



September 10, 2023

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH

Address

15 Skyview Drive
Lincoln, Rhode Island 02865

Tel (401) 722-1345

Parish Website

www.stbasilthegreatchurch.com

Facebook

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

YouTube

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

Email

office@stbasilthegreatchurch.com

Office hours

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

Divine Liturgy

Winter Schedule Begins This week

Saturday: 9:00 AM

Sunday: 11:15 AM

**Pastoral Emergencies
and anointing of the sick**

(401)722-1345

Holy Mysteries

Reconciliation

The Sacrament of Reconciliation will
be available before and after 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



Sunday Before the Exaltation of the Holy Cross

الاحد قبل رفع الصليب المقدس

Troparion of the Resurrection (6th tone)

The angelic powers were around Your tomb, and the guards became as dead, and Mary stood at the tomb, seeking Your spotless body; Then You despoiled Hades without being tried by it, and You met the Virgin O Bestower of life. O Lord, who rose from the dead, glory to You!

Troparion of the Nativity of the Theotokos (Tone 4)

Your Nativity, O Mother of God, heralded joy to the whole universe, for from you rose the Sun of Justice, Christ our God. Taking away the curse, He imparted the blessings. And by abolishing death, He gave us everlasting life.

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.

نشيد القيامة باللحن السادس

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

نشيد لميلاد السيدة باللحن الرابع

ميلادك يا والدة الاله، بشر بالفرح المسكونة كلها. لأنه منك أشرق شمس العدل المسيح إلهنا. فحل اللعنة وهب البركة، وأبطل الموت ومنحنا الحياة الأبدية.

طروبارية القديس باسيليوس

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





Our church organizations:

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

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

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



Kondakion of the Nativity of the Theotokos, (Tone 4)

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people, redeemed from the debt of their sins, celebrate your birth crying out to You: "the barren one gives birth to the Mother of God, the Sustainer of our life!"

Epistle Gal 6:11-18,

PROKIMENON (Tone 6)

O Lord, save Your people and bless Your inheritance!
 Stichon: To You, O Lord, I have called: O my Rock, be not deaf to me!

READING from the Epistle of St. Paul to the Galatians
 BRETHREN, see with what large letters I am writing to you with my own hand! All those who want to please in a human way are forcing you to be circumcised merely to avoid persecution because of the cross of Christ. For not even the circumcised observe the Law: but they want you to be circumcised that they may boast of your subjection to external rites. But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision but a new creation is of any account. And whoever follow this rule, peace and mercy be upon them and on God's Israel. From now on, let no man give me trouble, for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

ALLELUIA (Tone 1)

I have exalted one chosen out of my people. I have found David my servant, and anointed him with holy chrism.
 Stichon: For my hand shall support him, and my arm shall make him strong.

Gospel John 3:13-17, Sunday before the feast of the Holy Cross

The Lord said, "No one has gone up into heaven except the One Who has come down from heaven: the Son of Man Who is in heaven. And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in Him may not perish, but may have life everlasting." For God so loved the world that He gave His only-begotten Son, that those who believe in Him may not perish, but may have life everlasting. For God did not send His Son into the world in order to judge the world, but that the world might be saved through Him.

Hirmos of the Nativity of the Theotokos (Tone 8)

Mothers cannot be virgins, nor virgins mothers; and yet in you, O Mother of God, both virginity and motherhood were planned and fulfilled. Wherefore all the peoples of the earth unceasingly extol you.

قنداق الختام لميلاد السيدة بالحن الرابع
 ان يواكيم وحنة من عار العقر أطلقا، وأدم وحواء من فساد الموت أعتقا، بموليدك المقدس أيتها الطاهرة. فله يُعيد شعبك أيضاً، وقد أنقذ من تبعّة الزلات، صارخاً اليك: العاقرة تلد والدة الاله مُغذية حياتنا. الاحد الذي قبل عيد رفع الصليب

(المقدمة وهللويا، للأحد الذي قبل عيد رفع الصليب)

(مقدمة الرسالة اطلب رسالة الاحد الثاني والعشرون بعد العنصرة)

خَصَّ يا ربُّ شعبك، وبارك ميراثك

إليك يا ربُّ أصرخ، إلهي لا تتصامم عني

الرسالة (غلاطية 6: 11 – 18)

يا اخوة، أنظروا بأي حروفٍ كتبتُ لكم بيدي. ان جميع الذين يُريدون أن يُرضوا بحسب الجسد، هؤلاء يُلزمكم أن تختتنوا. وانما ذلك لئلا يُضطهدوا من أجل صليب المسيح. لان المختونين أنفستهم لا يحفظون الناموس، لكنهم يُريدون أن تختتنوا ليقتنخوا بأجسادكم. أما أنا فحاشي لي أن افتخر إلا بصليب ربنا يسوع المسيح، الذي به صُلب العالم لي، وأنا صُلبت للعالم. لأنه في المسيح يسوع لا يستطيع الختان شيئاً ولا القلفة، بل الخليقة الجديدة. وكل الذين يسلكون هذه الطريقة، عليهم السلام والرحمة، وعلى اسرائيل الله. فلا يُعثنّي أحد فيما بعد، لأنني حاملٌ في جسدي سمات الرب يسوع. نعمتُ ربنا يسوع المسيح مع روجكم أيها الاخوة، آمين.

هلوليا

رفعتُ مختاراً من شعبي، وجدتُ داودَ عبدي، بزيت مقدس مسحته

لأن يدي تعضده، وساعدي يقويه

انجيل الاحد الذي قبل عيد الصليب

(الانجيل (يوحنا 3: 13 – 17)

قال الرب: لم يصعد أحد الى السماء، إلا الذي نزل من السماء، ابن البشر. الكائن في السماء. وكما رفع موسى الحية في البرية، هكذا ينبغي ان يُرفع ابن البشر، لكيلا يهلك كل من يؤمن به، بل تكون له الحياة الابدية. هكذا أحب الله العالم، حتى إنه بذل ابنه الوحيد، لكي لا يهلك كل من يؤمن به، بل تكون له الحياة الابدية، لأنه لم يرسل الله ابنه الى العالم ليدين العالم، بل ليخلص به العالم.

النشيد لوالدة الاله

يا والدة الاله، ان البتولية لمستحيلة على الامهات، كما ان الولادة لمستحيلة على العذارى. غير انه فيك قد تم تبديل كلا الامرين. فلذلك نحن قبائل الارض، جميعاً بغير فتور نغبطك.



Prayer for the dead

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

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



Divine Liturgy Intentions

THIS SUNDAY, SEPTEMBER 10, 2023; SUNDAY BEFORE THE PRECIOUS AND LIFE-GIVING CROSS. THIRD DAY OF CELEBRATION OF THE NATIVITY OF THE MOST HOLY MOTHER OF GOD.

9:00 a.m. DIVINE LITURGY:

- + KEVIN DURNIN (Birthday Remem.) by his wife Christine.
- + JOSEPH SOUCAR by Fowzi & Carol Assaf.
- + ELEANOR HAGGAR ALBANO (48th Anniv.) by the Family.
- + EDMA NAKHLEE LAYOUS by Deacon Gilbert & Mimi Altongy.

11:15 a.m. DIVINE LITURGY:

- + YOUSEF GEORGI DEEB by Mrs. Mariam Chaij and Family.
- + JOHN R. ROWEY by Michael and Afaf Ashkar.
- + MICHAEL TAHHAN (CA) by Rouaida Aghia & Family.
- + MARIE MARDO by The Woodward Family.
- + GEORGETTE A. SAGGAL (3rd Anniv.) by George & Kristen Baalbaki & Family.
- + MANSOUR KARRAZ by his wife Malake Chaghouri & Family.
- + EDMA NAKHLEE LAYOUS by Deacon Gilbert & Mimi Altongy.





SACRIFICIAL GIVING: September 2 & 3, 2023: Budgets: \$2,591.00 (Envelopes: \$2,500.00, Loose: \$91.00); Candles: \$72.00; Stole Offerings: \$150.00; Building Fund: \$215.00; Addi'tl Melkite Diocesan Support: \$50.00; Cemetery: \$260.00.

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

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

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

First Formal Visitation of Bishop Francois to RI which concurs with the 25th Anniversary of our monumental complex next weekend Saturday & Sunday, September 16 & 17, 2023. Grand Banquet, Saturday, September 16 in the Cultural Center @ 6:00 p.m.; Solemn Pontifical Divine Liturgy, Sunday, 10 a.m. TODAY is the deadline for tickets, and absolutely no tickets will be sold at the door. We look forward to each family and individuals responding positively 100% to this momentous occasion. Your generation and those that preceded you put their heart and soul into this project. This is the day the Lord has made. Let us rejoice and be glad in it.

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

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

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

REFLECTION: "When praying, don't give God instructions – just report for duty."

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.

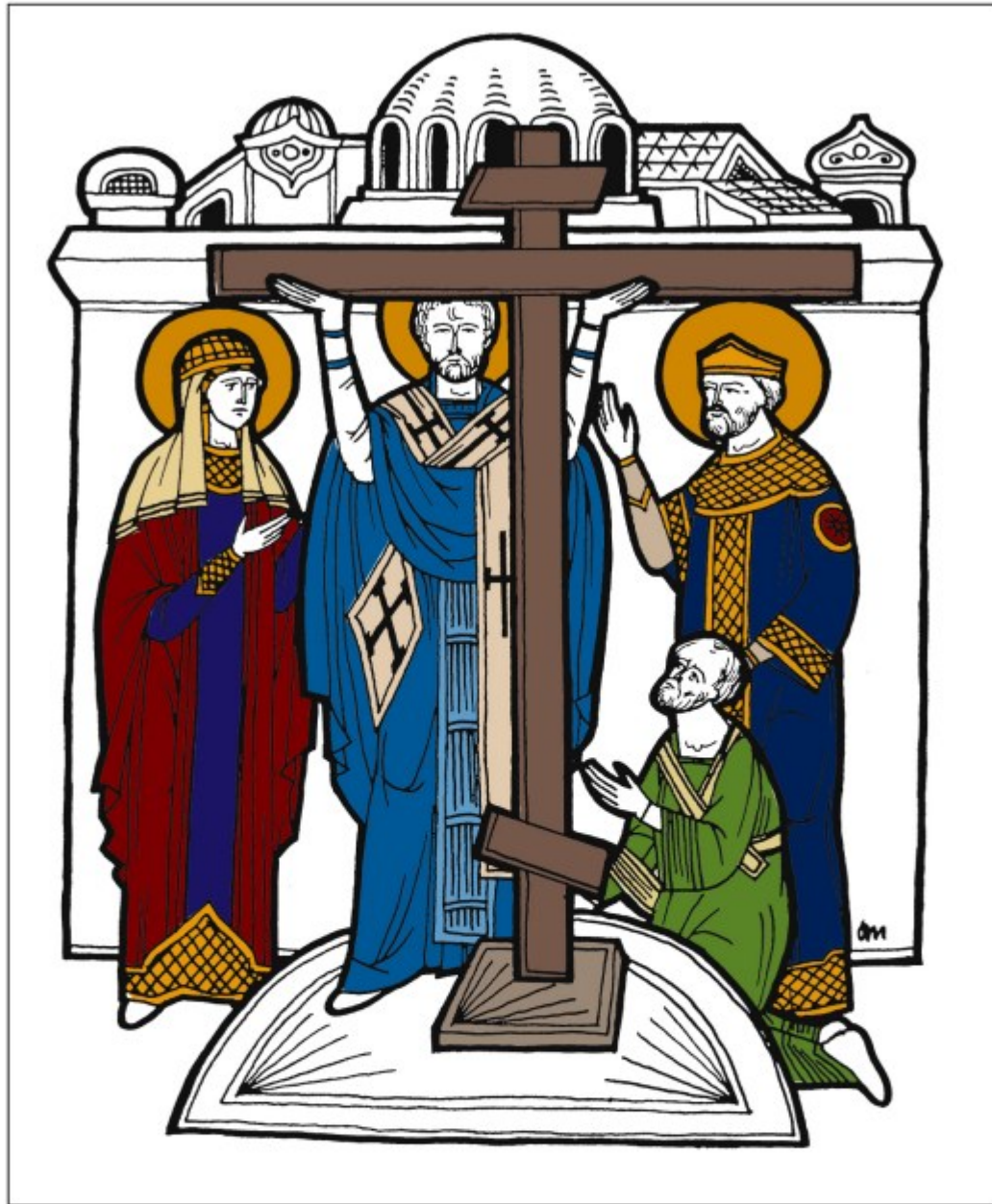
O Jesus, Who has said,
"All that you ask of the
Father in My Name, He
will grant you," through
the intercession of the
Theotokos Your Most Holy
Mother, I humbly and
urgently ask your Father
in your name that my
prayer will be granted.

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.



Following Jesus

Kids bulletin



September 14

St. Helena, the mother of St. Constantine, wanted to find the true cross of Christ. When she found the cross she took it to the Bishop of Jerusalem, St. Macarius, who showed it to all of the people. In this icon, you can see St. Macarius displaying the cross and St. Helena on his right side.



LITURGICAL CALENDAR



SEPTEMBER	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Beginning of the Liturgical Year 1 Timothy 2:1-7 Luke 4:16-22	2 St Mammias 1 Corinthians 4:1-5 Matthew 23:1-12
أيلول - سبتمبر 2023	3 14th Sunday after Pentecost الأحد الرابع عشر بعد العنصرة 2 Corinthians 1:21-2:4 Matthew 22:2-14	4 Holy Prophet Moses Galatians 2:11-16 Mark 5:24-34	5 Holy Prophet Zechariah Galatians 2:21-3:7 Mark 6:1-7	6 The Miracle by Archangel Michael at Colossus Hebrews 2:2-10 Luke 10:16-21	7 Preparation of Nativity of the Theotokos Galatians 3:23-4:5 Mark 6:30-45	8 Nativity of the Theotokos ميلاد والدة الإله Philippians 2:5-11 Luke 10:38-42, 11:27-28	9 Sts Joachim and Anne 1 Corinthians 2:6-9 Matthew 10:37-11:1
AUGUST 2023	10 Sunday before Holy Cross الأحد قبل الصليب Galatians 6:11-18 John 13:13-17	11 St Theodora Galatians 4:28-5:10 John 12:19-36	12 Leave-taking of the Nativity of the Theotokos Galatians 5:11-21 John 11:47-54	13 Preparation of the Exaltation of the Holy Cross Hebrews 3:1-6 John 12:25-36	14 Exaltation of the Holy Cross رفع الصليب المقدس 1 Corinthians 1:18-24 John 19:6-11, 13-20, 25-35	15 St Nicetas Ephesians 1:7-17 Mark 8:1-10	16 Saturday after Holy Cross 1 Corinthians 1:26-2:5 John 8:21-30
OCTOBER 2023	17 Sunday after Holy Cross الأحد بعد الصليب Galatians 2:16-20 Mark 8:34-9:1	18 St Eumenios of Gortyna Ephesians 1:22-2:3 Luke 3:19-22	19 Sts Trophimos, Sabbatios and Dorymedes Ephesians 2:19-3:7 Luke 3:23-4:1	20 Sts Eustathios, Theopistos, Agapios and Theopistos Ephesians 3:8-21 Luke 4:1-15	21 Leave-taking of the Exaltation of the Holy Cross Ephesians 4:14-17 Luke 4:16-22	22 St Phocas of Sinope Ephesians 4:17-25 Luke 4:22-30	23 Conception of St John the Forerunner Galatians 4:22-27 Luke 1:5-25
	24 1st Sunday after Holy Cross الأحد الأول بعد عيد الصليب 2 Corinthians 6:16-7:1 Luke 5:1-11	25 St Euphrosyne Ephesians 4:25-32 Luke 4:38-44	26 Passing of St John the Apostle 1 John 4:12-19 John 19:25-27, 21:24-25	27 St Callistratos and his companions Ephesians 5:25-33 Luke 5:33-39	28 St Chariton Ephesians 5:33-6:9 Luke 6:12-19	29 St Cyriacos Ephesians 6:18-24 Luke 6:17-23	30 St Gregory of Armenia 1 Corinthians 15:39-45 Luke 5:17-26

Church Major Feasts

Abstain from Meat

Fast from midnight until noon

Lenten Season

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

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

Saint Basil The Great

Melkite Greek Catholic Church



Welcome
Bishop Francois

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

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

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

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

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

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

Saint Basil The Great

Melkite Greek Catholic Church

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



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

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



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Address : 15 Skyview Drive, Lincoln, RI 02865 | Website : www.stbasilthegreatchurch.com

DONATIONS

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

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

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

NAME AS YOU WOULD LIKE IT TO APPEAR IN THE LISTING

ADDRESS: _____

CITY: _____

STATE: _____

TELEPHONE NUMBER: _____

TICKET ORDER FORM

FOR ALL TICKETS AND TABLE RESERVATIONS

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

Ticket deadline is Sunday, September 10, 2023.

_____ Adult Tickets

@ \$60 each _____

_____ MYO and Children over 5 Years

@ \$45 each _____

Name _____

Total Enclosed _____

Address _____

Phone _____

Dear Family of St. Basil's

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

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

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

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

Thank you for your generosity and commitment.

Yours in Christ,

Fr. Ephrem & Fr. Joe

عيد ميلاد سيدتنا والدة الإله الفاتكة القداسة - ٨ أيلول

* يُمكن القول بأن الإيقونة تجمع عدّة مشاهد في آن (كما العديد من الإيقونات)، وكأنّها تختصر حياة الزوجين البارّين في لحظة واحدة متعدّدة المراحل (تسعة أشهر في مشهد واحد). فمن جهة اليمين، نرى بداية القصة، وها إن الملاك يظهر ليواكيم، مُبشّراً بإياه وحنة، بأن الله إستجاب لصلواتهما الحارّة، وبأنه سيُزيل عنهما عار العقم لينعما بثمره الحشا. ويبدو يواكيم فعلاً في حالة صلاة وإبتهاال، وفي نفس الوقت في حالة شكر بعد بُشري الملاك. وفي الجهة المقابلة (أي يسار الإيقونة)، نرى الزوجين فرحين متعانقين في منزلهما (منتصف القصة أي مرحلة الحمل)، في إشارة إلى اللقاء الحميم الذي ستكون مريم ثمرته. فمريم وُلدت ضمن السياق الطبيعي للأمور، أي من علاقة عادية بين زوجين، مثل سائر البشر.

وصولاً إلى خاتمة القصة، أي حدث ميلاد مريم... وفي هذا الإطار، نرى حنة تتصدّر المركز الوسطي للإيقونة، فزاهرا نصف مُستلقية على سرير فاخر (كون الزوجين كانا ميسوري الحال)، تلبس رداء أخضر اللون، دلالة على الحياة المتجددة. فقد منحها الله "حياة" جديدة حين أزال عنها "وصمة العار" بسبب العقم. والملفت جداً هو وضعيّة التأمّل التي إتخذتها، تأمل

بحنان الله ورحمته للزوجين، وكأنّها تقول في نفسها "فعلاً، لا شيء مُستحيل عند الله". ووضعيّة حنة التأملية سوف تتخذها مريم نفسها بعد ولادتها الرب يسوع، حيث نراها في إيقونة الميلاد مُستلقية بعد الولادة تتأمل في عظام الله وفي سرّ الحمل والولادة البتوليين (أيضاً "لا شيء مُستحيل عند الله"). وإلى جانب حنة، نرى جمهرة من الفتيات يخدمن الأم "العافر سابقاً" ويقدمن لها ما تحتاجه من خدمات بعد الولادة.

* في القسم السفلي من الإيقونة، نرى الطفلة مريم في السرير، وهي مُقمّطة كسائر الأطفال. وهي بدورها سوف تقمّط إنبتها بعد ولادته. هي وُلدت في بيت ميسور، لكن إنبتها (الإله المتجسد) سيولد يوماً ويضع في مذود. "الإله الذي قبل الدهور" المُزيل للعقم عن حنة سوف يرتضي بالإلتضاع الكامل... أمام مريم، نرى صبيّة يافعة تعمل بالمغزل، وعيناها ساهرتان على الطفلة. أما غداً عند "البشارة"، فسوف نرى مريم وفي يديها مغزل، رمزاً إلى نسجها جسد "الكلمة الأزلي" من جسدها ودمها... وفي بعض الإيقونات الأخرى، تظهر مريم بين يدي نسوة، يقمن بغسلها بعد الولادة. تجدر الإشارة إلى أن كاتب الإيقونة لا يضع النجمات الثلاث على جبين وكتفي مريم (كما العادة في إيقونات الأخرى)، بل يكتفي في ما خصّها بعبارة "ماتير ثيو" (والدة الإله) في هذه الإيقونة... بينما في البعض النادر من الإيقونات، لا يُعرف الكاتب عنها بأيّ تعبير، فهي ما زالت مولودة للتوّ، في بداية المشوار الطويل المؤدّي في نهايته إلى خلاص الجنس البشريّ.

خامساً – كلمة ختامية:

في الختام، نرفع التسابيح لله على عظامه التي صنعها ويصنعها على مرّ الأجيال... فقد رفع عار العقم قديماً عن سارة امرأة إبراهيم، وعن رفقة امرأة إسحق، وعن راحيل امرأة يعقوب، وعن حنة التي أصبحت أمّاً لصموئيل النبي... اليوم يُزيله عن يواكيم وحنة، وغداً سيرفعه عن زكريّا واليصابات... عظيم الله في عجائبه، فالיום العافر تُصبح أمّاً وتلد "فتاة الله"، وغداً البتول تُصبح أمّاً وتلد "ابن الله".

وخير ما نختم به قراءتنا التأملية لإيقونة "ميلاد السيّدة"، ما عبّر عنه القديس يوحنا الدمشقيّ حين هتف:

* مُسَبِّحاً الثالث القدّوس في معرض كلامه لمريم: "قدّوس الله الآب الذي إرتضى. أن يُكمل منك وبك السرّ الذي سبق فحدّده قبل الدهور... قدّوس القويّ ابن الله والإله



قراءة تأملية لإيقونة ميلاد سيدتنا والدة الإله مريم

على غرار الأنجيل التي تنقل إلينا البشارة بشكل "سمعي" إجمالاً (كما في القداس الإلهي) لتصل إلى أذهاننا، كذلك الإيقونة تنقل إلينا البشارة نفسها بشكل "بصري"، لتصل إلى أذهاننا أيضاً وتُصبح "غذاءً روحياً"... بناءً عليه، يُمكننا إعتبارها أداة للكراسة، خاصةً وأنها ليست "صورة" بالمعنى المُتعارف عليه (أي صورة "طبق الأصل"، "ميكانيكية"، جامدة)، بل هي نتاج تأمل عميق بسرّ التدبير الخلاصي، مُستندة في أساسها إلى حدث "التجسد الإلهي" وكل تفرّعاته. وللتذكير، فإن حدث "التجسد الإلهي" شكّل أساس الفن الإيقونوغرافي...

ومن الأحداث الأساسية المُرتبطة بحدث "التجسد الإلهي" والتي هي موضوع إيقونتنا أدناه، حدث ولادة من سيتحقّق بواسطتها حدث "التجسد الإلهي"، أي ولادة مريم بنت يواكيم وحنة، ولادة آتت بعد عقم طويل وبعد إستجابة الهيّة لدموع الشيخين البارّين، ولادة آتت بالطبع في سياق التدبير الخلاصي الموعود منذ قديم الأيام...

فلنقرأ مُسَبِّحين ومُمجدين...

ثانياً – وصف سريع لمُحتوى الإيقونة:

تجمع إيقونتنا ثلاثة مشاهد أساسية في إطار واحد... فمن جهة اليمين، نرى الملاك يُبشّر يواكيم بإستجابة الله لصلواته الحارّة، ومن جهة اليسار، نرى الزوجين في لقاء حميم سوف يُسفر عن ولادة ثمرة الحشا التي طالما تمّناها. أما في وسط الإيقونة، فتتصدّر حنة المشهد بعد أن ولدت مريم، الظاهرة طفلة مُقمّطة في أسفل الإيقونة.

ثالثاً – الخلفية الكتابية للإيقونة:

نذكر أن الإيقونة مبنية على الرواية الواردة في "إنجيل يعقوب" المنحول، وليس على أيّ مصدر كتابي "قانوني" (الأنجيل). وهذه هي حال إيقونات بعض الأحداث في حياة والدة الإله، كحبل القديسة حنة بها (9 كانون الأول) ووقادها (15 آب)... ذلك أن الإنجيليين الأربعة لم يتطرقوا إلى حياة مريم الخاصة، إذ ليس هذا هدفهم، بل ذكروا عنها في كتاباتهم، ما يتعلّق مباشرة بـ "الحدث المسيحي"، الذي محوره شخص يسوع المسيح الإله المُتجسد... لذلك، فإن الكنيسة تقرّ حدث ميلاد مريم على ضوء "الحدث المسيحي"، وترى في ميلاد مريم من أبوين عاقرين، إحدى عظام الله التي تأتي من ضمن تدبيره الخلاصي، والخطوة الأولى نحو إتمام هذا التدبير.

رابعاً – القراءة الروحية لرموز ومعاني الإيقونة:

* إن خلفيّة المشهد في الإيقونة مُجَلَّل باللون الذهبي، الذي يرمز إلى المجد الأبديّ. ولا عجب، فحدث اليوم ليس بالحدث العاديّ، إنما هو نعمة إلهية لزوجين عرفا "عار" العقم طوال حياتهما. إذ إن الله إستجاب دعاء عبديّه يواكيم وحنة (الطاعين بالسنّ)، ورزقهما بالطفلة التي سوف تُصبح أمّاً لملك الدهور، "عرشاً شيروييمياً"، و"سماة حياة". فترى في حدث اليوم الخطوة الأولى المُهمّة لدخول من هو "الحياة" في حياة البشر. كما أنه بداية الفرح للجنس البشريّ، كما نُعبّر عن ذلك في طروباريّة العيد "ميلادك يا والدة الإله، بشّر بالفرح المسكونة كلّها..."

ومن ضمن خلفيّة المشهد أيضاً، يظهر بناءان، الأول يرمز إلى موضع صلاة حيث كان يواكيم يُصلي بحرارة طالباً لثمره الحشا، والثاني هو منزل الزوجين بكلّ بساطة. لكن المُهمّ هو الرداء الأحمر (أو الغطاء) الذي يصل البناءين معاً، وهو يرمز إلى الحضور الإلهي الذي يُظلل شعبه، وإلى عهد الله لشعبه، الذي إمتدّ ليصل إلى بيت الزوجين ويشمله برحمته.

The Nativity of our Most Holy Lady the Mother of God and Ever-Virgin Mary

September 8



The Church's veneration of Mary has always been rooted in her obedience to God, her willing choice to accept a humanly impossible calling. The Orthodox Church has always emphasized Mary's connection to humanity and delighted in her as the best, purest, most sublime fruition of human history and of man's quest for God, for ultimate meaning, for ultimate content of human life.

If in Western Christianity veneration of Mary was centered upon her perpetual virginity, the heart of Orthodox Christian East's devotion, contemplation, and joyful delight has always been her Motherhood, her flesh and blood connection to Jesus Christ. The East rejoices that the human role in the divine plan is pivotal. The Son of God comes to earth, appears in order to redeem the world, He becomes human to incorporate man into His divine vocation, but humanity takes part in this. If it is understood that Christ's "co-nature" with us is as a human being and not some phantom or bodiless apparition, that He is one of us and forever united to us through His humanity, then devotion to Mary also becomes understandable, for she is the one who gave Him His human nature, His flesh and blood. She is the one through whom Christ can always call Himself "The Son of Man."

Son of God, Son of Man...God descending and becoming man so that man could become divine, could become partaker of the divine nature (2 Peter 1:4), or as the teachers of Church expressed it, "deified." Precisely here, in this extraordinary revelation of man's authentic nature and calling, is the source that gratitude and tenderness which cherishes Mary as our link to Christ and, in Him, to God. And nowhere is this reflected more clearly than in the Nativity of the Mother of God. Nothing about this event is mentioned anywhere in the Holy Scriptures. But why should there be? Is there anything remarkable, anything especially unique about the normal birth of a child, a birth like any other? The Church began to commemorate the event with a special feast... because, on the contrary, the very fact that it is routine discloses

something fresh and radiant about everything we call routine and ordinary, it gives new depth to the unremarkable details of human life...And with each birth the world is itself in some sense created anew and given as a gift to this new human being to be his life, his path, his creation.

This feast therefore is first a general celebration of Man's birth, and we no longer remember the anguish, as the Gospel says, "for joy that a human being is born into the world" (Jn. 16:21). Secondly, we now know whose particular birth, whose coming we celebrate: Mary's. We know the uniqueness, the beauty, the grace of precisely this child, her destiny, her meaning for us and for the whole world. And thirdly, we celebrate all who prepared the way for Mary, who contributed to her inheritance of grace and beauty...And therefore the Feast of her Nativity is also a celebration of human history, a celebration of faith in man, a celebration of man.

Sadly, the inheritance of evil is far more visible and better known. There is so much evil around us that this faith in man, in his freedom, in the possibility of handing down a radiant inheritance of goodness has almost evaporated and been replaced by cynicism and suspicion. This hostile cynicism and discouraging suspicion are precisely what seduce us to distance ourselves from the Church when it celebrates with such joy and faith this birth of a little girl in whom are concentrated all the goodness, spiritual beauty, harmony and perfection that are elements of genuine human nature. Thus, in celebrating Mary's birth we find ourselves already on the road to Bethlehem, moving toward the joyful mystery of Mary as the Mother to God.

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people, redeemed from the debt of their sins, cry out to you to honor your birth: "the barren one gives birth to the Mother of God the Sustainer of our life!"

The Feast of the Universal Exaltation of the Precious and Life-Giving Cross

September 14

The Feast of the Universal Exaltation of the Precious and Life-Giving Cross is celebrated each year on September 14. The Feast commemorates the finding of the True Cross of our Lord and Savior Jesus Christ by Saint Helen, the mother of the Emperor Constantine.

The Story of the Exaltation of the Holy Cross

Saint Helen the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the Cross, about the year 325 A.D.

The Venerable Saint Helen had the statue of the pagan goddess destroyed, and the earth removed, revealing the Tomb of Our Lord, and three crosses. Of these, it was believed that one must be that of Our Lord, the other two of the thieves crucified with Jesus; but Saint Helen was at a loss which one might be the Wood of Our salvation.

At the inspiration of Saint Macarius, Archbishop of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as he came near to the Cross of Our Lord, he was made perfectly whole. Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the Christians beheld it, they cried out, "Kyrie eleison" ("Lord have mercy."). It should be noted that after its discovery, a portion of the Venerable and Life-Giving Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent Church built by Saint Helen, until the year 614 A.D. At that time, the Persians plundered Palestine and took the Holy Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628 A.D., Emperor Heraclius set out on a military campaign, retrieved the Holy Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he stored it to its place. The Church is called the Church of the Resurrection and the Church of the Holy Sepulchre.

THE GREAT FEASTS OF THE CHURCH are each celebrations of an aspect of the mystery of Christ: Of these feasts Pascha is considered "the Feast of Feasts," the center of our Church life, the mystery of Christ's resurrection. While Pascha is celebrated with feasting, the Great and Holy Week which leads up to Pascha observes the last events of Christ's earthly life along with His death and burial by fasting.

Each Sunday celebrates the resurrection with the Eucharistic banquet, while each Wednesday and Friday remembers Christ's betrayal and death – again, with fasting.

Next in importance to Pascha are "the Twelve Great Feasts" which celebrate events of Christ's life, of His Mother, of His ascension and the coming of the Spirit. Several of these are preceded by days or seasons of fasting. The feast of the Exaltation of the Holy Cross is the only one observed by simultaneous feasting and fasting!

Our Reasons for Feasting

The immediate historical events celebrated on this feast are, first of all, the unearthing of the Cross in the fourth century during the expedition led by St Helena to adorn the Holy Land with fitting shrines to Christ. The



second event remembered is the recovery of the cross in the seventh century by Byzantine forces fourteen years after it had been captured by Persian invaders.

Two traditions common among Eastern Christians celebrate the discovery of the cross. It is said that St. Helena's workmen were led to the site of the cross by the fragrant aroma of basil growing there. It is customary to adorn the cross and, in some places, the entire church with sprigs of basil. Some basil would be given to people when

they venerate the Cross to take home and adorn their icons. In some parts of Greece basil would be ground and added to the dough used to make prosphora.

A second festive act observed throughout the Middle East in both Byzantine and Oriental Churches is the lighting of bonfires, usually after the vespers or vigil of the feast. When the cross was unearthed by St. Helena's expedition, the news of this discovery was spread from Jerusalem to Constantinople by a series of bonfires set on the mountains along the coast through Asia Minor. Today's bonfires are a popular re-enactment of that event.

The recovery of the Cross is remembered by another festive act – the one which gives this feast its name. When the victorious Byzantine army returned the Cross to Jerusalem, Patriarch Zachariah "exalted" the Cross, lifting it high for the veneration of the people who continually cried out Kyrie eleison as they gazed on the Cross. In our ceremony of the exaltation, the Cross is raised high in each direction – north, south, east and west – to bless the entire world as the people repeatedly chant Kyrie eleison.

The first sticheron sung at vespers on this feast echoes this festive sentiment: "By its elevation, the Cross is like an appeal to the whole creation to adore the blessed Passion of Christ our God who was suspended on it, for Christ destroyed by this Cross the one who had destroyed us. In His great goodness, He brought us back to life after we had been dead, and He beatified us and made us worthy of Heaven, for He is merciful. Wherefore, we exalt His name with great rejoicing and glorify His infinite condescension."

Sharing in the Mystery of the Cross

"The Lord accomplished our salvation by His death on the Cross: on the Cross He tore up the handwriting of our sins; through the Cross He reconciled us with our God and Father; and through the Cross He brought down upon us grace-filled gifts and all heavenly blessings. But this is the Lord's Cross itself. Each of us becomes a partaker of its salvific power in no other way than through our personal cross.

"When the personal cross of each of us is united with Christ's Cross, the power and effect of the latter is transferred to us and becomes, as it were, a conduit through which 'every good gift and every perfect grace' (James 1:17) is poured forth upon us from the Cross of Christ.

"From this it is evident that the personal cross of each of us is as essential to the work of salvation as the Cross of Christ." St Theophan the Recluse

عيد الصليب المقدس المحيي

تحتفل الكنيسة يوم الرابع عشر من أيلول بعيد الصليب المقدس

يرمز عمود الصليب الى العلاقة بين الله والبشر وعمود الاقي الى علاقة الانسان باخيه الانسان

بهذا اليوم نحتفل بوجود رمز خلاصنا وتذكر في هذه الايام قصة حب عظيمة ما عرف تاريخ البشرية مثلها هذه مناسبة لتذكرنا ذلك الذي حررنا بحب وقبلا بذراع ممدودة على خشبة وجراح مؤلمة كانت تتجسد فيها كلماته وحياته ورسالته وحبه لنا

جـمـمـيـعـاً

وهي دعوة لنبحث فيها مع الملكة هيلانة من جديد عن الصليب الممجد في حياتنا ونحتفل بإشارة الأضواء في دواخلنا. وإشعال النيران في قلوبنا، نيران الحقيقة، نيران الحب، نيران التضحية والغفران. ولنطلب من الرب معاً أن يساعدنا فنحمل صليبنا ونسير بثقة وسط الجموع، ونحتضنها بحب وفرح ونرفعها حتى نرفع عليها لنكون على غرار ذلك الذي أحبنا وأسلم ذاته بتواضع معلّقاً على الصليب

فالصليب هو علامة حب وبذل وتضحية وفداء، وهو علامة الم واحتمال، ونحن نرسم الصليب لأنه يمنحنا القوة لاننا نتذكر ان الرب بالصليب داس الموت ومنح الحياة لكل الناس وقهر الشيطان وغلبه ان فكرة المسيحية هي ليست فقط بلبس الصليب كعلامة على انك مسيحي، بل ان تعيش حقاً كمسيحي مؤمن يؤمن بحياة اساسها يسوع المسيح المنقذ المخلص. قال المسيح، احمل صليبك واتبعني... متى 10

صليبتنا خلاصنا فلنحمل صليبنا بكل سرور ونذكر ذاتنا ونتبع السيد المسيح

لقد مات المسيح مصلوباً، وأصبح صليبه بالتالي رمزاً يذكرنا بحبه وعطائه وعمله الخلاصي .. فدرب الصليب هو مطلب وعنوان مجد المسيح وللمسيحيين .. فلنقبله بايمان ورجاء

يا من رفع على الصليب طوعاً، أيها المسيح الإله، إمنح رَأْفَتَكَ لشعبك الجديد الملقب باسمك. فَرِّحْ بقدرتك عبيدك المؤمنين. مانحاً إياهم القوة والشجاعة. لتكن لهم نُصْرَتَكَ سلاح سلام وعربون حماية دائمة

كيف عثر على الصليب؟

بعد صلب المسيح وقيامته قام البعض من اليهود المتعصبين بردم قبر المخلص ودفن الصليب المقدس وصليبي اللصين الآخرين الذين كانوا معه، لإخفاء معالم صليب ربنا يسوع، نظراً للمعجزات التي كانت تحدث هناك وبجوار القبر المقدس. فاختفى أثر الصليب مذ ذاك ولمدة تناهز ثلاثة قرون من الزمان.

وفي مطلع القرن الرابع الميلادي أراد قسطنطين الكبير (من ولادة صربيا، وهو ابن الإمبراطور قسطنطينوس الأول) أن يأخذ روما ويصبح إمبراطور الغرب. شُنَّ سنة 312 معركة ضد عدوه ماكسينتيوس Maxentius على مشارف المدينة بالقرب من نهر التاير، وفي الليلة التي سبقت المعركة ظهر الصليب في السماء محاطاً بهذه الكلمات بأحرف بارزة من نور: "بهذه العلامة تغلب".

كانت أم قسطنطين الملكة هيلانة مسيحية، لذا كان لدى قسطنطين معرفة مسبقة وموَدَّة تجاه المسيحية، لكنه نفسه لم يكن مسيحياً آنذاك. فجعل راية الصليب تخفق على كل راية وعَلَم، وخاض المعركة وانتصر على عدوه. ولما أصبح قسطنطين إمبراطوراً على أوروبا بأكملها، شرقاً وغرباً في 315-324 بعث الكنيسة من ظلمة الدياميس،

وأمر بهدم معابد الأصنام وشيّد مكانها الكنائس.

بعدها نذرت أمه القديسة هيلانة أن تذهب إلى اورشليم لنوال بركة الأراضي المقدسة، بالقرب من جبل الجلجلة. فأمرت بتقيب المكان، وتم العثور على 3 صلبان خشبية، ولما لم يستطيعوا تمييز صليب الرب، اقترح القديس كيرلس بطريرك اورشليم بأن يختبروا فاعلية الصليب، ولأجل ذلك أحضروا ميتاً ووضعوا عليه أحد الصلبان فلم يحدث شيء، وضعوا الثاني ولم يحدث شيء أيضاً، وعندما وضعوا الصليب الأخير قام الميت ومجّد الله، وبذلك توصّلوا إلى معرفة الصليب الحقيقي للسيد المسيح.

أما قصة شعلة النار التي نوقدها في عيد الصليب فأصلها أن كانت فرق الجنود المكلفة بالبحث عن الصليب قد اتفقت على إشارة إضرام النار في حال وَجَدَتْ إحداها عود الصليب. وهكذا أضاءت المدينة كلها بوميض الشعلات ساعة إيجادها لعود الصليب، وكان ذلك اليوم هو الرابع عشر من أيلول، ولهذا السبب فإننا نحتفل بعيد الصليب بنفس هذا اليوم. كما وأمر الملك قسطنطين ببناء كنيسة في نفس موضع الصليب على جبل الجلجلة، وسميت بكنيسة القيامة، (وتسمى باللغات الغربية بأسم كنيسة القبر أيضاً) وهي لا تزال موجودة الى يومنا هذا. (وقد عمل احتفال التندشين لمدة يومين متتاليين في 13 و 14 ايلول سنة 335 في نفس ايام اكتشاف الصليب).

ويُذكر أن جمعاً غفيراً من الرهبان قد حضر حفل التندشين هذا، قادمين من بلاد ما بين النهرين وسوريا ومصر وأقاليم أخرى، ومابين 40 الى 50 اسقفاً. لا بل أن هناك من ذهب إلى القول بأن حضور الإحتفال كان إلزامياً والتخلّف عنه كان بمثابة خطيئة جسيمة...).

أما في (7ق) فقد حدث وأن دخلت جيوش كسرى ملك الفرس إلى اورشليم ظافراً، وتم أسر الألوف من المسيحيين وفي مقدمتهم البطريرك زكريا، وأضرمت النار في كنيسة القيامة والكنائس الأخرى بتحريض من اليهود القاطنين في اورشليم، ونجا الصليب المكرّم من النار بهمة المؤمن يزيدين الكلداني، لكنهم أخذوه غنيمة مع جملة ما أخذوا من أموال وذهب ونفائس إلى الخزانة الملكية. وبقي الصليب في بلاد فارس حوالي 14 سنة.

ولما انتصر هرقل الملك اليوناني على الفرس، تمكّن من إسترداد ذخيرة عود الصليب أيضاً وكان ذلك سنة 628. فأتى إلى القسطنطينية التي خرجت بكل من فيها إلى استقباله بالمصابيح وتراتيل النصر والابتهاج ثم أعيد الصليب إلى اورشليم من جديد. ومنذ ذلك الحين بقي الصليب في اورشليم. فيما تبقى من زمن، فان الملوك والأمراء والمؤمنين المسيحيين بعد ذلك بدأوا يطلّبون قطعاً من الصليب للإحتفاظ بها كبركة لهم وليوتهم وممالكهم. وهكذا لم يتبقّ في يومنا هذا من خشبة عود الصليب الاصلية الا قطعتين، الأولى لا تزال في اورشليم، والثانية في كنيسة الصليب المقدس في روما.

ولهذا العيد طقوس خاصة ومنها إشعال النار . فإشعال النار على رؤوس وقمم الجبال وسيلة إتصال للمسافات البعيدة، فكل منطقة ترى النار مشتعلة تقوم بإشعال النار في منطقتها إلى أن يصل الخبر إلى الجهة المقصودة. لذلك تم بهذه الوسيلة إبلاغ الملكة هيلانة بنبا العثور على صليب المخلص. هكذا صار إيقاد شعلة النار تقليداً للإحتفال بعيد الصليب لدى المسيحيين في كل مكان وزمان

وفي كنائسنا اليوم يشعل نار ويعبر من فوقه كل شخص رمزاً للعبور الى حياة جديدة



CATECHETICAL SUNDAY: is an annual observance which is nationally observed this year on September 17, 2023. However, registration took place, Sunday, September 10th after the 9:00 a.m. Liturgy in the classrooms and the teachers emphasized the importance of our teaching and learning ministry as Christians at the beginning of our religious education program. Registrations will end on Sunday, September 17.

If you haven't registered your children yet, please follow the links below to complete the registration of your children according to their grade.

- Pre-K <https://bit.ly/3z1RNk8>
- Kindergarten <https://bit.ly/3suJv1U>
- 1st Grade <https://bit.ly/3syyqNh>
- 2nd Grade <https://bit.ly/3mem8sg>
- 3rd Grade <https://bit.ly/3mfh9Yn>
- 4th Grade <https://bit.ly/3swVGuV>
- 5th Grade <https://bit.ly/2W8VIgu>
- 6th Grade <https://bit.ly/3AUdPG6>
- 7th Grade <https://bit.ly/3mhcrJr>
- 8th Grade <https://bit.ly/3z5YjX2>

The Annual Barbecue for the Sunday School Children and their Families will take place next Sunday, September 17th, at 10:00 a.m., following the Pontifical Divine Liturgy with our Father and Bishop Francois Beyrouti .

Join us (MYO) as we start a
new year.

Welcome all teenagers
(13-17)

Be a part of the St. Basils
youth and Have FUN! 😊

We will have our first meeting
this Sunday (September 10th)

@ 11:00 am

Classroom 4

If you can't make it, call or
text us

Joe Massud 1-508-802-7585

Or

Chris Barrett 1-401-265-0386



THE FEAST OF THE EXALTATION OF THE HOLY AND LIFE-GIVING CROSS



St Basil's The Great Melkite Greek Catholic Church
invites you to celebrate

**The Feast of the Exaltation
of the Holy and Life-Giving Cross**

On Wednesday, September 13th at 6:00 pm

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بعيد الصليب المقدس المحيي

يوم الأربعاء 13 أيلول الساعة 6:00 مساء



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Sunday, October 29, 10 am - 4 pm

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Wine and Paint



St. Basil's Fellowship Presents... Paint & Wine & Cheese Night

**Learn to create your own painting!
Sip on Glasses of Wine or Coffee &
Enjoy some Cheese & Crackers or Pastry
Wednesday, October 4, 2023
6:30 p.m.**

**St. Basil's Cultural Center
\$20 per person**

(includes supplies & refreshments)

Instructor is our own Jerry Aissis

Limited class size is 50 people.

Must be 21 years or older.

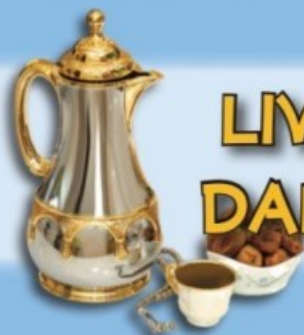


To reserve your seat, sign the sign-up sheet
See Joyce Perry or Samir Boudjouk for tickets.

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Saturday, September 16th: 12PM-12AM

Sunday, September 17th: 11:30AM-7PM

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Weekly Divine Liturgy Schedule



The Divine Liturgy Schedule

Divine Liturgy

- Sunday at 9:00 am & 11:15 am

The Holy Sacrament of Reconciliation is available before and after the Divine Liturgy or by appointment.

ANNOUNCEMENTS



Welcome to

St. Basil The Great Melkite Greek Catholic Church

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

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

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

Contact us for information and ideas
office@stbasilthegreatchurch.com



"GOD LOVES THE CHEERFUL GIVER"

2 COR 9:7

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

ANNOUNCEMENTS

As of 12/30/2022



St. Basil the Great Melkite Greek Catholic Church

15 Skyview Drive Lincoln, RI 02865

Sharing our Faith
SECURING OUR FUTURE



Campaign Facts:



Campaign Goal: \$1,000,000



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



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

Parish Community Facts:



Total Registered Families: 415



Active Families: 250



% of Active Families Participation: 51%

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

Current & Future Projects:



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



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



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



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



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



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



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



Exterior/Masonry /Walkway Repairs: Awaiting proposals.



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

Important Highlights

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



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

Jeff Boudjouk: 401-441-2737

Ann Sabbagh: 508-243-1190

Kyle Mardo: 401-578-5369

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