



December 19th, 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/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



The Sunday before Nativity: The Genealogy of Christ

الاحد الذي قبل الميلاد -
المعروف بأحد النسبة

Troparion of the resurrection (5th tone)

Let us, O faithful, praise and worship the word, coeternal with the Father and the Spirit, born of the Virgin for our Salvation; for He was pleased to be lifted in the flesh upon the cross and to endure death and to raise the dead by His glorious resurrection.

Troparion of the Forefathers, (2nd Tone)

Through faith, You have justified Your Ancestors, O Christ our God, and through them You have espoused in advance the Church set apart from the Gentiles. The saints rejoice in glory because, from the seed of these Ancestors, has come forth the glorious fruit, who gave You birth without seed. Through their intercession, O Christ God, save our souls

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 Preparation of the Nativity of our Lord

Today the Virgin is on her way to the cave where she will give birth in a manner beyond understanding to the Word who is, in all eternity. Rejoice, therefore, universe, when you hear it heralded: with the angles and the shepherds, glorify Him who chose to be seen as a new-born Babe, while remaining God in all eternity.

طروبارية القيامة باللحن الخامس

لنشيد نحن المؤمنين ونسجد للكلمة، الأزلي مع الآب والروح، المولود من العذراء لخلصنا. لأنه ارتضى أن يصعد بالجسد على الصليب، ويحتمل الموت، وينهض الموتى بقيامته المجيدة.

طروبارية الاجداد باللحن الثاني

بالإيمان بررت الاجداد، وبهم خطبت الكنيسة التي من الامم. فالقديسون يفتخرون بالمجد، لأن من زرعهم الثمرة المجيدة التي ولدتك بلا زرع. فبتضرعاتهم، ايها المسيح الاله خلص نفوسنا.

طروبارية القديس باسيليوس

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

نشيد الختام (قنداق) مقدمة ميلاد ربنا يسوع المسيح باللحن الثالث

اليوم العذراء تأتي الى المغارة، لتلد الكلمة الكائن قبل الدهور، ولادة يُعجَبُ بيانها. فاطربي ايها المسكونة إذا سمعت، ومجدي مع الملائكة والرعاة، مَنْ شاء أن يظهر طفلاً جديداً. وهو الاله الذي قبل الدهور.



Our church organizations:

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

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

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



Epistle Heb 11:9-10; 32-40—Sunday before the Nativity PROKIMENON

Blessed are You, O Lord, God of our fathers, and Your name is worthy of praise and glorious forever.

Stichon: For You are just in all You have done to us, and all Your works are true and Your ways right.

Reading from the Epistle of St. Paul to the Hebrews

Brethren, by faith, Abraham lived in the Land of the Promise as in a foreign land, dwelling in tents with Isaac and Jacob, the co-heirs of the same promise, for he was looking for the city with fixed foundations, of which city the architect and builder is God. And what more shall I say? For time will fail me if I tell of Gideon, Barac, Samson, Jephthe, David and Samuel and the prophets, who by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of sword, recovered strength from weakness, became valiant in battle, routed foreign armies. Women had their dead restored to them though resurrection. Others were tortured, refusing to yield for their release in order to obtain a better resurrection. Others again suffered mockery and blows, even chains and jailing's. They were stoned, cut to pieces, put to the question, killed by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted (of whom the world was not worthy), wandering in deserts, mountains, caves and holes in the ground.

And none of these, despite the positive witnessing of faith, received what was promised, for God has something better in store for us, so that they were not to reach their final perfection without us.

Alleluia (Tone 4) Ps. 43:2, 33: 18

O God, our ears have heard, our fathers have declared to us the deeds You did in their days, in the days of old.

Stichon: The just cried out, and the Lord heard them, and He delivered them from all their trials.

Gospel: Sunday before the Nativity, Matthew 1: 1-25

The book of the origin of Jesus Christ, the Son of David, the son of Abraham. Abraham begot Isaac, Isaac begot Jacob, Jacob begot Judah and his brethren. Judah begot Perez and Zarah whose mother was Tamar. Perez begot Hezron, Hezron begot Ram. And Ram begot Amminadab, Amminadab begot Nahshon, Nahshon begot Salma. Salma begot Boaz of Rahab. Boaz begot Obed of Ruth, Obed begot Jesse, Jesse begot David the King. And David the King begot Solomon of the former wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, Abijah begot Asa. And Asa begot Jehoshaphat, Jehoshaphat begot Joram, Joram begot Azariah. And Azariah begot Jotham, Jotham begot Ahaz, Ahaz begot Ezechiah. And Ezechiah begot Manasseh, Manasseh begot Amon, Amon begot Josiah. And Josiah begot Jeconiah and his brethren at the time of deportation to Babylon. And after the deportation to Babylon, Jeconiah begot Shealtiel, Shealtiel begot Zerubbabel. And Zerubbabel begot Abiud, Abiud begot Eliakim, Eliakim begot Azor. And Azor begot Zadok, Zadok begot Achim, Achim begot Eliud. And Eliud begot Eleazar, Eleazar begot Matthan, Matthan begot Jacob. And Jacob begot Joseph, the husband of Mary, and of her was born Jesus, Who is called Christ. So all the generations from Abraham to David are fourteen generations. And from David to the deportation to Babylon fourteen generations; and from the deportation to Babylon to Christ, fourteen generations. Now the origin of Christ was like this. When Mary His mother had been betrothed to Joseph, she was found, before they came together, to be with child by the Holy Spirit. But Joseph her husband, being a just man and not wishing to expose her to reproach, was thinking of putting her away privately. But while he was considering these things, behold, an angel of the Lord appeared to him in a dream, saying, "Do not be afraid, Joseph, son of David, to take to you Mary your wife, for that which is begotten in her is of the Holy Spirit. And she shall bring forth a Son, and you shall call His name Jesus; for He shall save His people from their sins." Now all this came to pass that what was spoken by the Lord through the prophet might be fulfilled, "Behold, the virgin shall be with child, and shall bring forth a son; and they shall call his name Emmanuel;" which is interpreted, "God with us." So, Joseph, arising from sleep, did as the angel of the Lord had commanded him, and took Mary to be his wife. And he did not know her till she brought forth her firstborn son. And he called His name Jesus.

رسالة الاحد الذي قبل الميلاد

مقدمة الرسالة

مبارك أنت ايها الرب اله آبائنا، ومسيح وممجّد
 أسمك الى الدهور
 لأنك عادل فيما صنعت بنا، وأعمالك كلها صدق،
 وطرقك استقامة

الرسالة (عبرانيين 11: 9-10 و 32-40)

يا أخوة، بالأيمان نزل إبراهيم الى ارض الميعاد نزوله في بلاد غريبة، وسكن في أخبية مع اسحق ويعقوب الوارثين معه للموعود نفسه، لأنه كان ينتظر المدينة ذات الاسس، التي الله صانعها وبارئها. وماذا أقول أيضاً؟ انه يضيق بي الوقت ان اخبرت عن جدعون وبارق وشمشون، ويفتاح وداود وصموئيل والانبياء الذين بالإيمان قهروا الممالك وعملوا البر، ونالوا الموعود وسدوا افواه الاسود. وأطفاؤا قوة النار ونجوا من حد السيف، وتقووا من ضعف وصاروا أشداء في القتال، وكسروا معسكرات الاجانب، واسترجعت نساء أمواتهن بالقيامة، وآخرون قد غدّبوا بتوتير الاعضاء والضرب، ولم يقبلوا النجاة ليحصلوا على قيامة أفضل. وآخرون قد ذاقوا الهزة والسيّاط والقيود أيضاً والسجن. رجموا، نشروا، امتحنوا، ماتوا بحد السيف، ساحوا في جلود الغنم والمعز، مُغوزين، مُضايقين، مهجودين. ولم يكن العالم مستحقاً لهم، تائهين في البراري والجبال والمغاور وكهوف الارض. فهؤلاء كلهم المشهود لهم بالأيمان لم ينالوا الموعود، لان الله قد سبق فنظر لنا شيئاً أفضل، لكيلا يكملوا بمعزل عنا.

هملوا
 اللهم بأذاننا قد سمعنا، وبآذاننا أخبروا بالعمل الذي عملته في أيامهم، في الايام القديمة
 الصديقون صرخوا والرب استمع لهم، ومن جميع مضايقيهم نجاهم.

انجيل الاحد قبل الميلاد—الانجيل (متى 1: 1-25)

كتاب ميلاد يسوع المسيح ابن داود ابن ابراهيم. فإبراهيم ولد اسحق، واسحق ولد يعقوب، ويعقوب ولد يهوذا وإخوته. ويهوذا ولد فارص وزارح من تamar، وفارص ولد حصرون، وحصرون ولد آرام. وأرام ولد عميناداب، وعميناداب ولد نحشون، ونحشون ولد سلمون، وسلمون ولد بوعز من راحاب، وبوعز ولد عوبيد من راعوث، وعوبيد ولد يسي، ويسي ولد داود الملك. وداود الملك ولد سليمان من التي كانت لاوريا. وسليمان ولد زخعيام، وزخعيام ولد أبيتا، وأبيتا ولد آسا. وآسا ولد يوشافاط، ويوشافاط ولد يورام، ويورام ولد عزريا، وعزريا ولد يوثام، ويوثام ولد آحاز، وآحاز ولد حزقيا، وحزقيا ولد منسي، ومنسي ولد آمون، وآمون ولد يوشيا، ويوشيا ولد يكنيا وإخوته في جلاء بابل. ومن بعد جلاء بابل يكنيا ولد شالتيئيل، وشالتيئيل ولد زرتابل. وزرتابل ولد أبيهود، وأبيهود ولد ألياقيم، وألياقيم ولد عازور. وعازور ولد صادوق، وصادوق ولد أكيم وأكيم ولد أليهود. وأليهود ولد ألعازر، وألعازر ولد مئان، ومئان ولد يعقوب. ويعقوب ولد يوسف رجل مريم، التي منها ولد يسوع الذي يدعى المسيح. فكل الاجيال من ابراهيم الى داود أربعة عشر جيلاً، ومن داود الى جلاء بابل أربعة عشر جيلاً، ومن جلاء بابل الى المسيح أربعة عشر جيلاً. أما مولد يسوع فكان هكذا: لما خطبت مريم أمه ليوسف وُجدت من قبل أن يسكنها معاً حُبلى من الروح القدس. وإذ كان يوسف رجلها صديقاً ولم يرد أن يشهرها، عَزَمَ على تخليتها سراً. وفيما هو يفكر في ذلك إذا بملك الرب قد تراءى له في الحلم قائلاً: يا يوسف ابن داود، لا تخف أن تأخذ امرأتك مريم، فإن المولود فيها هو من الروح القدس. وستلد ابناً فتسميه يسوع، لأنه هو الذي يخلص شعبه من خطاياهم. وكان هذا كله ليتِم ما قال الرب بالنبى القائل: ها إن العذراء تحبل وتلد ابناً ويسمى عمّانؤيل، الذي ترجمته الله معنا. فلما نهض يوسف من النوم فعل كما أمره ملاك الرب، فأخذ امرأته. ولم يغرّفها حتى ولدت ابناً اليك، فسّمّاه يسوع.



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, DECEMBER 19, 2021: SUNDAY BEFORE THE NATIVITY. GENEALOGY OF CHRIST.

9:00 a.m. DIVINE LITURGY:

- + **REV. ARCHDEACON GEORGE YANY (1st Anniv. & Birthday Remem.)** by his wife Violet & Family.
- + **PAUL G. FARLEY III (1 yr. Remem.)** by Jeffrey & Jason Boudjouk.
- + **BARBARA (DIOHEP) SIMMONS** by Anthony & Fadia Rowey.
- + **WILLIAM A. MARTIN (52nd Anniv.)** by his loving Family.
- + **DAVID L. SALOME** by James, Marzena, Vanessa Salome & Family.
- + **ALBERT J. VITALI, SR.** by Jean B. Vitali & Family.
- + **M/M TOUFFIC HAJJAR & FAMILY** by Jean B. Vitali & Family.
- + **M/M THEODORE ALMON** by Jean B. Vitali & Family.
- + **JOSEPH R., THECLA, & JOSEPH E. MARDO** by Ms. Barbara Mardo.
- + **FREDERICK KOUSSA** by Ms. Shirley Moon Lemay.
- + **MARGARET SABBAGH** by James & Mary Briden.
- + **CHARLES & RENE DEMTY** by Charles P. Demty.
- + **JOSEPH & CHRISTINE DEMTY** by Charles P. Demty.
- + **SIPPIE DEMTY** by Charles P. Demty.
- + **SAMUEL & BERNADETTE DEMTY** by Charles P. Demty.
- + **MARY & JERRY KOUSSA** by Charles P. Demty.
- + **OLGA & GEORGE ASERMELY** by Charles P. Demty.
- + **SADIE & LOUIS JARJOURA** by Charles P. Demty.
- + **ANTOINETTE & VINCENT KEOUGH** by Charles P. Demty.

11:15 a.m. DIVINE LITURGY:

- + **GEORGETTE S. SAGGAL (40 Day)** by the Family.
- + **ANGELA SABBAGH (26th Anniv.)** by her parents, Thomas & Joanne Sabbagh, & her brothers Michael, his wife Vanessa & Geoffrey.
- + **JEANNETTE BEATON** by M/M Craig Kishfy & Family.
- + **JOSEPH WARD (Valencia, Venezuela)** by M/M Justin Boudjouk & Family.
- + **ELIAS KISHFY** by Christine Tahan.
- + **ROBERT D. KING** by his wife Josephine & Sons.
- + **LOUIS P. KISHFY** by Greg & Stephanie Richard & Family.
- + **YUSUF & BLANCHE MUSSALLI** by Gloria Deckey & Family.
- + **GEORGEANNA DECKEY** by the Deckey & Mussalli Family.
- + **GEORGE DECKEY** by Mr. Dennis Dakake.





SACRIFICIAL GIVING: December 12, 2021: Budgets: \$2,647.00; (Envelopes: \$2,525.00, Loose: \$122.00); Stipends: \$265.00 Candles: \$116.90; Fuel: \$319.00; Building Fund: \$410.00.

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.

NEXT SUNDAY, DECEMBER 26th, there will be a special collection taken up for **MELKITE DIOCESAN SUPPORT**. Please help subsidize our monthly payment of \$1,645.00 for the operation of our Diocese, which amounts to \$19,740.00 per year. Please give generously.

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.

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

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

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

A TIME OF THANKSGIVING FROM FR. DAN: I know Thanksgiving Day was just last week and I hope you all had a joyous and blessed one. Thanksgiving is always for me a reminder to prepare for Christmas with a thankful heart. There is so much to thank God for, beginning with daily Mass. I am not yet ready to join with you for Sunday Liturgy, but I hope to, soon. It is now 8 months since my cancer operation. I had my second MRI and CT scan Monday, and I am cancer free. The next exams will be at the end of March, for the one-year anniversary on Apr. 7. The wound caused by the removal of the tumor and muscle is almost closed, I have much for which to be grateful, starting with the excellent care all these months. I regret that I shall not be able to celebrate St. Barbara with you, but you shall all be in my prayers. Please celebrate and enjoy with thankful hearts. *Fr. Dan.*

Please make **Christmas first and foremost a Spiritual Feast**. Make your peace with God in the Mystery of Confession. Receive Him in Holy Communion. Begin the New Year reconciled to God and determine to worship Him regularly. May Christmas bring a rebirth of grace to you individually, to your family and to the whole Parish Community Together may we "grow to the full maturity of Christ" (Ephesians 4:15) during the year.

On Christmas Eve, December 24th, and on Christmas Day, December 25th, there will be a special collection taken up for your **CHRISTMAS OFFERINGS**. Envelopes for this purpose may be found in your weekly budgets, or you may obtain one on your way out at the entrance of the church.

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.**

BLESS GOD WITH THE GIFTS WITH WHICH HE HAS BLESSED YOU! Those parishioners, who are not worshipping here each week or do not support their Parish on a regular and consistent basis, are really hurting their Parish physically, spiritually, socially, and financially.

PARISHIONERS who miss Sunday attendance at Liturgy for several weeks are missed and unfortunately hurt themselves and the parish on many levels. Welcome Back to our parishioners who have been away. Your parish hopes that you will remember your responsibilities

The **CHRISTMAS FAST** for the Melkite Church began **Friday, December 10, 2021.** (The time of this Fast previously was begun on November 15th). Our Diocesan policy at present recommends that we fast from all food and drink from Midnight until Noon each day and abstain from meat and meat products on Wednesdays and Fridays and on Christmas Eve. Let the Holy Spirit lead you in personal preparation for this Holy Season.

FLOWERS: Many parishioners have followed the long tradition of donating poinsettias to the Church for the Christmas Season. If you would like to participate in this tradition, please sign your name on the bulletin board located outside the kitchen and make donation of \$10.00 to Christine Durnin. 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.

CHRISTMAS 2021

CHRISTMAS EVE: Friday, December 24th: Divine Liturgy @ 4:00 p.m.; and @ 7:00 p.m. with the Youth Pageant followed by refreshments and holiday greetings in the Cultural Center. Children who are participating should be present at 6:30 p.m. in the Classroom Corridor.

CHRISTMAS DAY DIVINE LITURGY:

Saturday, December 25th will be @ 10:00 a.m.

All Divine Liturgies will be offered for the Spiritual and Temporal Welfare of the parishioners and friends of St. Basil's Community.

FROM THE PASTOR'S DESK: *Once again, as we celebrate the birth of the Prince of Peace, Christmas Greetings are sent to you, together with sincere gratitude for your loyal and generous cooperation throughout the year. May the true joy of a holy Christmas fill your hearts and the hearts of your loved ones during the coming year of 2022. It is hoped all of our parishioners and friends will receive Holy Communion on Christmas and thus offer their hearts filled with love to our Infant Savior. In the Spirit of Christmas, the material needs of the parish are recommended to your charity. God bless you for your aid in His work.*

Father Ephrem, Father Joe, Deacon Edmond, Deacon Gilbert

A VOCATION VIEW: The angels announced tidings of great joy for all people. How is Jesus born in you this day? Celebrate the presence of Emmanuel in a special way. If you think God is calling you to be a priest, deacon, religious or monk, call the vocation director of our Diocese, Archimandrite John Azar at (404) 373-9522.

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 BISHOP'S APPEAL: As we travel with the Virgin to Bethlehem where she will give birth to the greatest gift in human history – God's Only- Begotten Son – let us remember our Melkite Church by which Christ comes to us. **Please consider giving an end -of- year, tax-deductible gift to the Melkite Church** in America to support its vital mission. Help produce **SOPHIA** magazine, assist in the spiritual renewal of our parishes, support the vocation, recruitment, and the training of seminarians, assist our missions, and give support to our elderly priests. Please give generously: YOUR MELKITE CHURCH NEEDS YOU!

REMEMBER THE MELKITE

CHURCH IN YOUR WILL: Give a lasting gift to help ensure that our Melkite heritage continues to flourish for future generations. Simply add the following statement to your last will and testament: ***I hereby bequeath to the Melkite Eparchy of Newton the following sum: \$_____.*** Contact Bishop Nicholas personally to inform him of your generous bequest: 3 VFW Parkway, West Roxbury, MA 02132.

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 women in Jesus' genealogy:

An Advent reflection (Part 1)

The story of the birth of Jesus brings to mind any number of fond, familiar images: Mary and Joseph trekking to Bethlehem; the baby in the manger; the angels and the shepherds; the Magi with their gifts of gold, frankincense and myrrh.

What it likely doesn't bring to mind are the genealogies of Jesus recorded by Matthew and Luke. Truth be told, these lists are puzzling to many modern readers, who tend to skim over them and insert mental "bleeps" for all the names they can't pronounce. In any event, most of those names belong to obscure figures who appear to add little to the Nativity story, at least from a modern perspective.

For the earliest readers, however, the biggest puzzle would've been the inclusion of four women in Matthew's genealogy, along with Mary: Tamar, Rahab, Ruth and Bathsheba (the unnamed wife of Uriah). In a culture that traced lineage almost exclusively through men, these women would've stood out like beacons in a stream of male names – and they still do. Their presence fairly shouts the questions: Who were these women? And why did the Holy Spirit single them out as ancestors of the Messiah?



Unlike Tamar before her, Rahab was an actual prostitute, not just pretending to be one. She lived in the doomed city of Jericho, destined to be overrun and destroyed by the armies of Israel.

Recognizing the God of Israel as the one true Sovereign of heaven and earth, Rahab made a separate peace with the people of Israel, and with their God. She sheltered the Israelite spies during their reconnaissance mission and helped them escape, asking that she and her family be spared in return. As a public token of her new allegiance, she hung a scarlet cord out of the window of her house, in plain view of her own people, so that everyone within her house would be spared by the advancing armies.

To an outside observer, everything would've seemed to be against Rahab. Not only was she a prostitute but also a Canaanite, the member of a people group marked by God for wholesale judgment. And yet, not only did she save herself and her family, but she joined the faith community of Israel, married into the royal tribe of Judah, and became the mother of Boaz and a notable ancestor of Jesus. Her place in the Lord's lineage is a powerful reminder that even in the face of certain judgment, peace with God is available through faith in the coming Christ.

Tamar: Hope

Tamar is the first woman mentioned in Matthew's genealogy, and hers is a story about hope – or more accurately, desperation born of shattered hope. She was the daughter-in-law of Judah, married in turn to his two oldest sons, both of whom were evil men who died under God's judgment. Judah then promised to give Tamar to his youngest son once he came of age – a promise he never intended to keep, hoping instead that Tamar would just go away and die a widow's death.

In a world where women had almost zero prospects outside of marrying well and bearing children, Tamar's plight was desperate. Taking matters into her own hands, she disguised herself as a prostitute, slept with her father-in-law and bore him twin sons. One of the twins, whom she named Perez, would become an ancestor of Jesus.

Once the entire sordid affair came to light, Judah publicly admitted that Tamar was more righteous than he was – an accurate assessment given his cruel, callous treatment of her. And yet for all that, Tamar's actions aren't justifiable either, although they're certainly understandable. Tamar (to say nothing of Judah) was a complicated person with a messy life, whose presence in the lineage of Jesus shows precisely the kind of people he came to save. In place of desperate acts and broken hopes, the coming Messiah would bring real hope into the world.

Rahab: Peace

There's an old Latin proverb, *si vis pacem, para bellum*, if you want peace, prepare for war. The story of Rahab, the second woman in Matthew's genealogy, gives that ancient adage a unique twist.

Ruth: Joy

In contrast to Tamar and Rahab and their respective shades of grey, Ruth is one of the brightest and most appealing figures in all of Scripture. A young Moabite widow who had married into a Jewish family, she had lost everything with the deaths of her father-in-law and her husband. When her mother-in-law Naomi decided to return from Moab to the land of Judah, Ruth was determined to accompany her. Despite Naomi's best efforts to dissuade her, Ruth clung to Naomi – as well as to Naomi's people and to her God – with fierce loyalty.

Back in Bethlehem, the prospects were bleak for the two widows, bereaved of their husbands and facing dire poverty. Nevertheless, Ruth remained unswervingly positive and energetic in her efforts to find work and take care of her mother-in-law. Via those efforts and by God's grace, she met Boaz, a rich, kindly landowner who also happened to be related to Naomi. In due course Ruth and Boaz were married, thereby securing Naomi's – as well as Ruth's – future prospects. They also had a son, Obed, who would be an ancestor of King David and of King Jesus.

The story of Ruth is saturated with kindness, expressed by the Hebrew word *hesed* – the kindness of Ruth to Naomi, of Boaz to Ruth, and of God to all of them. But there's also a constant, palpable joy radiating from Ruth herself, driving everything she does, even in the worst of circumstances – a joy born of her faith in the God of Israel, under whose wings she had come to take refuge. Like Boaz' mother, Rahab, she belonged to a race excluded from the commonwealth of God under the Old Testament. And yet by faith, she became a woman of God whose character put most of the men in Israel to shame. As the women of Bethlehem remarked, she was better to Naomi than seven sons. Her place in the Lord's

The women in Jesus' genealogy:

An Advent reflection (Part 2)

ancestry speaks volumes about God's kindness in redeeming outsiders, and the joy which that redemption brings.

Bathsheba: Love

If Ruth's is the most heartwarming romance recorded in Scripture, then Bathsheba's is surely the most heartbreaking. Instead of being built on kindness and respect, it's more like a modern cable TV love story, rooted in lust, rape and infidelity. Bathsheba was the wife of Uriah the Hittite, one of King David's most trusted military officers. But then one day, David spotted Bathsheba bathing from the roof of his palace, slept with her, got her pregnant and had her husband murdered to cover up the affair. The baby born of their union died as a consequence of God's judgment on their illicit relationship.

The text makes no suggestion that Bathsheba was doing anything wrong or unusual in bathing the way she was. Rather it appears that David was where he shouldn't have been, allowing his eyes to linger and his heart to follow. Moreover, the Scripture is silent about any supposed complicity on Bathsheba's part and lays the blame squarely on David. Given the times and the culture in which she lived, Bathsheba almost certainly had no power to refuse the advances of an absolute monarch.

The entire incident is unsavoury and troubling on several levels. After the affair, Bathsheba became one of David's wives and gave birth to Solomon, David's chosen heir and a precursor of the Christ to come. In later life, she reappeared as the queen mother whose influential voice secured the succession of her son. While David is the most significant name in the genealogy of Jesus, the inclusion of Bathsheba prevents him from being put on an unwarranted pedestal. Indeed, her presence insists upon the grace of the coming Messiah, who would redeem people caught in relationships of unequal power and tainted love and restore them in the true love and freedom offered by God.

Mary: Fulfillment

More than the other four women in Jesus' genealogy, Mary's place would have been obvious and incontestable, even in a culture prone to contest it. She was, after all, the virgin who had given birth, by the power of the Holy Spirit, to the Son of God made flesh. In fact, since both Mary and Joseph were descended from David through different family branches, Luke traces the Lord's biological ancestry through Mary's branch, whereas Matthew traces His legal lineage through Joseph's branch.

Luke devotes a fair bit of attention to Mary, even before the birth of her Son. He records her visits and conversations with the angel Gabriel and with her cousin Elizabeth, the mother of John the Baptist. He portrays Mary as a humble young woman of faith who saw herself as God's servant and God as her Saviour. Luke also preserves a sample of her notable poetic talent in the form of her spontaneous song of praise, known as the Magnificat:

*"My soul magnifies the Lord,
and my spirit rejoices in God my Saviour,
for he has looked on the humble estate of his servant.*



For behold, from now on all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name. And his mercy is for those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts; he has brought down the mighty from their thrones and exalted those of humble estate; he has filled the hungry with good things, and the rich he has sent away empty. He has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his offspring forever."
(Luke 1:46-55)

Clearly Mary had a sense of her place in history, as the final step in the fulfillment of God's promise to send his Messiah into the world. Indeed, the angel Gabriel underscored Mary's role in that promise by alluding to her royal ancestry and reassuring her that her Son would sit on his father David's throne with ultimate authority, ruling over an everlasting kingdom.

Of women, genealogies, and the themes of Advent

Hope. Peace. Joy. Love. In Western church tradition, they're the themes of the four weeks of Advent that anticipate the coming of Christ. They also happen to mesh remarkably well with the lives of the four women commemorated in the genealogy of the Messiah. In both cases, the sequence finds its fulfillment in the Son of God who enters the world, born of a young virgin named Mary.

In the ancient world, genealogies served a vital function, confirming the legal status of important persons. As such, the genealogy of Jesus forms an integral part of his Nativity story. It establishes his credentials as the heir of David, and thus as the true King of Israel, and of the entire world.

But the women in Jesus' lineage speak of other things as well. In the first place, they're real women with complex and sometimes messy lives that can't be reduced to stereotypes. They ground the Christmas story in an authentic earthiness. Their presence counteracts the tendency to idealize the Lord's male ancestors as shiny, perfect heroes. Instead, they draw the focus back to the Messiah, where it belongs. Perhaps most important, these women are reminders that Jesus came into the world to save all kinds of people – women and men, pagans and Jews, prostitutes, immigrant widows and queen mothers.



مَنْ هو فوق الأنساب صار له نسب بحسب الجسد

ونحن خطاة ويقبلنا وهو قدوس، نرفضه ونحن المجرمون ويقبلنا وهو الغفور، نرفضه ونحن أرضيون ويقبلنا وهو السماوي، نرفضه ونحن في العمق ويقبلنا ويرفعنا إلى فوق. وهنا السؤال يطرح نفسه: لماذا؟ لماذا يقبل يسوع الانتماء إلى هكذا تاريخ ولماذا يضع نفسه في ورطة النسب الذي كان غالباً ما نهرب نحن منه كبشر، حينما نظن أنفسنا أكبر من أن نعلن قرابتنا وارتباطنا مع أحد أفراد العائلة الذي ابتعد عن طريق الخير والحق رافضين التقرب منه. ولكن بهذه الطريقة نحن نرفض منطق الرب يسوع الذي يتقرب من الجميع، ولا يرفض أحداً البتة. ربما خاصته لم تقبله (يو: 1:11) وربما بطرس نكره (متى: 26:70) إلا أن يسوع، الرب يسوع، تجسّد لغاية واحدة فقط وهي خلاص الجنس البشري، حتى إن لم تقبله خاصته، حتى إذا أنكرناه كبطرس، فهو آت وسيكمل حتى الجلجلة وسيترك لنا الروح القدس ويأتمننا علينا، لأنه "يحبنا" ويريد نجاتنا وخلصنا ويريد أن يصطحبنا معه إلى هناك، إلى حيث كنا، لأنه أكبر وأقدس وأسمى وأنبل من كل تفاهاتنا وآثامنا وخطايانا. وهو للجميع، وهذه هي بشرى اليوم.

هل نحن المسيحيين نعي ذلك هل نحن نعيش ذلك: هو الرب يسوع المسيح. ماذا تعني كلمة يسوع: الله يخلص هو المخلص لا نفتش عن مخلص آخر! إنسان اليوم هو ضائع يظن أن المال والأبنية والأراضي هي التي تخلصه حتى الصحة الجسدية لا تخلصه حتى العلم الذي شغل اليوم الشباب والناس ويتطور بسرعة، والتكنولوجيا الحديثة مع كل الوسائل التي تعطينا السلام الحقيقي لا تهب لنا الفرح الحقيقي كلها تشكيلات لا تروي النفس البشرية. نحن نؤمن أن الرب يسوع الذي ولد في مغارة بيت لحم. في مذود البهائم بهذا التواضع هذه الفضيلة الكبيرة التي تنقصنا جميعاً. علينا أيضاً في الميلاد أن نستقبله حتى يأتي ويسكن فينا ويحل فينا السلام الحقيقي.

الرب يسوع قلب المقاييس. وُلِدَ في مذود حقير، وحملت سلالته أناساً تغربوا وشنّوا وخطنوا، ونساءً من الأمم، وليس حصراً من اليهود أمثال راحاب الكنعانية الزانية وراعوث الموابية. ويركّز متى على ولادة سليمان ابن داود "من التي لأوريا"، أي أنه مولود من زنى. ذلك كله ليقول لليهود في زمنه ولنا اليوم إن الافتخار لا يكون بالأنساب، ولا بنسل إبراهيم وداود، بل بالرب: "أنا هو فخركم. والخطيئة التي هي الظلمة تزول أمامي لأنني نور لحياتكم".



نحن نتأمل بأحد النسب إنجيل نسب يسوع الأرضي الذي يفتتح به القديس متى إنجيله. كبدائية لكتابه، من الطبيعي أن يُحدّد الكاتب (الرسول متى) أصل الشخصية المحورية التي يدور حولها الكتاب، وهو يسوع المسيح. فيعود بنا الإنجيلي إلى أيام إبراهيم وسرد كل الشخصيات والأحداث الأساسية في تاريخ الخلاص على مر الأجيال لتكون جزءاً من تاريخ يسوع الأرضي.

يُعتبر إنجيل نسب يسوع من الإنجيل الصعبة، إن من ناحية الوعظ فالفكرة واحدة أو من ناحية قراءة الأسماء القديمة والتي ترد في العهد القديم. ولكن إن نظرنا إلى النص نظرة شغفٍ بآله أراد الخلاص لشعبه، لأدركنا أننا أمام مشهدٍ عظيم أبطاله أناس اختبروا حب الله ورحمته، قوته وعدله، الخطيئة والنعمة... ورأينا بعين الإيمان كيف أن تاريخ البشرية أجمع ينصب في شخص واحد ولشخص واحد هو يسوع المسيح.

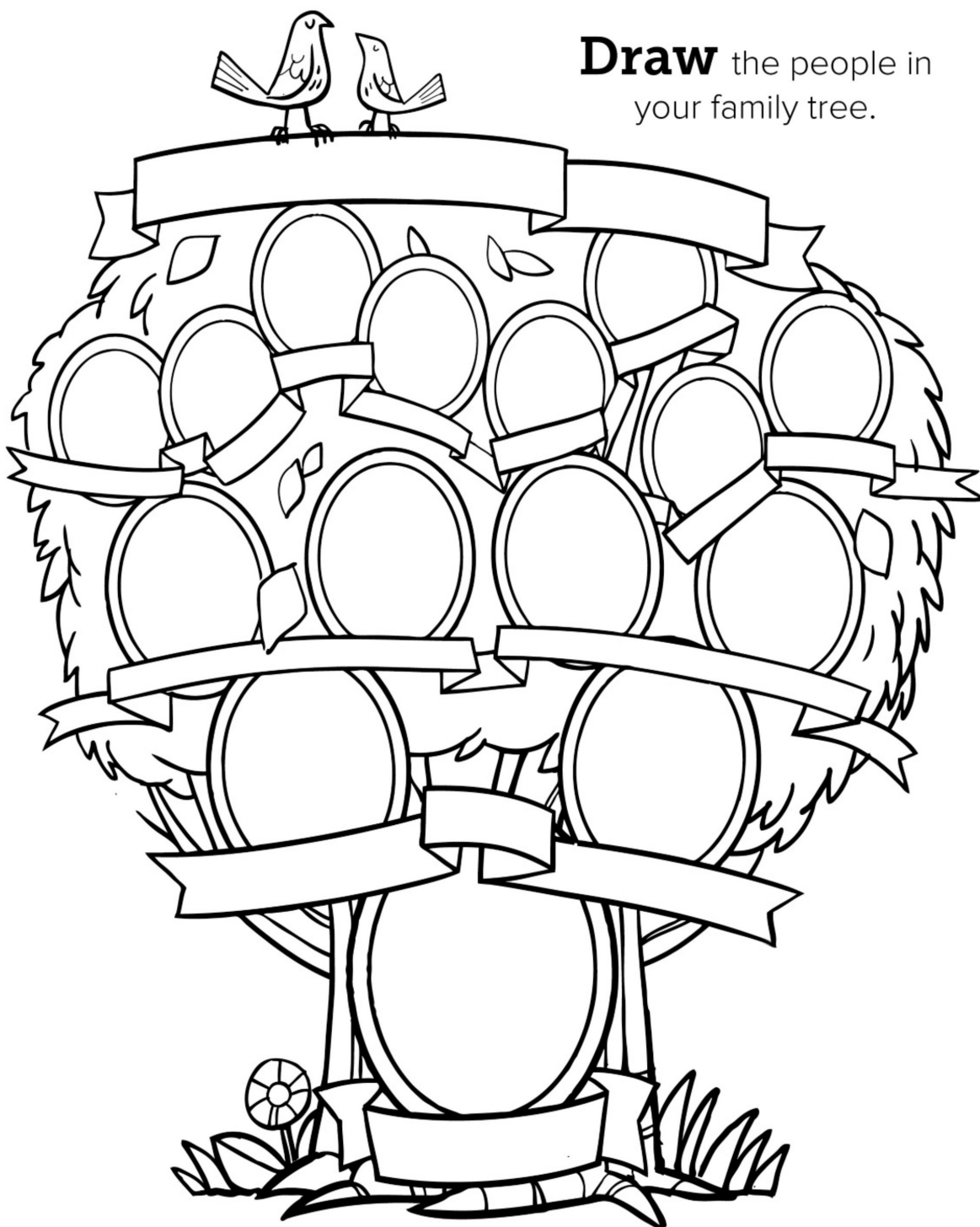
فكيف لا نقرأ هذا الإنجيل قبل ميلاد الرب يسوع! لا يُمكننا الإدعاء باستقبال هذا الطفل الإلهي إن لم نتأمل بهذه الجوهرة الفنية التي نحتها القديس متى والتي نقول الكثير لنا والتي تُهيننا لميلاد الرب وتوقظ فينا الوعي لحقيقة هذا الطفل.

يبدء النص الإنجيلي بميلاد الرب يسوع، ابن داود، ابن إبراهيم؛ ثم يعود ويبدأ بإبراهيم.... ثم داود... إلى ميلاد يسوع. وهذا يشير إلى أن الرب يسوع هو الأول الأخير، هو الألف والياء، هو البداية والنهاية.

أوضح الكاتب من خلال نهاية شجرة الأصول أن النص مقسوم إلى ثلاثة أقسام من إبراهيم إلى داود، من داود إلى السبي إلى بابل، من السبي إلى ميلاد يسوع. إبراهيم هو أبو الإيمان، داود هو صورة الملك العظيم والجامع والشامل، والسبي إلى بابل هو صورة ضعف الإنسان وثمار خطيئته. ويسوع المسيح هو صورة الإنسان الجديد، هو مصدر الإيمان، هو موضوع إيماننا، هو الملك الحقيقي، هو حمل الله الحامل خطايا العالم، جاء ليخلصنا.

إذاً يسوع. هو هذا الشخص الذي دخل التاريخ، وله حسب ونسب لم يحولا على الرغم من سوء بعض شخصياته من أن يظهر هذا السيد ليقول: أنا أقوى من كل الظروف التي يمكن أن تفرق بين الله والإنسان. إنه أقوى أيضاً من خطيئتنا التي تريد طرده من تاريخ حياتنا الشخصية، إنه أقوى من ضعفنا الذي يجعلنا نرفضه و نستحي به، بينما يقبلنا ويفتخر بنا وهو إله. نرفضه

Following Jesus Kids bulletin



Draw the people in
your family tree.

Ask an adult to help you fill in the names on your family tree.



LITURGICAL CALENDAR



December



كانون الأول - ديسمبر
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					

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

Lenten Season

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 Holy Prophet Nahum 2 Timothy 4:9-22 Luke 20:1-8	2 Holy Prophet Habakkuk Titus 1:5-14 Luke 20:9-18	3 Holy Prophet Zephaniah Titus 1:15-2:10 Luke 20:19-26	4 St Barbara Galatians 3:23-4:5 Mark 5:24-34
5 10 th Sunday after Holy Cross الأحد العاشر بعد عيد الصليب Galatians 5:22-6:2 Luke 13:10-17	6 St Nicholas of Myra Hebrews 13:17-21 Luke 6:17-23	7 St Ambrose of Milan Hebrews 4:1-13 Luke 21:12-19	8 Prep of Maternity of Anne, grandmother of our Lord Hebrews 5:11-6:8 Luke 21:5-7, 10, 11, 20-24	9 Maternity of Anne Galatians 4:22-27 Luke 8:16-21	10 Beginning of the Nativity Fast بدء صوم الميلاد Hebrews 7:18-25 Luke 21:37-22:8	11 St Daniel the Stylite Ephesians 2:11-13 Luke 13:19-29
12 Holy Ancestors of Christ أحد الأجداد القديسين Ephesians 5:8-19 Luke 14:16-25	13 St Eustrates and his companions Hebrews 8:7-13 Mark 8:11-21	14 St Thyreos and his companions Hebrews 9:8-23 Mark 8:22-26	15 St Eleutherios Hebrews 10:1-18 Mark 8:30-34	16 Holy Prophet Haggai Hebrews 10:35-11:7 Mark 9:10-15	17 Holy Prophet Daniel Hebrews 11:8-16 Mark 9:33-41	18 Saturday before the Nativity السبت الذي قبل الميلاد Galatians 3:8-12 Luke 13:19-29
19 Genealogy of Christ أحد نسب السيد المسيح Hebrews 11:9-10, 32-40 Matthew 1:1-25	20 Preparation of the Nativity of our Lord Hebrews 11:17-31 Mark 9:42-10:1	21 St Juliana of Nicomedia Hebrews 12:25-27, 13:22-25 Mark 10:2-12	22 St Anastasia James 1:1-18 Mark 10:11-16	23 Ten Holy Martyrs of Crete James 1:19-27 Mark 10:17-27	24 Paramony of Christmas بارمون الميلاد Hebrews 1:1-12 Luke 2:1-20	25 Nativity of our Lord Jesus Christ ميلاد سيدنا يسوع المسيح Galatians 4:4-7 Matthew 2:1-12
26 St Joseph the Betrothed Sunday after the Nativity الأحد الذي بعد الميلاد Galatians 1:11-19 Matthew 2:13-23	27 St Stephen Acts 6:8-7:5, 47-60 Matthew 21:33-42	28 Holy Martyrs of Nicomedia James 3:1-10 Mark 11:11-23	29 Holy Innocents in Bethlehem James 3:11-4:6 Mark 11:22-26	30 St Anysia James 4:7-5:9 Mark 11:27-33	31 Leave-taking of the Nativity وداع الميلاد 1 Peter 1:1-25, 2:1-10 Mark 12:1-12	

SUNDAY SCHOOL



In the spirit of prayerfulness and in oneness of thought, Fr. Joe and I would like to express our very sincere thanks and deep appreciation for making the Sunday School Program successful over the years, and shining the light of Christ through you to show each child God loves them just as they are.

We have been deeply touched and impressed by the teachers and parents' generosity and willingness to do whatever it takes to make the past year a success for our children despite the difficulties that we faced because of Covid-19.

We are very grateful to all of you for taking the time and making the effort to make the Sunday School Program possible.

Together we are building the foundation upon which we will build St. Basil's future, 100 years on. What a wonderful blessing you all are to our community.

Kindly, fill out the new Registration Form for this Sunday School Year according to the grade of your child.

- Pre-K <https://bit.ly/3z1RNk8>
- Kindergarten <https://bit.ly/3suJv1U>
- 1st Grade <https://bit.ly/3syyqNh>
- 2nd Grade <https://bit.ly/3mem8sq>
- 3rd Grade <https://bit.ly/3mfh9Yn>
- 4th Grade <https://bit.ly/3swVGuV>
- 5th Grade <https://bit.ly/2W8Vlgu>
- 6th Grade <https://bit.ly/3AUdPG6>
- 7th Grade <https://bit.ly/3mhcrJr>
- 8th Grade <https://bit.ly/3z5YjX2>

CHRISTMAS – NEW YEAR – THEOPHANY

DIVINE LITURGY SCHEDULE



Friday, December 24 – Eve of the Nativity of our Lord, God and Savior Jesus Christ

4:00 p.m. Christmas Eve Festal Divine Liturgy.

7:00 p.m. Christmas Eve Festal Divine Liturgy with Youth Pageant.

Saturday, December 25 – The Nativity of our Lord, God and Savior Jesus Christ

10:00 a.m. Divine Liturgy

Sunday, December 26

10:00 a.m. Divine Liturgy

Friday, December 31

5:00 p.m. Vigil Divine Liturgy **Feast of the Circumcision of Our Lord – St Basil's Feast - New Years' Day**

Sunday, January 2

9:00 a.m. English Divine Liturgy

11:15 a.m. Arabic Divine Liturgy

Thursday, January 6 – Feast of the Theophany

9:00 a.m. Divine Liturgy and the Blessing of the Water.

Sunday, January 9 – Solemnity of the Theophany

9:00 a.m. English Divine Liturgy and the Blessing of the Water.

11:15 a.m. Arabic Divine Liturgy and the Blessing of the Water.

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

Behind and before every vocation to the priesthood or to the consecrated life there is always the strong and intense prayer of someone: a grandmother, a grandfather, a mother, a father, a community....

This is why Jesus said: "Pray therefore the Lord of the harvest," that is, God the Father, "to send out laborers into his harvest" (Mt 9:38). Vocations are born in prayer and from prayer; and only through prayer can they persevere and bear fruit.

- Pope Francis, Regina Caeli Message, Fourth Sunday of Easter, April 21, 2013



ORDER OF SAINT NICHOLAS

يمكنكم الآن التقدم بطلب العضوية
لجمعية القديس نيقولاوس

سيقوم سيادة المطران نيقولاوس سمرا راعي
أبرشية نيوتن لكنيسة الروم الملكيين الكاثوليك
بزيارة الرعايا في الفترة القادمة لتكريس الأعضاء
الجدد و تقليدهم بميداليات شفيغ الجمعية
القديس نيقولاوس أسقف ميرا - ليكيا.

**Apply to Become a Member
of the Order of Saint Nicholas**

**Most Rev. Nicholas Samra, Eparchial Bishop
of Newton, will be inducting new members
into the Order at an upcoming visit to each
parish with the medallion of the Order's
patron, St Nicholas of Myra of Lycia.**

Wonder Worker Membership

\$1,000
(annual gift)

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(annual gift)

Lifetime Membership

\$5,000
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Duties of members:

- ✦ Attend regional and national meetings.
- ✦ Participate in projects for the advancement of the Diocese.
- ✦ Work to promote and expand the Melkite Catholic influence throughout the United States.

**If you would like more information on
being a member, please contact:**

The Order of Saint Nicholas
Mr. George Mussalli and Dr. Sherine Rabbat,
National Chairpersons
Phone: 617-510-5743
Email: sherineandgeorge@yahoo.com





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 9:00 A.M.

Sunday Divine Liturgy: English 9:00 A.M - Arabic 11:15 A.M.

The Sacrament of Reconciliation will be available Tuesday - Friday before or after the Divine Liturgy

"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



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

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