



January 30<sup>th</sup>, 2022

## ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



### Address

15 Skyview Drive  
Lincoln, Rhode Island 02865

Tel (401) 722-1345

### Parish Website

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

### Facebook

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

### YouTube

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

### Email

[office@stbasilthegreatchurch.com](mailto: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



### SUNDAY OF THE CANAANITE WOMAN

### أحد المرأة الكنعانية

#### Troparion of the resurrection (3rd tone)

Let the heavens rejoice and the earth be glad! For the Lord has done a wondrous deed by his arm! He has crushed Death by his death becoming the first to rise from the dead. He has delivered us from the mouth of Hades and bestowed great mercy upon the world.

#### طروبارية القيامة باللحن الثالث

لتفرح السماويات، وتبتهج الارضيات. لأن الرب صنع عزراً بساعده، ووطئ الموت بالموت، وصار بكر الاموات، وأنقذنا من جوف الجحيم، ومنح العالم عظيم الرحمة.

#### 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.

#### طروبارية القديس باسيليوس

لقد ذاع منطقتك 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.

#### Kondakion of the Presentation of our Lord (Feb. 2nd) (1st Tone)

O Christ our God who through your birth have sanctified the virginal womb and have now blessed the arms of Simon, today You have come to save us. O Lord, when wars prevail, keep your people in peace and strengthen our Public Authorities in every good deed, for You alone are the lover of Mankind.

#### قنداق دخول ربنا يسوع المسيح الى الهيكل- اللحن الاول

أيها المسيح الإله، يا من بمولده قدس المستودع البتولي، وبارك يدي سمعان كما يليق. لقد بادرت الآن ايضاً وخلصتنا. فأحفظ رعيتك بسلام في الحروب. وأيد الملوك الذين أحببتهم أيها المحب البشر. وحدك.



#### Our church organizations:

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

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

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



#### Epistle Hebrews 13:7-16 -

**Epistle: for the Saints: Our Venerable Fathers among the Saints ATHANASIUS and CYRIL, Archbishops of Alexandria PIROKIMENON (Tone 4)**

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, remember your superiors who spoke to you the word of God. Consider how they ended their lives, and imitate their faith. Jesus Christ is the same yesterday and today, yes, and forever. Do not be led away by various and strange doctrines. For it is good to make the heart steadfast by grace, not by foods, in which those who walked found no profit.

We have an altar, from which they have no right to eat who serve the tabernacle (Cf. Lv.16:17). For the bodies of those animals whose blood is brought into the Holies by the high priest for sin, are burned outside the camp. And so Jesus also, that he might sanctify the people by his blood, suffered outside the gate. Let us therefore go forth to him outside the camp, hearing his reproach; for here we have no permanent city, but we seek for the city that is to come. Through him, therefore, let us offer up a sacrifice of praise always to God, that is, fruit of lips praising his name. And do not forget kindness and love, for by such sacrifices God's favor is obtained.

#### ALLELUIA (Tone 4)

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: MATTHEW 15:21-28 \* (17th Sunday After Pentecost)

At that time, Jesus withdrew to the region of Tyre and Sidon. And behold, a Canaanite woman of that district came and called out, "Have pity on me, Lord, Son of David! My daughter is tormented by a demon." But he did not say a word in answer to her. His disciples came and asked him, "Send her away, for she keeps calling out after us." He said in reply, "I was sent only to the lost sheep of the house of Israel." But the woman came and did him homage, saying, "Lord, help me." He said in reply, "It is not right to take the food of the children and throw it to the dogs." She said, "Please, Lord, for even the dogs eat the scraps that fall from the table of their masters." Then Jesus said to her in reply, "O woman, great is your faith! Let it be done for you as you wish." And her daughter was healed from that hour.

#### رسالة القديسين اثاناسيوس وكيرلس مقدمة الرسالة

مبارك أنت ايها الرب اله آبائنا، ومسيح وممجد اسمك الى الدهور  
 لأنك عادل في كل ما صنعت بنا، وأعمالك كلها صدق، وطرفك استقامة

#### الرسالة (عبرانيين 13: 7-16)

يا إخوة، أذكروا مدبريكم الذين كلموكم بكلمة الله. تأملوا في عاقبة تصرفهم واقتدوا بأيمانهم. ان يسوع المسيح هو هو أمس واليوم وإلى الدهور. لا تتخدعوا بتعاليم متنوعة وغريبة، فإنه يحسن أن يُثبت القلب بالنعمة، لا بأطعمة لم تنفع الذين جزوا بموجبها. ان لنا مذبحاً لا يحق للذين يخدمون المسكن أن يأكلوا منه. لان الحيوانات التي يدخل رئيس الكهنة الاقداس بدمها عن الخطيئة، تُحرق أجسامها خارج المحلة. لذلك يسوع أيضاً تألم خارج الباب، ليقدس الشعب بدمه الخاص. فلنخرج اذن اليه الى خارج المحلة حاملين عازره. لأنه ليس لنا ههنا مدينة باقية، لكننا نطلب الآتية. فلنقترب به اذن ذبيحة الحمد لله كل حين، وهي ثمر الشفاه المعترفة لاسمه. لا تنسوا الاحسان والمؤاساة، فإن الله يرتضى. مثل هذه الذبائح

هللوا  
 ألهم بأذاننا قد سمعنا، وآبأنا أخبرونا بالعمل الذي عملته في أيامهم، في الايام القديمة  
 الصديقون صرخوا والرب استمع لهم، ومن جميع مضايقتهم نجاهم

#### انجيل الاحد السابع عشر بعد العنصرة متى 28-21: 15

في ذلك الزمان، خرج يسوع الى نواحي صور وصيدا وإذا امرأة كنعانية، قد خرجت من تلك التخوم، وهي تصرخ اليه قائلة: أرحمني ايها الرب ابن داود، فإن ابنتي بها شيطان يعذبها جداً. أما هو فلم يجيبها بكلمة، فدنا تلاميذه وجعلوا يسألونه قائلين: اصرفها فإنها تصيح في إثرنا. فأجاب وقال: لم أرسل إلا الى الخراف الضالة من بيت إسرائيل. فأتت وسجدت له قائلة: أغثنني يا رب. فأجاب قائلاً: ليس حسناً أن يؤخذ خبز البنين ويلقى لصغار الكلاب. فقالت: نعم يا رب، ولكن الكلاب الصغيرة تأكل من الفتات الذي يسقط من موائد أربابها. حينئذ أجاب يسوع وقال لها: عظيم ايمانك يا أمراه، فليكن لك كما تريد. فشفيت ابنتها منذ تلك الساعة.







### 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, JANUARY 30, 2022: SEVENTEENTH SUNDAY AFTER PENTECOST. THE CANAANITE WOMAN. COMMEMORATION OF THE HOLY HIEROMARTYR HIPPLYTUS OF ROME, AND OUR FATHERS AMONG THE SAINTS AND GREAT ECUMENICAL DOCTORS, BASIL THE GREAT, GREGORY THE THEOLOGIAN AND JOHN CHRYSOSTOM.**

#### 9:00 a.m. DIVINE LITURGY:

- + **JOSEPH SHABOUK (Brooklyn, NY)** by Maryjoan & Steve Walsh.
- + **WAYNE LACY (2<sup>nd</sup> Anniv.)** by his wife Helen & Family.
- + **STEPHEN KANAKRY** by George & Jeanne Harraka.
- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Michael L. Koussa, Jr.
- + **FREDERICK KOUSSA** by Ms. Sharon Kishfy Landry & Gregory.
- + **MARGARET SABBAGH** by Marie Boudjouk.
- + **LILLIAN NASSANEY** by Alice & Joe Azar.
- + **VICTORIA PROCHNIAK** by Najat Khoury.
- + **MICHAEL MASSUD** by Richard, Christine, Rebecca & Marissa Barrett.
- + **JOSEPH & ANGELA KAYATA** by Michael & Barbara O'Rourke & Family.
- + **CHARLES & ANNE O'ROURKE** by Michael & Barbara O'Rourke & Family.
- + **LAYLA ANGELA CHARETTE** by Uncle Michael, Auntie B., Greg & Katie.

#### 11:15 a.m. DIVINE LITURGY:

- + **FLORENCE SARKAS SALOME** by M/M Elias Deeb & Family.
- + **GEORGETTE S. SAGGAL** by Dr. Nabil & Nancy Toubia.
- + **LOUIS P. KISHFY** by Craig & Natalia Kishfy & Family.
- + **GEORGETTE A. SAGGAL** by Aboud & Mira Saggal.
- + **JOSEPH WARD (Valencia, Venezuela)** by Mrs. Nadia Loze.
- + **MARY TAHAN** by Norman & Diane Kishfy.
- + **YVONNE HAGGAR COLABELLA** by George & Kristen Baalbaki & Family.





**SACRIFICIAL GIVING:** January 23, 2022: Budgets:(\$2,172.00: Envelopes: \$2,144.00, Loose: \$28.00); Stipends: \$200.00; Candles: \$172.00; Building Fund: \$100.00..

**TODAY, JANUARY 30<sup>th</sup>,** there will be a special collection taken up for **MELKITE DIOCESAN SUPPORT**. Please help subsidize our monthly payment for the operation of our Diocese and give generously.

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

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

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

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

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

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

**CUMBERLAND/LINCOLN LIONS CLUB** offers a general scholarship for a graduating senior from area high schools who is a Cumberland or Lincoln resident. The scholarship is for \$1,000 and the application deadline is Tuesday, March 15. One of our parishioners, BAHJAT ALKOURY, was the recipient of the last scholarship. Our deepest congratulations and best wishes to him on this award. May this year be an incentive for other parishioners to apply.

Another Scholarship is given to a Cumberland or Lincoln resident studying in the medical field – doctor, nurse, pharmacist, therapist, CNA, etc. Applicants should be college or university students already enrolled in a related college program. The scholarship is for \$1,000 and the deadline for the application is Friday, April 15.

Applications for both scholarships are currently available to download at the Cumberland/Lincoln Lions website, <http://www.e-clubhouse.org/sites/cumberlandri>. For more information, contact Mark Jackman, president of the Cumberland/Lincoln Lions Club at [markjackman117@gmail.com](mailto:markjackman117@gmail.com).

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.







**FATHER DAN UPDATE:** Dear loved ones, family and friends: Personally, I have much to be thankful for this past year. Eight months after my cancer operation, there is no sign of a return of sarcoma. The hole left by the removal of the tumor and calf muscle is almost closed. And I am now doing ministry here at our Tewksbury residence and in local parishes. I have been able to accept more responsibilities within the community, including driving my brothers to local appointments and solving computer and loud-speaker problems. I have been giving monthly conferences and have been asked if I could start up again weekly talks as I did before going to White Earth. Until the provincial gives me an assignment, I shall be serving here. I may not know my future, but I do know God is with us. I love you all and keep you present in my prayers morning and night. And, even if Covid keeps getting in the way of free travel, you are always with me. May your Christmas not only be merry, but blessed, full of Christ Child's graces, and the New Year under the promised protection of our Blessed Mother. - *Father Dan.*

**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.

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

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

**A SPECIAL THANK YOU** to those who voluntarily welcome visitors to our church by inviting them to the Cultural Center and/or sitting with them during Coffee Hour or inviting them to visit again. You are good apostles of & for our church! If God willing, our Parish grows, it will be because of these actions.

***May we all remember to be thankful for everything that we have and be always ready to display that gratitude honestly & fairly!***

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

**THANK YOU FOR YOUR UNDERSTANDING AND COOPERATION IN THIS REGARD!!!**

**REFLECTION:** Don't keep doing what isn't working to give you peace. Make a U-turn to God.

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  
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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.



# عيد دخول يسوع إلى الهيكل



هذا الاسم أي اللقاء عبّر عنه في ليتورجيا الكنيسة الأرثوذكسية منذ الأيام الأولى للمسيحية، إذ أنّه:

- عيد اللقاء
- دخول السيد إلى الهيكل
- لقاء العهد القديم بالعهد الجديد.. لقاء الإنسان القديم بالإنسان الجديد.
- لقاء الشريعة والناموس بالنعمة.
- لقاء الرمز بالحق.
- لقاء النبوءات بواقعها ومحققها.

ملاحظة: مباركة الشموع

أما مسألة الشموع ومباركتها، فتعود إلى عهد الإمبراطور مرقيانوس (٤٥٠-٤٥٧م) حيث كان يرافق العيد تطوافاً بالشموع.

كذلك نجد عند القديس كيرلس الإسكندري (٤٤٤م) كلاماً يتوجه فيه إلى المؤمنين بالاحتفال بالعيد بابتهاج كبير، وهم يحملون الشموع المضاءة. بالإضافة إلى كلمات عظة أورشليمية تعود إلى القرن الخامس ميلادي تعلن:

«لكن فرحين ومبتهجين ومنيرين ولتكن شموعنا لامعة كقلوبنا. فيا أولاد النور لنقدم المشاعل والمصابيح إلى النور الحقيقي الذي هو المسيح.»

وأيضاً نعرف من خلال سفاريوس بطريرك أنطاكية في القرن السادس ميلادي (٥١٢-٥١٨م)، أن هذا العيد كان يُحتفل به في كنائس أورشليم والقسطنطينية منذ سنوات عدة.

## 4- تعديل تاريخ العيد ل 2 شباط:

يكتب ثيوفانوس في حولياته أنّه في شهر تشرين الأول من عام ٥٣٤م، اجتاحت القسطنطينية وباءٌ خطيرٌ أودى بكثيرين، وزال بيوم 2 شباط، فأمر عندئذ الإمبراطور يوستينيانوس Justinian بنقل العيد إلى هذا اليوم.

بالمقابل، نقرأ في التاريخ الكنسيّ عند نيكيفوروس Nicephore أنّ الإمبراطور يوستينوس Justin، عمّ يوستينيانوس وسلفه، هو الذي قام بنقل هذا العيد.

في الحقيقة هذه المعلومات لا تتعارض فيما بينها. ويرجح أن يكون يوستينيانوس هو من قام بهذه العملية، ولكن لعلّ الاختلاف يرتبط بتثبيت تاريخ عيد الميلاد في القسطنطينية في يوم ٢٥ كانون الأول الذي كان في ٦ كانون الثاني في عهد هذا الإمبراطور.

وبحسب سفر اللاويين (الإصحاح الثاني عشر)، يُقدّم الصبي إلى الهيكل بعد أربعين يوماً من ولادته. وفعلًا هناك ٤٠ يوماً بين ٦ كانون الثاني و١٤ شباط، وإذا كان العيد قد ثبت في 25 كانون الأول، فهناك أيضًا ٤٠ يوماً حتى ٢ شباط.

من هنا يمكننا التأكد أنّه في نهاية القرن الخامس، وبداية القرن السادس، كانت غالبية الكنائس في الشرق تحتفل بهذا العيد المبارك.

## 5- دخول العيد إلى الغرب:

دخل هذا العيد إلى روما مع البابا سرجيوس الأول (٦٨٧-٧٠١م) وهو إيطالي - سوري من سيسيليا. نسب بعض الدارسين أن دخول العيد إلى روما القديمة، كان ليحلّ مكان عيد وثنيّ.

ولكن هذا الطرح لم يُحسم، مع التأكيد أن في مضمون عيد الدخول وجوهه ولاهوته ما يختلف كلّ الاختلاف عن أي عيد غير مسيحيّ.

## 6- طروبارية عيد دخول السيد إلى الهيكل باللحن الأول:

"إفرجي يا والدة الإله العذراء الممتلئة نعمة، لأنّه منك أشرق شمس العدل المسيح إلهنا، منيرًا الذين في الظلام. سرّ وابتهاج أنت أيها الشيخ الصديق، حاملاً على ذراعيك المعترك نفوسنا، والمانح لنا القيامة".

إذاً الهدف من هذا الاسم التركيز على المعنى الجوهرى للعيد، النبوءات تتحقق واحدة تلو الأخرى: "السماء أصبحت كلها على الأرض، الخالق يُحمل من المخلوق ليكون هو نفسه ذبيحةً عن كلّ واحد منا".

أما سمعان الشيخ، فيمثل الأجيال التي انتظرت الخلاص. وحنّة النبية تمثل النسك والإلتزام والصبر والنقاوة. هذه هي صورة الأنبياء الذين يجاهدون دون كلل ولا ملل. وهذه التسمية، وما يصاحبها من إعلانات، تُظهر مدى ارتباط الأعياد كلها بعضها ببعض. ففي لحظة ابتهاج الشيخ يحمل الصبي، نراه يطلب انتقاله فرحاً، إذ لا موت بمجيء المسيح، بل هذه هي القيامة. إلى ذلك، فهو يشير لمريم عن الصليب والمجد معاً. فعوض التطهير الجسديّ، والتركيز عليه، لتطبيق الشريعة، وحتى التقدمة، يُصبح تطهير الذات وتقدمة النفس، المبتغى والمطلوب للقاء السيد والمخلص الآتي، على أن نقبل دم السيد الذي سال من جنبه على الصليب لتطهيرنا جميعاً.

في هذا العيد، يتحوّل الهيكل الحجري، الزائل، إلى هيكل بشريّ سماويّ. «الكلمة صار جسداً وحلّ بيننا ورأينا مجده (يوحنا ١: ١٤)»

وعوض سكب العرق البشري، والتعب الجسدي، لبناء هياكل حجرية وحسب، أصبحنا مدعّين لبناء هيكل روحيّ بالدموع والجهد والنقاوة وإفراغ الذات والتوبة.

هذا كلّ ظاهر في صلوات العيد وقراءاته وترانيمه.

هنا يكمن جمال الليتورجيا الأرثوذكسية.

## ٢- عيد سيدي:

تسمية هذا العيد إذاً بعيد "اللقاء"، ليس وليد الصدفة ولا كلاماً شعرياً، بل ترجمة حقيقية لروحية الكنيسة وما يعيشه المؤمنون. فمثلاً، لما كانت تُقام احتفالات هذا العيد في القسطنطينية عام 602م في كنيسة السيدة في بلاشرين La Vierge des Blachernes لم يأخذ العيد طابعاً مريمياً، كما ظنّ بعضهم، بل كان عيداً سيدياً بامتياز ("سيدياً"، نسبة إلى السيد)، لأنّه كما أشرنا سابقاً، يرتبط بكلّ التدبير الخلاصي الذي أعدّه الله للإنسان وحقّقه بتجسّده وصلبه وقيامته.

## ٣- تاريخ العيد الأساسي 14 شباط:

ورد في الدراسات ذات الصلة أنّ أصول العيد تعود إلى كنيسة أورشليم نفسها. فنقرأ مثلاً ذكرًا له، وللمرة الأولى، في القرن الرابع ميلادي في مذكرات الرحالة إيجريا، حيث كان العيد يُحتفل به بعد أربعين يوماً من عيد الظهور الإلهي الذي كان هو نفسه عيد الميلاد. أي كان عيد الميلاد يقع في ٦ كانون الثاني، وبالتالي يصبح عيد الدخول في ١٤ شباط.

هذه طريقة متبعة في ليتورجيا الكنيسة الأرثوذكسية أيضاً، فعيد رفع الصليب مثلاً يأتي



# Persistence in Prayer!



In this life, we face hardships that can weaken our faith. In those times, it seems that our prayers are unanswered and do not appear to go beyond the roof. It feels like, despite our fervent prayer, everything is getting worse rather than being better. Defeat is staring us right on the face. When we are confronted with insurmountable problems, what should be our attitude? How should we respond to the fiery darts of the devil? And more importantly, do we have the faith to trust God with all our hearts that His purpose will be fulfilled in our lives?

While many disheartening situations can send our face down on the ground during our journey, we can always go to the Scripture and let God talk to us.

When we look at the request of the woman, one cannot argue that her request is benevolent and for the good of her daughter. There is no doubt that Jesus will surely answer her request immediately, **right**? But what was the response of Jesus Christ? *"He answered her not a word"*.

This can be the most shattering response that the Canaanite woman did not expect from our Savior. She approached Jesus with all the hopes and faith that Jesus will respond to her problem in the most favorable way, especially her request is not selfish.

To add to the dilemma, Christ's disciples *"came and urged Him, saying, 'send her away, for she cries after us'"* (Matt. 15:23). But Jesus knows **EXACTLY** what He was doing. He wanted to **try** the faith of the Canaanite woman that the *"genuineness of [her] faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ"* (1 Pet. 1:7).

In effect, Jesus also wants to teach His disciples a very vital lesson that they should learn from this incident.

When the disciples urge Christ to send her away, Jesus said to the woman, *"I was not sent except to the lost sheep of the house of Israel"*. This is another statement that could have broken the woman's faith in pieces. The woman, at this point, should have stopped and turn away from Jesus Christ. She could have **plagued** herself with ***hundred of questions of doubt***.

Is this the Christ whom everyone was talking about?

The Christ who healed many people?

The same Christ who had the compassion to the poor and have mercy on the whole world?

The Christ who can bring a person back to life? Why not heal my suffering daughter?

Why stop healing now? Is my request too hard or too small for Him to answer?

## HOPE AND DESPAIR

Surely, the woman should have left in despair and disappointment. But we can read her reply, *"Lord, help me!"* By reading this statement, I can feel how badly the woman needed the healing. She is really fervent in her prayer. She *"came and worshiped Him"* is a reinforcement of her faith to Jesus Christ. Just in case, her first statement to Jesus does not suffice or maybe she asked amiss, she repeated her request with more **zeal, urgency, and fervency**.

## FROM FAITH COMES HUMILITY

In most cases, those people who want to follow Jesus *need to be humbled first*. Instead of resenting the Statement of Jesus, instead of actually being aroused in anger, the Canaanite woman did not retaliate and tried to argue with Jesus.

After Christ's statement, she could have said, *"I am not a dog! I am a woman who has a child who needs help. If you are going to demean my personality, then you really are not a man of good reputation. I do not need your help anymore."*

But NO, thanks to her undying and unshakable faith, she was able to answer, *"Truth, Lord"*. She does not want to argue, but she accepts this statement. Her answer is a sign of her humility. She continues, *"... yet even the little dogs eat the crumbs which fall from their master's table."*

She is so humble that she recognizes her **state of being nothing** and do not deserve anything that even a small crumb of bread will she receive with all gladness! There is no doubt in her mind that Jesus is able and more than willing to save her suffering daughter from Satan's minion.

**I sincerely hope that all of us will have a living legacy of faith. Though our prayers may not be answered immediately and there are more trials that will beset us, remember the story of the Canaanite woman and how she overcame temptation and trial in her life. Know that every time we pray for something, the answer is ALREADY ON ITS WAY before we even asked God. We just need to trust God's timetable and infinite wisdom that he will answer us according to His will and purpose.**

Truly, there is no other better way than remembering the statement mentioned in Hebrews 11:6; *"But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that he is a rewarder of those who diligently seek Him."*

# Feast of the presentation of the Lord



This feast, celebrated on February 2, is known in the Orthodox Church as The Presentation of Christ in the Temple. Another name for the feast is The Meeting of our Lord. Roman Catholic and Protestant Christians call the feast, The Purification of the Holy Virgin. About 450 AD in Jerusalem, people began the custom of holding lighted candles during the Divine Liturgy of this feast day. Therefore, some churches in the West refer to this holy day as Candlemas. The Feast of the Presentation concludes the observances related to the Nativity of Christ, a period that opened on November 15 with the beginning of the Nativity fast.

## Biblical Story

The story of the Presentation is told in Luke 2:22-29. Mary and Joseph were faithful Jews and observed their religious customs. An important custom was for the couple to take their first-born son to the Temple. The baby was taken to the Temple forty days after his birth and was dedicated to God. In addition, if the parents were wealthy, they were to bring a lamb and a young pigeon or a turtle dove to be offered as a sacrifice at the Temple. The custom provided that if the parents were poor, they were to offer two pigeons or two turtle doves for the sacrifice.

Joseph and Mary were not wealthy, so they took two turtle doves with them to offer as a sacrifice at the Temple.

When Jesus was forty days old, Mary and Joseph took Him to the Temple in Jerusalem. They were not wealthy, so they took two turtle doves with them to offer as a sacrifice at the Temple. As they arrived at the Temple, Mary and Joseph were met by a very old man named Simeon. He was a holy man and was noted as a very intelligent scholar. Simeon spent much time studying about the prophets of Israel. It was during his studies that he learned of the coming of the Messiah. The Jewish people were waiting for the Messiah to come and deliver Israel from their conquerors. From that time on, Simeon spent his time praying for the Messiah to come. He spent many years in prayer. Finally, while Simeon was praying he heard the voice of God. God promised Simeon that he would not die until he had seen the Messiah.

When Simeon saw Jesus, he took the baby in his arms and blessed the Lord and said:

"Lord, now let Your servant go in peace according to Your promise,

because my eyes have seen Your salvation which you have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory to your people Israel."

Also, in the Temple was Anna the Prophetess. She had been a widow for many years. Anna was about eighty-four years old and spent her time in the Temple worshiping, fasting, and praying. When she saw the Christ Child she praised God and spoke of him to all who were awaiting the Messiah.

After Jesus was presented in the Temple, the family returned to Galilee to the town of Nazareth. The Bible tells us that Jesus grew and became strong, and was filled with wisdom.

## Icon of the Feast

The Holy Icon shows that the meeting takes place inside the Temple and in front of the altar. The altar has a book or a scroll on it and is covered by a canopy. The Theotokos stands to the left and is holding out her hands in a gesture of offering. The one hand of the Theotokos is covered by her cloak or as it is known, the maphorion. She has just handed her Son to Simeon.

Christ is shown as a child, but He is not in swaddling clothes. He is clothed in a small dress and his legs are bare. Jesus appears to be giving a blessing. Simeon holds Jesus with both hands which are covered. This shows the reverence Simeon had for the Messiah. Simeon is bare headed and there is nothing to show that he is a priest. Some biblical scholars say that Simeon was probably a priest of the Temple or a Doctor of the Law.

Joseph is behind the Theotokos. He is carrying the two turtle doves for the sacrifice. Anna the Prophetess is also standing behind the Theotokos and is pointing to the Christ child.

The words Simeon spoke when he saw the Christ Child are known as "St. Simeon's Prayer." This prayer is sung daily at the evening Vespers services of the Orthodox Church.

In the Orthodox Church, both baby boys and baby girls are taken to the Church on the fortieth day after their birth. This is done in remembrance of the Theotokos and Joseph taking the infant Jesus to the Temple.







## Crumbs from the Table

Complete the sentences by filling in the blanks with the correct words from the word bank at the bottom of the page.



1. A \_\_\_\_\_ woman came to Jesus and asked him for help.
2. The woman begged Jesus to have \_\_\_\_\_ on her.
3. The woman told Jesus that her daughter was possessed by a \_\_\_\_\_.
4. The \_\_\_\_\_ asked Jesus to send the woman away.
5. Jesus said, "I was sent only to the lost \_\_\_\_\_ of Israel."
6. The woman continued to \_\_\_\_\_, "Lord, help me."
7. He replied, "It is not right to take the children's food and toss it to their \_\_\_\_\_."
8. "Even the dogs eat \_\_\_\_\_ that fall from the master's table" the woman answered.
9. Jesus saw that the woman had great \_\_\_\_\_.
10. Because the woman had great faith, Jesus \_\_\_\_\_ her daughter.

Matthew 15:21-28 (NIV)

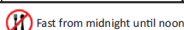
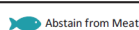
healed	crumbs	Canaanite	sheep	faith
dogs	plead	demon	disciples	mercy



# LITURGICAL CALENDAR



JANUARY	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 كانون الثاني — يناير 2022	<b>30</b> The Three Hierarchs Hebrews 13:7-16 Matthew 15:21-28	<b>31</b> Sts Cyrus and John 1 Corinthians 12:27-31; 13:1-7 Matthew 10:1, 5-8					<b>1</b> St Basil the Great Circumcision of our Lord Jesus Christ ختان الرب Colossians 2:8-12 Luke 2:20-22, 40-52
	<b>2</b> Pope Sylvester	<b>3</b> Holy Prophet Malachi James 5:10-20 John 15:17-16:2	<b>4</b> Synaxis of the 70 disciples 1 Corinthians 4:9-16 John 1:18-28	<b>5</b> Paramony of Theophany بارمون الظهور الإلهي (الغطاس)	<b>6</b> Theophany of our Lord عيد الظهور الإلهي (الغطاس)	<b>7</b> Synaxis of John the Baptist السابق المجيد يوحنا المعمدان	<b>8</b> Saturday after Theophany السبت بعد الظهور الإلهي
	2 Timothy 4:5-8 Mark 1:1-8			1 Corinthians 9:19-27 Luke 3:1-18	Titus 2:11-14; 3:4-7 Matthew 3:13-17	Acts 19:1-8 John 1:29-34	Ephesians 6:10-17 Matthew 4:1-11
	<b>9</b> Sunday after Theophany الأحد بعد الظهور الإلهي Ephesians 4:7-13 Matthew 4:12-17	<b>10</b> St Gregory of Nyssa Ephesians 4:7-13 Luke 3:19-22	<b>11</b> St Theodosios Hebrews 13:7-16 Matthew 11:27-30	<b>12</b> St Tatiana 1 Corinthians 9:2-12 John 10:39-42	<b>13</b> Sts Eremylos and Stratonicos 2 Timothy 2:1-10 Luke 20:1-8	<b>14</b> Leave-taking of Theophany وداع الظهور الإلهي Hebrews 10:32-38 Luke 12:32-40	<b>15</b> St Paul of Thebes Galatians 5:22-6:2 Luke 12:32-40
FEBRUARY 2022	<b>16</b> Veneration of the Chains of Peter the Apostle تكريم سلاسل الرسول بطرس Colossians 3:4-11 Luke 17:12-19	<b>17</b> St Anthony the Great القديس أنطونيوس الكبير Hebrews 13:17-21 Luke 6:17-23	<b>18</b> Sts Athanasios and Cyril Hebrews 13:7-16 Matthew 5:14-19	<b>19</b> St Macarios the Egyptian Galatians 5:22-6:2 Luke 6:17-23	<b>20</b> St Euthymios the Great 2 Corinthians 4:6-15 Luke 6:17-23	<b>21</b> St Maximos the Confessor Philippians 1:12-19 Luke 12:8-12	<b>22</b> St Timothy the Apostle 2 Timothy 1:3-8 Matthew 10:32-38; 19:27-30
	<b>23</b> 15 <sup>th</sup> Sunday after Holy Cross الأحد الخامس عشر بعد عيد الصليب 1 Timothy 4:9-15 Luke 19:1-10	<b>24</b> St Xenia the Roman Galatians 5:22-6:2 Matthew 25:1-13	<b>25</b> St Gregory the Theologian Hebrews 7:26-8:2 John 10:9-16	<b>26</b> Australia Day St Xenophon and relatives 2 Corinthians 4:6-15 Luke 6:17-23	<b>27</b> Relics of John Chrysostom Hebrews 7:26-8:2 John 10:9-16	<b>28</b> St Ephrem the Syrian Galatians 5:22-6:2 Luke 6:17-23	<b>29</b> Relics of St Ignatius Hebrews 10:32-37 Mark 9:33-41







St. Basil The Great  
Melkite Greek Catholic Church, RI



**The Feast of Encounter  
of our Lord and Saviour in the Temple  
Will be celebrated  
on Wednesday, February 2nd, 2022  
at 9:00 am**

# BIBLE STUDY



We will begin the  
**Bible Study program**  
at St. Basil The Great Melkite Greek Catholic Church  
**On Wednesday, February 2**  
In person  
**From 6:30 pm to 8:00 pm**

**On Thursday, February 3**  
**Via Zoom Meeting**  
**From 6:30 pm to 8:00 pm**

We will meet in-person and online via Zoom meeting.  
If you would like to join, please send an email to:  
[office@stbasilthegreatchurch.com](mailto:office@stbasilthegreatchurch.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.



WHO WE ARE

## About Amos House

Since 1976, Amos House has been a staple of the Rhode Island nonprofit community, serving the homeless, unemployed, and those who are living in poverty.

This Christmas Season, the Church of St. Basil the Great is excited to announce that we will be working with Amos House in Providence, RI to combat homelessness, hunger, and poverty within the local community. Amos House is an impactful organization that has helped to improve the lives of countless Rhode Island individuals and families since 1976. They require a fair amount of assistance from kind-hearted citizens in order to keep contributing to the common good in such a significant fashion. Would you be so kind as to join our effort to help them? They require many resources that are well within our capability to provide. These include (but are not limited to): diapers, pillows, pillow cases, dental hygiene products, socks, gloves, hats, undergarments, etc. The community of St. Basil's has long been a highly generous and visible force for helping those in need. Thank you in advance for continuing our legacy of serving God's people.



# ANNOUNCEMENTS



*Welcome to*

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

**Check our website  
for Church news and updates at**  
[www.stbasilthegreatchurch.com](http://www.stbasilthegreatchurch.com)

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

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

**Contact us for information and ideas**  
[office@stbasilthegreatchurch.com](mailto:office@stbasilthegreatchurch.com)



## **"GOD LOVES THE CHEERFUL GIVER"**

### **2 COR 9:7**

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Thank you and God bless you and yours.



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