day of continual prayer is the celebration of the **Royal Hours** which replaces the ordinary First, Third, Sixth and Ninth Hours served every day in Byzantine practice. The Divine Liturgy is not served until the end of the fasting day, when it is joined to vespers to begin the feast.

The Royal Hours are served on the Paramony of Christmas, the Paramony of the Theophany and on Great and Holy Friday which we might call the "Paramony of Pascha." In addition, some Greek Churches serve the Royal Hours on the Eve of Pentecost, but without fasting.

Our cycle of daily services has its origin in the experience of the Jews during the Babylonian exile. Since the prescribed round of morning and evening sacrifices could only be conducted in the Jerusalem temple, the exiled Jews developed a cycle of prayers, hymns and Scripture readings to be said throughout the day instead. When the Jews returned to Jerusalem after the exile, these prayers were incorporated into the usage of the temple. Jews today observe three daily services (morning, afternoon and evening) corresponding to the times of the three daily temple sacrifices.

The first Christians continued the custom of praying at these specific times. The Acts of the Apostles records St Peter going apart to pray at the sixth hour (Acts 10:9) and at the ninth hour (Acts 3:1). With the development of monasticism these daily prayers took on the character of formal services. Other services were added in imitation of the Psalmist's witness, "*Seven times a day I praise You, because of Your righteous judgments*" (Ps 119:164).

The hours came to commemorate important events which the Scriptures say took place at those times. Thus our Third Hour recalls the descent of the Holy Spirit on Pentecost (see Acts 2). The Byzantine Sixth and Ninth Hours evoke the memory of Christ's crucifixion and death: "*Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice ... and yielded up His spirit*" (Mt 27:45, 50).

## Scripture in the Royal Hours

As a rule, the Scriptures read at the Hours are all taken from the Psalms. In the Royal Hours, however, selections from both the Old and New Testaments are read, in addition to the Psalter. The New Testament selections recount the ministry of John and the baptism of Christ as well as the meaning of baptism in the Church. The Old Testament readings, all taken from the Book of Isaiah the Prophet, provide us with an illustration of how Old Testament prophecies are ultimately fulfilled in Christ.

The Prophet Isaiah lived in the eighth century BC and, like other prophets, called on his hearers to repent and to conform their lives to God's way. The following passage, read at the Third Royal Hour, illustrates Isaiah's message: "*Wash yourselves; make yourselves clean; remove the evil of your doings*



*from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow"* (Is 1:16-17).

Isaiah warned that, if people did not repent, the nation would suffer at the hands of its enemies (at that time, the Assyrians). If they did repent, however, they would be restored and given new life. We see this in the selection read at the Sixth Royal Hour, "*With joy you will draw water from the wells of salvation. And you will say in that day: Give thanks to the Lord, call upon His Name; make known His deeds among the nations, proclaim that His Name is exalted. Sing praises to the Lord, for He has done*

*gloriously; let this be known in all the earth. Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel"* (Is 12:3-6).

The second half of the book, added some 200 years later, reflects the same themes. At this point in Israel's history their great enemy was Babylon rather than Assyria. The Babylonians would conquer Jerusalem and destroy the temple, dragging the most prominent Jews into exile.

## Streams in the Desert

The promise for their restoration dominates the second half of Isaiah. Jerusalem, no longer desolate, will be rebuilt and will water its thirsty people. At the First Royal Hour we read, "*The wilderness and the dry land shall be glad, the desert shall rejoice and blossom like the lily. It shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon... Behold, your God will come.... He will come and save you. ... For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water"* (Is 35:1-7).

The power of Babylon ended just as that of Assyria had centuries before, but the ultimate fulfillment of these prophecies would only come with Christ. We see in Him the Source of eternal life, the One who truly turns the arid wilderness of thirsty hearts into springs of water. This theme would be taken up in the Gospel of John, where we read the words of the Lord Jesus "*If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water. But this He spoke concerning the Spirit, whom those who believe in Him would receive*" (Jn 7:37-38).

The frequent mention of water in these passages, then, does not just allude to the Lord's baptism in the Jordan but to the Lord Himself. He is the One who can refresh with the living water of the Holy Spirit all who come to Him. He is the One who is revealed at the Jordan by the Father's voice and the Spirit's hidden presence and who begins to announce the good news of our salvation to the world.

**When he saw the Lord of glory draw near to him, the Forerunner cried out: "Behold the One who redeems the world from corruption! Behold the One who delivers us from affliction! Behold the One who, in His mercy, has come forth upon earth from a pure Virgin, granting remission of sins! Instead of servants, He makes us children of God. Instead of darkness, He gives light to mankind through the waters of His divine baptism. Come, let us glorify Him together with the Father and the Holy Spirit."**

# تفسير أيقونة عيد الظهور الإلهي (الغطاس)



يُرسَم المسيح في مركز الأيقونة، واقفاً في نهر الأردن والمياه تغمره. يبارك الماء بيده اليمنى، يقدس ويحول منه مياه تنقية، فيتحول معنى الماء الذي كان قديماً صورة الطوفان والموت وأصبح اليوم ينبوع ماء الحياة. وجه المسيح يرسم بتعابير مهيبه وجديّة تدل على السر العظيم الذي يتم تصويره الأيقونة عارياً كما آدم عند الخلق أو متزراً بوشاح أبيض، ليعيد للبشرية لباس المجد الذي كان لها في الفردوس. معدة المسيح معضلة تشير إلى الألم وارتقَاب الصليب. إنه يتقدم بخطوة تجاه يوحنا، لقد أتى بملء حرّيته وأحنى رأسه للسابق. نرى المسيح داخلًا في المياه وكأنه في كهف مظلم يحيط بجسد الرب كله، فهو يعتمد ليدفن الإنسان القديم وسط الماء، وعندما يصعد من الماء يُصعد معه العالم كله ويرى السماوات تنشق بعد أن كان آدم قد أغلقها دونة ودون نسله من بعده. إن نزول المسيح إلى عمق نهر الأردن يمثل تصويراً مسبقاً لنزوله إلى الجحيم.

• في أعلى الأيقونة جزء دائرة تمثل السماء المفتوحة وحضور الاب الذي سمع صوته يقول "هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرْتُ" (مت 17:3) يخرج منها نور يضيء الحمامة رمز الروح القدس.

• الروح بهيئة حمامة: الروح يصور في الأيقونة وسط الأشعة المتجهة من الآب نحو الابن، ينزل على المسيح ويدل يوحنا والأخريين على ابن الله. الحمامة رمز الوداعة وعدم الشر. وبحسب الذهبي الفم رمز النقاوة. لهذا فالروح يظهر بهيئة حمامة. وفي تفسيرهم للعمودية، يعود الآباء إلى قصة نوح والحمامة التي أتت بغصن زيتون، وإلى أن الروح، منذ الخلق، كان يرف على وجه المياه.

• القديس يوحنا المعمدان يرسم واقفاً على الشمال باحترام وانسحاق فائقين. وبما أنه عاش ناسكاً في البرية، نرى شعر رأسه ولحيته مبعثراً. (( وكان لباس يوحنا من وبر الإبل وعلى حقويه منطقة من جلد )) . يمد إحدى يديه فوق رأس المسيح بينما يرفع الثانية متشفعاً، أو حاملاً ملفاً يرمز لكرازته.

• يرسم أيضاً في الأيقونة ثلاثة ملائكة واقفين على الجهة الثانية من النهر يحنون رؤوسهم في وضع سجودٍ وأيديهم مغطاة احتراماً. يرمزون إلى كلام بولس الرسول إلى أهل غلاطية: "أنتم الذين بالمسيح اعتمدتم المسيح قد لبستم".

• في وسط الأيقونة يُرسَم نهر الأردن بين صخور عالية تحيط به من الجهتين. الماء غامق اللون، مائج وسريع، ولكن كأنه لا يمس جسد المسيح الطاهر. عند قدمي السيد نرى رسامين بشريين صغيرين، إنهما إيضاح للمزمور 113 الذي يقول: "البحر رأى فهرب والأردن رجع إلى الورا". إنها رمز لتوبة الطبيعة الكونية غير المنظورة بعد تحول كيائها. السمكة: تذكر بالرب يسوع المسيح ابن الله المخلص.

• الفأس والشجرة: ترسم خلف يوحنا شجرة عليها فأس إشارة إلى الآلة التي وجهها يوحنا للفريسيين والصدقيين: "والآن قد وضعت الفأس على أصل الشجرة. فكل شجرة لا تصنع ثمراً جيداً تقطع وتلقى في النار" (لوقا 3:9) (متى 3: 10-7).





The lucky winner of the **First** prize for **\$5,000** is Christine Deeb Poccia

**Second** prize winner of **\$2,500** is Dennis Dakake

**\$500** Prize winner is Jason Boudjouk

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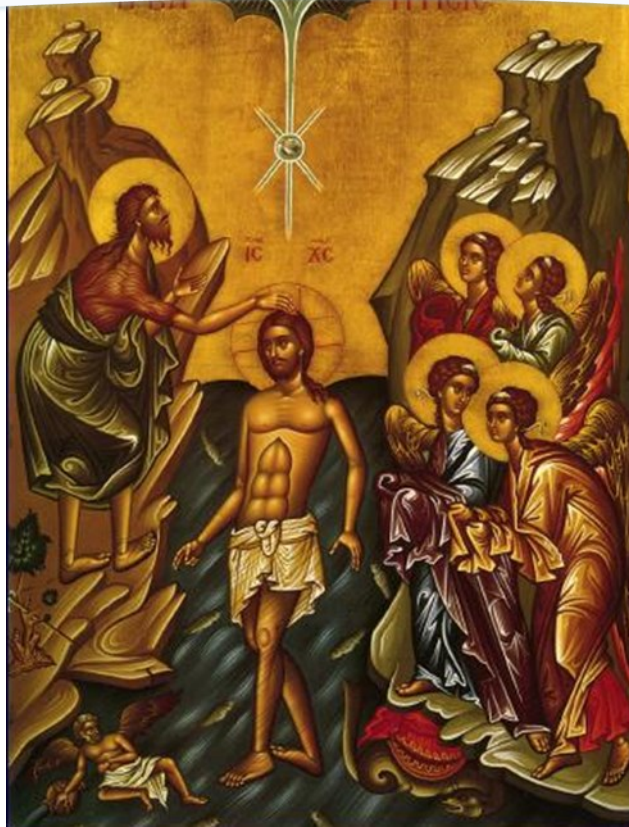
**Gift Card Winners:** Dr. John Nazarian & Mira Saggal

**Congratulations to all winners and thank you all for your support!**

# The Holy Theophany of Our Lord and Savior, Jesus Christ

## Icon explanation

The Holy Trinity is made manifested on earth for our salvation



- + St. John the Baptist touches Christ's head, indicating His humanity.
- + He also gestures toward heaven with his left hand, indicating Christ's divinity.
- + It is not the Baptist who blesses Christ, but Christ who blesses St. John when he puts his hand upon His head.



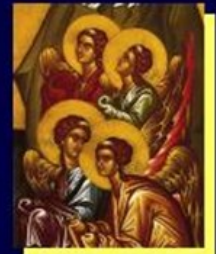
- + Christ is baptized, not because He needs purification, but "to identify Himself with our purification," says St. John of Damaskos.
- + Humbly, Christ identifies with mankind, in all our brokenness.
- + His has come to earth to redeem us from our sins!



- + The voice of the Father and the Spirit, in the form of a dove, reveal Christ as one of the Holy Trinity.
- + A dove reminds us of Noah's flood. The moment of Christ's baptism indicates our release from the flood of sin.



- + Angels are shown attending to and glorifying the Lord.
- + Covered hands and bowed heads show submission to the God-made-man.
- + Their response to Our Lord and Savior is what ours is supposed to be, as well.



- + A tree bearing no good fruit is shown with an axe, ready to be cut down.
- + St. John the Baptist warns us not to be fruitless, saying, "*The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire*" (Matthew 3:10).
- + What a contrast to Christ's ministry, which produces every good fruit!



- + By Christ's baptism, water itself was blessed, becoming water of renewal.
- + Fish swim both down and upstream. Why? To show the Jordan River and the seas are turned back, as was foretold in Psalm 113.
- + The Jordan is represented as a man fleeing and the seas are symbolized by a sea dragon.





# Following Jesus

## Kids bulletin



### Baptism

Today we celebrate the baptism of Our Lord. After Jesus had prayed and fasted in the desert for forty days He went to where Saint John the Baptist was baptizing people in the Jordan river. People were coming to Saint John, confessing their sins, and he was baptizing them with water. Saint John told the people that he only baptized with water, but One would come after him Who would baptize them with the Holy Spirit. He was talking about Jesus.

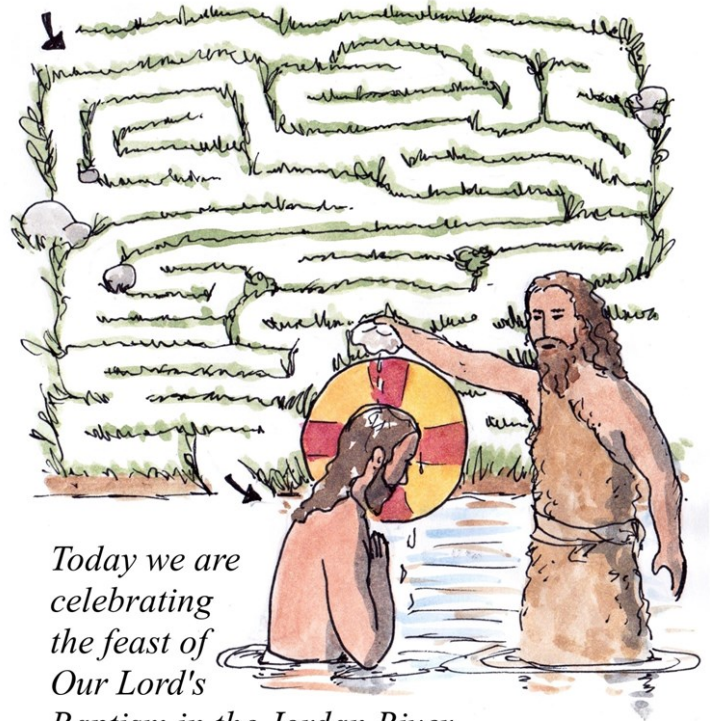
When Jesus came to him, Saint John did not want to baptize Him- he said that Jesus should baptize him instead! But Jesus wanted Saint John to baptize Him so that He could be an example for all of us.



The baptism that Saint John was giving was only a sign of people being sorry for their sins. The baptism that Jesus gave us really takes away our sins. It makes us members of Jesus' Church and takes away both original sin and any actual sins we have done. We still have the effects of original sin, which are pain and death and a tendency to sin, but our souls are made perfectly clean when we are baptized. If we sin after our baptism we can be forgiven in the sacrament of confession.



Today ask your parents about your baptism, and thank God for letting you become part of His family, the Church.



*Today we are celebrating the feast of Our Lord's Baptism in the Jordan River.*

*See if you can find your way through the maze to where Saint John is baptizing Jesus!*

# ANNOUNCEMENTS



*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.



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**2 COR 9:7**

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# ANNOUNCEMENTS



*Welcome to*

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

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**Contact us for information and ideas**

[office@stbasilthegreatchurch.com](mailto:office@stbasilthegreatchurch.com)

"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**

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# Alerts and Latest Guidance

- **Social Gatherings:** as of October 30, the indoor and outdoor social gathering limit is 10 people because social gatherings have been the source of many positive cases.
- **Early closures:** All restaurants, bars, gyms, recreational facilities, and personal services must close at 10 p.m. Sunday – Thursday and at 10:30 p.m. on Friday and Saturday. (*Effective November 8, 2020*)
- **Stay-at-home advisory** is in effect from 10 p.m. – 5 a.m. Sunday – Thursday and from 10:30 p.m. – 5 a.m. on Friday and Saturday. (*Effective November 8, 2020*)
- **Venues of assembly:** The capacity limit for indoor venues (performing arts venues, movie theaters, houses of worship) is 50% of normal capacity with a maximum of 125 people. The limit for outdoor venues is 66% of normal capacity with a maximum of 150 people. (*Effective November 8, 2020*)
- **Catered events:** The capacity limit for indoor catered events is 25 and for outdoor catered events is 75, with exceptions for previously scheduled weddings. (*Effective November 8, 2020*)
- **Large retailers:** The capacity limit for big box stores (more than 30,000 square feet of space) is one person per 150 square feet. (*Effective November 8, 2020*)
- **Business travel:** Businesses are asked to cancel any non-essential, work-related travel. (*Effective November 8, 2020*)
- **Masks** are required any time you're near people who don't live with you, including at the gym.

## REOPENING RI

### Wear a mask that protects you and others

Wearing a face covering in public places helps protect you and anyone near you from COVID-19. **Your mask should fit snugly but comfortably over your nose, mouth, and chin without any gaps.**



#### RECOMMENDED

- Face mask worn the right way and at least two layers thick
- \* N-95 respirators are critical supplies that should be reserved for healthcare providers and other first responders



#### NOT RECOMMENDED

- Face shield alone
- Loose-fitting bandana
- Face mask with valve
- Face mask worn the wrong way
- Neck gaiter only one layer thick

Always wash your hands after handling or touching a used mask. Wash and dry cloth face coverings after use each day. Learn more about how to handle and care for your mask at [www.cdc.gov/coronavirus/2019-ncov/prevent-getting-sick/about-face-coverings.html](https://www.cdc.gov/coronavirus/2019-ncov/prevent-getting-sick/about-face-coverings.html)

Masks should not be worn by children younger than age two, anyone who has trouble breathing, or anyone who is unconscious, incapacitated, or otherwise unable to remove the mask without help.

Last updated: 08/25/2020



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