



August 1st, 2021

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



10th Sunday After Pentecost – الأحد العاشر بعد العنصرة Healing of the Epileptic Boy معجزة شفاء الصبي المصاب بالصرع

Address

15 Skyview Drive
Lincoln, Rhode Island 02865

Tel (401) 722-1345

Parish Website

www.stbasilthegreatchurch.com

Facebook

<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
Saturday at 4:00 PM
Sunday at 11:00 AM

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

Holy Mysteries

Reconciliation

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

Baptism

Please arrange with the pastor

Marriage

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

Troparion of the resurrection (1st tone)

While the stone was sealed by the Jews and soldiers were watching your sacred body, You rose, O Savior, on the third day, giving life to the world. Wherefore, O Giver of life, the powers of heaven cried out: Glory to your resurrection, O Christ. Glory to your kingdom, glory to your Plan of redemption, O You who alone are the Lover of mankind.

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 Transfiguration, (Tone 7)

O Christ God, You were transfigured on the Mountain, and Your disciples saw as much of Your glory as they could hold, so that seeing You crucified they would know You had willed to suffer Your passion and would proclaim to the world that You as verily the Reflection of the Father.

طروبارية القيامة باللحن الاول

إن الحجر ختمه اليهود، وجسدك الطاهر حرسه الجنود. لكنك قمت في اليوم الثالث، أيها الخلاص، واهباً للعالم الحياة. لذلك قوا السماوات هتفت اليك، يا مُعطي الحياة: المجد لقيامتك أيها المسيح. المجد لمليك. المجد لتدبيرك، يا محب البشر. وحده.

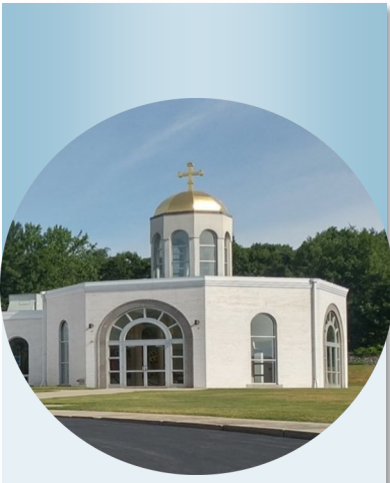
طروبارية القديس باسيليوس

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

قنداق الختام للتجلي باللحن السابع

تجلت أيها المسيح الإله على الجبل، ويقدر ما استطاع تلاميذك شاهدوا مجدك، لكي يفهموا، إذا ما رأوك مصلوباً، أنك تتألم باختيارك، ويكرزوا للعالم أنك أنت حقاً ضياء الآب.





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 1 Cor 4:9-16

PROKIMENON (Tone 1) Ps.32: 22, 11

May your kindness, O Lord, be upon us, for we have hoped in you.

Stichon: Exult, you just, in the Lord; praise from the upright is fitting.

READING from the First Epistle of St. Paul to the Corinthians

BRETHREN, I think God has set forth us the apostles last of all, as men doomed to death, so that we would become a spectacle to the world, and to angels, and to men. We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are honored, but we are without honor! To this very hour, we hunger and thirst, and we are naked and buffeted and have no fixed home. And we labor, working with our own hands. We are reviled and we bless, we are persecuted and we bear with it, we are maligned and we console; we have become as the refuse of this world, the scum of all until this present time. I write these things, not to put you to shame, but to admonish you as my dearest children. For although you have ten thousand tutors in Christ, you have not many fathers. Therefore, I beg you, be imitators of me, as I am of Christ.

ALLELUIA (Tone 1)

O God, you granted me retribution and made peoples subject to me and saved me from my raging enemies.

Stichon: Therefore, I will proclaim you, o Lord, among the nations, and I will sing praise to your name.

Gospel Matthew 17:14-23

At that time a man approached Jesus, and threw himself on his knees before him, saying, "Lord, have pity on my son, for he is a lunatic, and suffers severely; for often he falls into the fire, and often into the water. And I brought him to your disciples, but they could not cure him." Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? Bring him here to me." And Jesus rebuked him; and the devil went out of him, and from that moment the boy was cured. Then the disciples came to Jesus privately and asked, "Why could we not cast it out?" He said to them, "Because of your little faith; for amen I say to you, if you have faith like a mustard seed, you will say to this mountain, 'Move from here,' and it will move. And nothing will be impossible to you. But this kind can only be cast out by prayer and fasting." Now while they were gathering together in Galilee, Jesus said to them, "The Son of Man is to be betrayed into the hands of men, and they will kill him: and on the third day he will rise again."

الرسالة للأحد العاشر بعد العنصرة

مقدمة الرسالة

لَتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، بِحَسَبِ اتِّكَالِنَا عَلَيْكَ
 ابْتَهِجُوا أَهْلَا الصِّدِّيقِينَ بِالرَّبِّ، بِالْمُسْتَقِيمِينَ يَلِيْقُ
 التَّسْبِيح

الرسالة (1 كورنثس 4: 9 – 16)

يَا إِخْوَةَ، إِنْ اللَّهَ قَدْ أَبْرَزَنَا نَحْنُ الرِّسْلَ آخِرِي النَّاسِ، كَأَنَّا مَجْعُولُونَ لِلْمَوْتِ. لِأَنَّا فَدَّ صِرْنَا مَشْهُدًا لِلْعَالَمِ وَالْمَلَائِكَةِ وَالْبَشَرِ. نَحْنُ جَهَالٌ مِنْ أَجْلِ الْمَسِيحِ، أَمَّا أَنْتُمْ فَحُكَمَاءُ فِي الْمَسِيحِ. نَحْنُ ضِعْفَاءُ، أَمَّا أَنْتُمْ فَأَقْوِيَاءُ. أَنْتُمْ مَكْرُمُونَ، أَمَّا نَحْنُ فَمَهَانُونَ. وَحَتَّى هَذِهِ السَّاعَةِ نَجُوعُ وَنَعْطِشُ، وَنَعْرَى وَنُلْظَمُ وَلَا قَرَارَ لَنَا، وَنَتَعَبُ عَامِلِينَ بِأَيْدِينَا. نُسْتَمِعُ فَنُتَضَرِّعُ. قَدْ صِرْنَا كَأَفْذَارِ الْعَالَمِ، كَأَوْسَاحٍ يَسْتَخِيْطُهَا الْجَمِيعُ حَتَّى الْآنَ. وَلَا أَكْتُبُ ذَلِكَ لِإِخْوَالِكُمْ، لَكِنِّي أَعْظَمُكُمْ كَأَوْلَادِي الْإِحْيَاءِ. لِأَنَّهُ وَلَوْ كَانَ لَكُمْ رِبَوَاتٌ مِنَ الْمُعَلِّمِينَ فِي الْمَسِيحِ، لَيْسَ لَكُمْ آبَاءٌ كَثِيرُونَ، لِأَنِّي أَنَا وَلَدْتُكُمْ فِي الْمَسِيحِ يَسُوعَ بِالْإِنْجِيلِ. فَاطْلُبُ إِلَيْكُمْ أَنْ تَكُونُوا بِي مُقْتَدِينَ.

هَلْلُويا

اللَّهُ هُوَ الْمُنْتَقِمُ لِي، وَمُخْضِعُ الشُّعُوبِ تَحْتِي

الْمُعْظَمُ خَلَّاصَ الْمَلِكِ، وَالصَّانِعُ رَحْمَةً إِلَى مَسِيحِهِ.

الأحد العاشر بعد العنصرة

الانجيل (متى 17: 14 – 23)

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ، فَجَثَا لَهُ وَقَالَ: يَا سَيِّدَ، اِرْحَمِ ابْنِي، فَإِنَّهُ يَعْتَرِي فِي رُؤُوسِ الْأَهْلِيَّةِ وَيَتَأَلَّمُ جَدًّا. فَإِنَّهُ كَثِيرًا مَا يَقَعُ فِي النَّارِ، وَكَثِيرًا فِي الْمَاءِ. وَقَدْ قَدَّمْتُهُ لِتَلَامِيذِكَ فَلَمْ يَسْتَطِيعُوا أَنْ يَشْفُوهُ. فَأَجَابَ يَسُوعَ وَقَالَ: أَيُّهَا الْجِيلُ الْغَيْرُ الْمُؤْمِنِ الْأَعْوَجَ، إِلَى مَتَى أَكُونُ مَعَكُمْ، حَتَّى مَتَى أَحْتَمِلُكُمْ؟ إِلَيَّ بِهِ إِلَى هُنَا. وَانْتَهَرَهُ يَسُوعَ، فَخَرَجَ مِنْهُ الشَّيْطَانُ، وَشَفِيَ الْغُلَامُ مِنْ تِلْكَ السَّاعَةِ. حِينَئِذٍ دَنَا التَّلَامِيذُ إِلَى يَسُوعَ عَلَى انْفِرَادٍ وَقَالُوا: لِمَاذَا لَمْ نَسْتَطِيعْ نَحْنُ أَنْ نُخْرِجَهُ؟ فَقَالَ لَهُمْ يَسُوعَ: لِعَدَمِ إِيمَانِكُمْ. فَالْحَقُّ أَقُولُ لَكُمْ، لَوْ كَانَ لَكُمْ إِيمَانٌ مِثْلُ حَبَّةِ الْخَرْدَلِ، لَكُنْتُمْ تَقُولُونَ لِهَذَا الْجَبَلِ: انْقَلِبْ مِنْ هُنَا إِلَى هُنَاكَ، فَيَنْقَلِبُ، وَلَا يَسْتَحِيلُ عَلَيْكُمْ شَيْءٌ. أَمَّا هَذَا الْجَنْسُ فَلَا يَخْرُجُ إِلَّا بِالصَّلَاةِ وَالصُّومِ. وَإِذْ كَانُوا يَطُوفُونَ فِي الْجَلِيلِ قَالَ لَهُمْ يَسُوعَ: إِنَّ ابْنَ الْإِنْسَانِ مُزْمَعٌ أَنْ يُسَلَّمَ إِلَى أَيْدِي النَّاسِ. فَيَقْتُلُونَهُ، وَفِي الْيَوْمِ الثَّالِثِ يَقُومُ.





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

NEXT WEEKEND, SATURDAY, JULY 31, AND SUNDAY, AUGUST 1, 2021: TENTH SUNDAY AFTER PENTECOST. FEAST OF THE PROCESSION OF THE HONORABLE AND LIFE-GIVING CROSS; COMMEMORATION OF THE SEVEN HOLY MACCABEES, AND THEIR MOTHER SALOME AND THEIR INSTRUCTOR, THE ELDER ELEAZAR.

4:00 p.m. DIVINE LITURGY:

- + **CABRINA PASQUALINE CIPRIANO (1st Anniv.)** by Jeffrey Kilsey, Jr. & Family.
- + **JOSEPH HARRAKA** by M/M Anthony Harraka.
- + **TODD HARRAKA** by George & Jeanne Harraka.
- + **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.
- + **ALVERA BANNA** by Fowzi & Carol Assaf & Family.
- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Joan Y. Ray.
- + **MARY TAHAN** by Rosalyn Capaldi.
- + **VICTORIA PROCHNIAK** by Irene Balon
- + **YVONNE HAGGAR COLABELLA** by Theresa McMichael.
- + **LOUIS, MATILDE, & ELIAS SARKAS** by Dr. Jennifer Sarkas.
- + **LOUIS, HELEN, STELLA, JOSEPH, LEO, MARY (MARDO), BERNADETTE SALHANY** by Mr. George Salhany.

11:00 a.m. DIVINE LITURGY:

- + **ANTWANET KASATLI BAALBAKI** by Samir & Hanaa Boudjouk & Family.
- + **GEORGE LOZE (Valencia, Venezuela)** by Federico & Jessica Cavallini.
- + **GEORGE BOUDJOUK** by Dr. Jason Boudjouk.
- + **MARIE CLAIRE CHOUHA** by Jeffrey & Jessica Boudjouk.
- + **GEORGE DECKEY** by Anthony & Jayne Mardo.
- + **GEORGEANNA DECKEY** by Georgette S. Saggal.
- + **ROSE KHOURY** by Micheline Ghanem.
- + **ALBERT J. KISHFY** by Nelly Kishfy.
- + **FRANCIS A. SAGGAL** by Paul & Chirin Ashkar & Family.
- + **ELIAS J. KISHFY** by Catherine Kando.
- + **JULIA & FRED KISHFY** by M/M Norman E. Kishfy.
- + **YUSUF & BLANCHE MUSSALLI** by Tom & Joanne Sabbagh.
- + **LOUIS P. KISHFY** by Ron & Tina Isbitski.
- + **GEORGETTE A. SAGGAL** by Samir & Dolly Chouha.

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For the spiritual, temporal, good health and well-being of the handmaid of God, Eliza DeAngelis requested by Rachel Briden & Family.

Eliza was hit by alleged drunk driver and she is in a critical condition. Please pray for her and her Family. If you would like to know more about the accident and support the family please follow the links <https://bit.ly/3xixE7D> <https://bit.ly/2TNsnHM>

For your safety, the safety of your loved ones and others on the road, please don't drink and drive!



SACRIFICIAL GIVING: July 25, 2021: Budgets: \$1,080.00: Envelopes: \$1,060.00, Loose: \$20.00; Candles: \$115.00; Addit'l Melkite Support: \$135.00; Addit'l Cemetery: \$5.00; Stipends: \$300.00; Building Fund Donation: \$500.00.

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

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

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

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.

DORMITION (ASSUMPTION): *Sunday, August 1, 2021*, the Penitential Season begins in preparation for the Feast of the Dormition. We urge all our faithful to join us in preparation and celebration of this Feast by prayer and be observing a self-imposed fast no matter how minimal it may be.

FEAST OF THE TRANSFIGURATION: *Friday, August 6, 2021* We wish to take this occasion to express our sincere thanks and gratitude to the Aleppian Aid Society & Ladies' Auxiliary for donating the grapes and fruit for the solemn feast of the Transfiguration. May our Divine Lord grant them many blessed years for their generosity, kindness, and thoughtfulness to the Church now and in the past for all of our solemn events. The Divine Liturgy will be offered for ALL THE DECEASED AND LIVING MEMBERS OF THE ALEPPIAN AID SOCIETY AND LADIES' AUXILIARY.

CELEBRATION OF LIFE FOR OUR BELOVED REV. ARCHDEACON GEORGE YANY:

A committee is being formed to host a Celebration of Life for the repose of the soul of Rev. Archdeacon George Yany. As you know, Rev. Archdeacon George was a pillar in our church and touched the lives of so many parishioners both young and old. Since he passed away during the COVID-19 pandemic, restrictions were put into place where few people could attend his funeral services. The St. Basil's family would like to remember and celebrate all that he did for our parish on Sunday, December 12, at 11:15 a.m. Divine Liturgy. This marks the 1-year of his passing into eternal life. A luncheon in his honor will also be served for all parishioners (more information to follow).

We need help planning, organizing, and helping with this celebration. There will be a meeting on Tuesday, August 3, at 6 p.m. in St. Basil's Cultural Center. We are looking for all as much help as possible to make this celebration as special as Rev. Archdeacon George was to us. If you have any questions, please contact Joyce Perry at (401) 300-9418. Come one, come all!

REFLECTION: *"Count your age by friends, not years. Count your life by smiles, not tears." - John Lennon*

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.



What is the difference between little faith and effective faith?

The difference does not have to do with the amount of your faith but rather the object of your faith. Are you trusting in something little or something big? Little faith trusts in something little, while effective faith trusts in God.

1) Little faith = faith in something little

Little faith means faith in something little, basically anything smaller than God. What were the disciples trusting when they tried to drive out the demon? Certainly not God! They were trusting something else, perhaps their own ability, perhaps their past experiences. They were probably thinking, "We've done this before. We've got this!" They were forgetting about that whole submit yourselves to God first before you resist the devil.

The reason they were unable to cast out the demon is because they were exercising the wrong kind of faith. They were exercising little faith rather than true faith in God. Their faith was a defective faith. The disciples asked Jesus, "Why couldn't we drive it out?" Jesus tells them it is because of their "little faith."

2) Effective faith = faith in God

If little faith is defective faith, then what is effective faith? Effective faith means faith in God. Do you want effective faith? Then put your faith in something big. And nothing is bigger than God!

You know, the disciples may have failed to drive out the demon, but they did the right thing here by coming to Jesus. When you fail in your Christian walk, come to Jesus. Talk it out with him. Ask him what's wrong. Don't be afraid. He will not cast you aside. He loves you, and he is there to help you.

B. Even a small amount of faith in God can do big things (20b)

Effective faith means faith in God. And you know what? Even a small amount of faith in God can do big things. Look at the rest of verse 20 where Jesus tells the disciples:

"I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you." (Matthew 17:20b)

The mustard seed was the smallest seed around, and so the mustard seed represents something very small. The mountain here represents something big, something you could never move on your own. Jesus is saying you don't need a large amount of faith to do big things. You just need true faith. You need faith in God. You don't move the mountain anyways. It's God who moves the mountain. Your faith makes a difference not because your faith is great but because God is great. Don't focus on the size of your faith but on the size of God.

And so, Jesus isn't telling you to go around moving actual mountains to impress your friends and relatives. He is talking about how even the smallest amount of faith in God can do big things.

How are faith and prayer related? Prayer is one of the primary ways you express your faith. Faith and prayer both demonstrate dependency on God. I like the way one writer puts it: "Faith like a grain of mustard seed is simply faith that says its prayers.... **Prayerlessness is powerlessness.**" (Frederick Dale Bruner, Matthew, p. 620)

Jesus says even the smallest amount of faith in God can do big things. There is a big difference between faith in something little and even a



small amount of faith in a big God.

So, if true faith is effective, and little faith fails, how do we practice true faith instead of little faith? The Bible gives us three key instructions in this area.

1) Believe God's word (Psalm 145:13)

First of all, believe God's word. Psalm 145:13 says: "The Lord is faithful to all his promises and loving toward all he has made." (Psalm 145:13) God is faithful, and his word is true. If you want to practice true faith that moves mountains, you need to believe God's word.

2) Trust God's character (Hebrews 11:6)

Secondly, trust God's character. Hebrews 11:6 says: "Without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him." (Hebrews 11:6) Trust God's character. Trust his goodness – his lovingkindness towards you and his faithfulness to his word.

3) Submit to God's will (1 John 5:14-15)

And then thirdly, submit to God's will. We read in 1 John 5:14-15: "This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. 15 And if we know that he hears us – whatever we ask – we know that we have what we asked of him." (1 John 5:14-15)

True faith submits to God's will. God doesn't promise you that if you have enough faith, you can do anything you want. That would be dangerous! Would you trust your two-year old with that kind of power? Would you trust even your husband or wife with that kind of power? Would you trust yourself with that kind of power? Well, guess what? God doesn't trust us with that kind of power either! Which is really wise of him and really good for us.

Faith is not a magic gift card to spend however you choose. True faith doesn't ask for what you want. True faith asks for what God wants. God knows what's best anyways. True faith submits to God's will.

It's like the difference between thin ice and thick ice. Thin ice is like little faith, that is, faith in the wrong object. It doesn't matter how much confidence you have, when you go out on the thin ice, you're falling through. That's why the disciples couldn't cast out the demon. They were skating on thin ice. They were trusting the wrong thing.

Now think about thick ice. Thick ice is like trusting God. Imagine ice that is twelve feet thick. It doesn't matter how timid you are, how little faith you may have, if you have just enough faith to venture out on the ice, you are going to be fine. It's not the size of your faith that counts. It's the thickness of the ice. It's the same way with faith in God.

So, if small faith in God is all that is needed, then why do we need to grow in our faith? It all depends on how you want to go through life. Do you want to go through life anxious and nervous, timid and trembling while walking around on ice twelve feet thick? Or do you want to step out with confidence on the thick ice of God's power and love and move about freely? That's the difference between small faith in God and big faith in God. Don't settle for little faith, that is, faith in something little. Have faith in God. But don't settle for a small amount of faith in God either. We all need to grow in our faith in God.

يا قليل الإيمان لماذا شككت؟



الصوم واجب كنسي يجب أن نلتزم به إذا كنا مؤمنين حقاً. البعض يتوهم أن الصوم غير ضروري فهذا ضلال، لأن الصوم والصلاة هما جناحان اللذان بهما نستطيع أن نحلّق إلى السماء.

لقد جاء الجواب صريحاً من الرب يسوع: "بالصلاة والصوم"، فالصلاة والصوم هما اللذان يحفظان الإيمان. لأن الصلاة هي كالرئة في الجسم. فالرئة تحمل الهواء النقي اللازم للجسم، والصلاة تحمل هواء النعمة التي بها نتغلب على جميع تجارب الدنيا. إن لم يكن الرب وحده موضوع رجاء فلن يأتي الينا، وبالتالي فنحن غير قادرين على فعل شيء. إن لم تكن الصلاة والصوم افتقاراً لمشيتته، ولندعه يتصرف بحياتنا، حينئذ نحصل على النعم الكثيرة التي تفوق التصور البشري.

علينا أن لا نتردد في حياتنا على الأرض ونترك أنفسنا عرضة لتيارات التجارب ونقول أن الوقت بعيد ولا زلنا نملك الفرصة.

هذه هي علامات العبودية لإبليس والدخول في مملكته، حيث يفقد الإنسان اتّزانه الداخلي وسلامه. فيصير في حالة صرغ، ويخسر كل سلام حقيقي. يعيش في آلام داخلية عنيفة، ويُلقي في صراعات متضاربة، تارة يلتهب بنار الغضب العنيف بحرق كل ما هو حوله، بل يحرق نفسه في نيران لا تنطفئ، وتارة يرتمي في مياه الشبهوات الجسدية ومحبة العالم، مستهيناً بكل شيء من أجل لذة مؤقتة. في مرارة نقول أن الإنسان بخضوعه للخطية وارتباطه بمملكة الظلمة يفقد سلام فكره وجسده وروحه، فيعجز عن التفكير السليم ويخسر حياته الروحية، وحتى الجسد أيضاً يصير تحت الألم!

كلنا بحاجة إلى أشفية إلهية، تلك التي تعطينا السلام والراحة والأمان والفرح والشعور بالاطمئنان. معاصينا كبيرة فلنتحرر منها باسم يسوع المسيح الذي ختم الإنجيل اليوم بقوله للتلاميذ ومن معه بأنه بعد فترة وجيزة سيصلب ويعذب من أجنا ومن ثم يقوم.

الرب، ليس بحاجة لا ألى اموالك، او وقتك، ممتلكاتك، امكانياتك، صوتك، موهبتك... بمعنى، الله لا يحتاج إلى ما تملك، لأن ما تملك ليس لك، ما تملك ليس انت... الله يحتاجك انت، يحتاج قلبك، وقلبك هو لك، ويريد ان يكون له... فلا تحاول ان تعطيه اموراً خارجة عنك.. بل اعطه انت، ، يريد كل حياتك، كل قلبك، فاعطه له، عندذاك يكون خلاصك...

عدم الإيمان هو العائق الذي حرم حتى التلاميذ من إمكانية إخراج الشيطان، لأنه عندما قالوا له: لماذا لم نقدر أن نخرجه؟ أجابهم قائلاً: "لعدم إيمانكم". إن كان الرسل غير مؤمنين، فمن هم المؤمنون؟ ماذا نفعل نحن الجمالان إن كانت الكباش تهتز؟ لكن الله برحمته لم يستخف بهم في عدم إيمانهم، بل انتهرهم وسندهم، جعلهم كاملين... لقد شعروا بضعفهم إذ قالوا في موضع آخر: "زد إيماننا" (لو 17: 5)، وكان لمعرفتهم نقصهم نفعا عظيماً، إذ تعرّفوا على من يسألونه... توجّهوا بقلوبهم إلى الينبوع قارعين ليفتح لهم فيمتلئون، فقد أراد أن يقرع عليه البشر. لقد عجز التلاميذ عن طرد الشيطان بسبب عدم إيمانهم. لهذا نصّحهم السيد بالصوم والصلاة لمساندتهم في طرده بالإيمان، إذ يقول: "الحق أقول لكم لو كان لكم إيمان مثل حبة خردل، لكنتم تقولون لهذا الجبل انتقل من هنا إلى هناك فينتقل، ولا يكون شيء غير ممكن لديكم. وأما هذا الجنس فلا يخرج إلا بالصلاة والصوم". هكذا يربط السيد المسيح الإيمان بالصلاة والصوم، فإن كنّا بالإيمان نختفي في المسيح يسوع ربنا الحال فينا، ليطرد العدو عنا هذا الذي لا يقدر أن يقف أمامه، فإنّ إيماننا هذا لا يكون عاملاً بدون الجهاد خلال الصلاة والصوم.

فالصلاة: لها قوة عظيمة كونها كلمة الله التي علمنا إياها يسوع نفسه وهي أبانا الذي لا تدخلنا في التجارب لكن نجنا من الشرير. إذا الصلاة ضرورة للخلاص، لا خلاص لنا إلا بالصلاة، لكن ليس كل صلاة مقبولة، إذ ليس كل من يقول يارب يارب يدخل ملكوت السماوات أو ليس كل من يأتي إلى الكنيسة رفع عتب أو مجرد واجب بحكم مسؤوليته أو بحكم وظيفته حتماً سيخلص.

المسيح يسمي إيماننا هكذا ناقصاً وضعيفاً، إيمان كهذا كما يوضحه الإنجيل ليس لهذه الحياة المليئة بالصعاب والتجارب. الإيمان دون الصلاة والصوم يكون سطحي وظاهري وغير فعال. الصلاة تجب أن تكون بإيمان وبتواضع ومحبة وعطاء.

الصلاة هي العشرة مع الله، الإنسان دائماً هو كائن قلق وتائها، اذا كان خارج العشرة مع الله.

أحبائي: ما هذا الشرف الكبير إذ تقفون أمام الله، ملك الملوك ورب الأرباب وتخطبوه وجه لوجه، أي إنسان يسمح لكل فقير أن يقف أمامه كل مرة يريد مكالمته، سوى الرب يسوع المسيح، لهذا قال لنا اطلبوا تجدوا اقرعوا يفتح لكم وكل ما تطلبونه من أبي باسمي تتألون. اذا لماذا مستمرين في تكاسلنا عن الصلاة كل يوم وكل مرة تعرض علينا التجارب؟ لماذا نترك أنفسنا بيد الشيطان؟ لماذا لا نسرع حالاً إلى الالتجاء إلى يسوع بإيمان وبتواضع ومحبة. كل إنسان مهما كان غنياً أو مشهوراً أو مسؤولاً كبيراً يحتاج إلى الصلاة فيصلي إلى الله الذي يعطي بسخاء الجميع ولكن صلاته تكون بثقة وتواضع.

Following Jesus Kids bulletin



إلى ماذا ترمز ملابس الكاهن

عندما يقوم الكاهن بخدمة القديس الإلهي . يمثل شخص السيد المسيح لذلك يلبس ثيابا خاصة ليذكر الشعب بسمو الخدمة . ويتذكر هو القداسة والطهارة التي عليه ان يتحلى بها . كما تدل على ذلك آيات المزامير التي يقرأها وهو يبارك ويقبل كل قطعة ويلبسها .

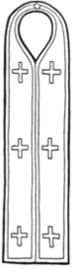
الثوب :

ويقال له أيضا القميص . هذا الثوب مشترك بين جميع رجال الكليروس وخدمة الهيكل . ويوضع على ظهره صليب وهو يرمز إلى "ثوب الخلاص" وحلة البهجة وثوب العرس . ويكون لونه عادة أبيض .
ويصلي الكاهن وهو يلبسه قائلا : "تبتهج نفسي بالرب . فإنه البسني ثوب الخلاص . وشملي برداء السرور وعصبي بتاج كعريس . وزيني زينة العروس ."



البطرشيل :

وهي كلمة يونانية تعني " ما يوضع على العنق" وهو العلامة الفارقة بين الثياب المدنية والملابس الطقسية . لذلك يلبسه الكهنة حيث لا يضطرون إلى لبس الحلة الكهنوتية الكاملة . ولبسه محفوظ للاساقفة والكهنة والشماسة . لكن الشماسة يلبسونه بطريقة خاصة بهم . وتطرز عليه صلبان ثلاثة وكلمة "قدوس" ثلاثا . وهم يرفعون طرفه بيدهم اليمنى ليوجهوا صلاة الشعب . أما الشماسة الرسائيون فيصلبونه على صدرهم . والبطرشيل الذي هو أكثر قطع الحلة الكهنوتية قداسة . يرمز إلى النعمة التي تحل على الكاهن . يتدلى على الصدر من الرأس حتى القدمين . ويصلي الكاهن عند لبسه قائلا : "تبارك الله المفيض النعمة على كهنته . كالطيب على الرأس . النازل على اللحية . لحية هارون . النازل على طرف ثيابه ."



الزئار :

وهو يستعمل لشد الثوب حول الخصر ويرمز إلى القوة والثبات في خدمة الله . وأيضا يرمز إلى التهيؤ للسير .
ويصلي الكاهن عند لبسه قائلا : "تبارك الله الذي بمنطقتي بالقدرة . وقد جعل طريقي بلا عيب ."



الكمان :

تستعملان لشد كمي الثوب حول الذراعين وترمزان إلى ذراع الله القوية التي تسند المحتفل . يصلي الكاهن وهو يرتدي الكمان قائلا :
الايمن : "يمينك . يا رب . عزيزة القوة . يمينك يا رب تحطم العدو . وبِعظمة اقتدارك تدمم مقاوميك ."
الايسر : "يداك صنعتاني وجبلتاني . فهمني فأتعلم وصاياك ."



الحجر :

يلبسها أصحاب الرتب الكنسية على الجنب اليمين وهي ترمز إلى السيف الروحي . يصلي الكاهن وهو يرتديه قائلا : "تقلد سيفك على جنبك . أيها القوي . بحسنك وجمالك استله وسر إلى الامام . واملك في سبيل الحق والدعة والبر . فتهديك يمينك هديا عجيبا ."



الأقلونية :

وهي معطف واسع يغطي الكاهن من الأكتاف إلى القدمين وهو يرمز إلى البر الذي يجب أن يتحلى به الكاهن



LITURGICAL CALENDAR



AUGUST



آب - أغسطس
2021

July 2021

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

September 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		

Liturgical Symbols:

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Procession of the Holy Cross 10th Sunday after Pentecost الأحد العاشر بعد العنصرة 1 Corinthians 4:9-16 Matthew 17:14-21	2 Relics of St Stephen 2 Corinthians 2:4-15 Matthew 23:13-22	3 Sts Isaac, Dalmatos and Faustos 2 Corinthians 2:14-3:3 Matthew 23:23-28	4 Seven youths of Ephesus 2 Corinthians 3:4-11 Matthew 23:29-39	5 Preparation of the Transfiguration 2 Corinthians 4:1-12 Matthew 24:13-28	6 Transfiguration of our Lord Jesus Christ عيد تجلي الرب 2 Peter 1:10-19 Matthew 17:1-9	7 St Dometios 1 Corinthians 1:3-9 Matthew 19:3-12
8 St Mary Mackillop 11th Sunday after Pentecost الأحد الحادي عشر بعد العنصرة 1 Corinthians 9:2-12 Matthew 18:23-35	9 St Matthias the Apostle 2 Corinthians 5:10-15 Mark 1:9-15	10 St Lawrence 2 Corinthians 5:15-21 Mark 1:16-22	11 St Euplos 2 Corinthians 6:11-16 Mark 1:23-28	12 Sts Photios and Anicetos 2 Corinthians 7:1-10 Mark 1:29-35	13 Leave-taking of Transfiguration وداع عيد تجلي الرب 2 Corinthians 7:10-16 Mark 2:18-22	14 Vigil of the Feast of Dormition of our Lady 1 Corinthians 1:26-2:5 Matthew 20:29-34
15 Dormition of the Theotokos رقاد والدة الإله Timothy 2:5-11 Luke 10:38-42, 11:27-28	16 Icon of the Veil of our Lord 1 Timothy 3:13-4:5 Luke 9:51-56, 10:22-24, 13:22	17 St Myron 2 Corinthians 8:16-9:5 Mark 3:13-19	18 Sts Floros and Lauros 2 Corinthians 9:12-10:7 Mark 3:20-27	19 St Andrew and his companions 2 Corinthians 10:7-18 Mark 3:28-34	20 Holy Prophet Samuel 2 Corinthians 11:5-21 Mark 4:1-9	21 St Thaddeus the Apostle 1 Corinthians 2:6-9 Matthew 22:15-22
22 13th Sunday after Pentecost الأحد الثالث عشر بعد العنصرة 1 Corinthians 16:13-24 Matthew 21:33-42	23 Leave-taking of the Feast of Dormition of our Lady 2 Corinthians 12:10-19 Mark 4:10-23	24 St Eutyches 2 Corinthians 12:20-13:2 Mark 4:24-34	25 St Titus the Apostle 2 Corinthians 13:3-13 Mark 4:35-41	26 St Mary of Jesus Crucified (Bawardy) Galatians 1:1-3, 20-24, 2:1-5 Mark 5:1-20	27 St Poemen Galatians 2:6-10 Mark 5:22-24, 35-6:1	28 St Augustine of Hippo 1 Corinthians 4:1-5 Matthew 23:1-12
29 Beheading of St John the Baptist 14th Sunday after Pentecost الأحد الرابع عشر بعد العنصرة Acts 13:25-33 Matthew 22:2-14	30 Sts Alexander, John and Paul the Ladder Galatians 2:11-16 Mark 5:24-34	31 Cincture of the Theotokos وضع زئار والدة الإله Hebrews 9:1-7 Luke 10:38-42, 11:27-28				



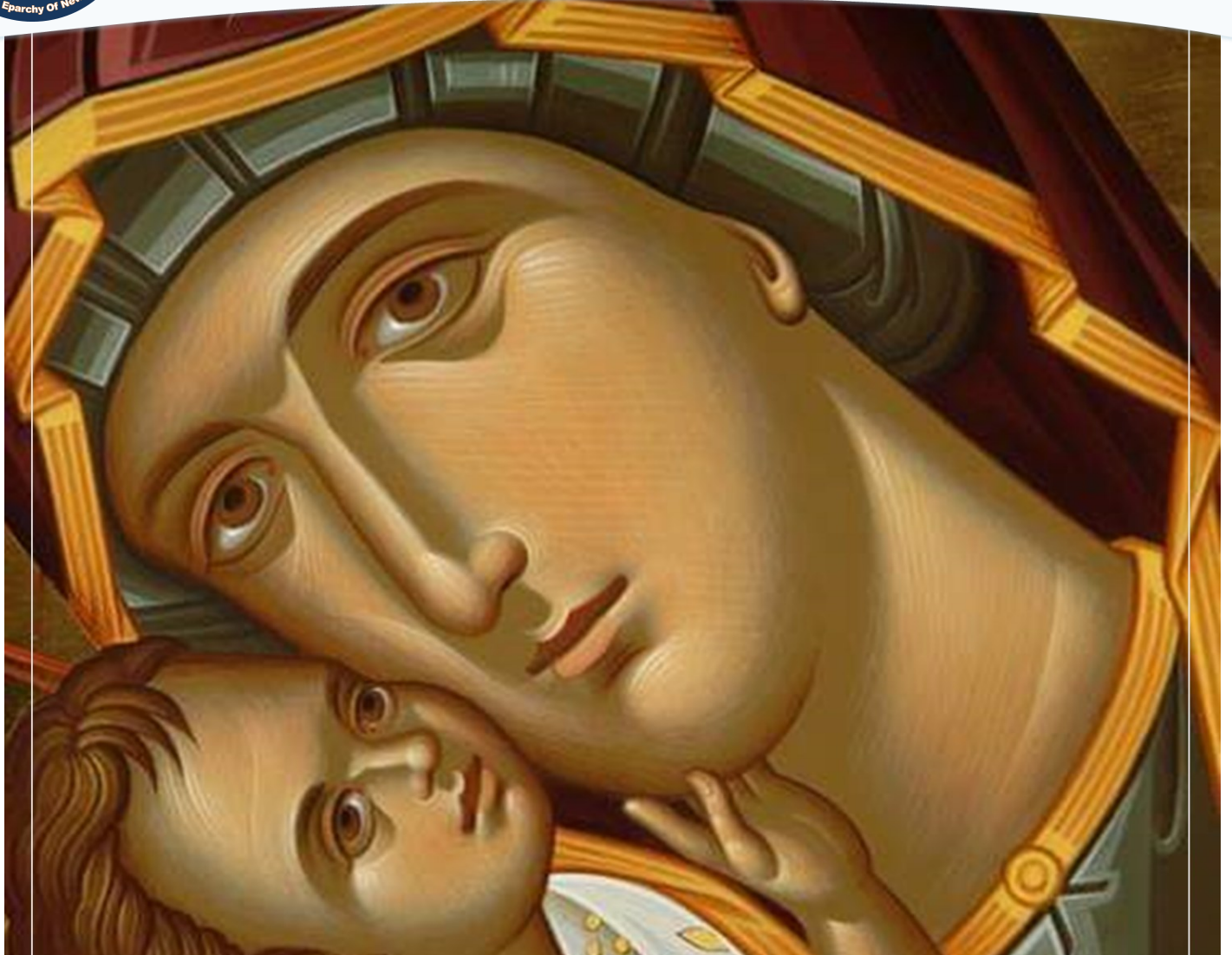
Great Paraklesis Service



The Paraklesis is a service where you can bring down the walls you put around you, bring all your stresses, wishes, hopes, failures and anguishes for you, and for whomever you want to pray and offer a supplication to God through an intercession. No person is closer to Him than His Mother, the Virgin Theotokos. She looks after us as our spiritual mother.

**You are invited to the
Great Paraklesis Service
celebrated during the Dormition fast
August 1-14**

**At St. Basil the Great
Melkite Greek Catholic Church, RI
on Tuesdays & Thursdays at 6:30 pm**



خلصي عبيدك من الشدائد يا والدة الإله،
لأننا كلنا بعد الله اليك نلتجئ

يبدأ الصوم المحبب لقلوبنا وهو صوم العذراء
والذي يمتد من الأحد 1 آب حتى يوم الأحد 15 آب
استعدادا لعيد رقاد السيدة العذراء وانتقالها بالنفس والجسد

سنقدم إبتهالتنا للعذراء مريم

في صلاة الباراكليسي

أيام الثلاثاء والخميس الساعة السادسة ونصف مساء
لتحفظ بلادنا وأبناء الرعية واصدقائها وانشطتها كما نذكر المرضى الذي في شدة
والذين رقدوا على رجاء القيامة .



FEAST OF THE HOLY TRANSFIGURATION



THE FEAST OF THE HOLY TRANSFIGURATION
OF OUR LORD, GOD AND SAVIOR JESUS CHRIST

IS CELEBRATED ON
FRIDAY AUGUST 6TH AT 6:30 PM

سنحتفل بعيد تجلي ربنا وإلهنا يسوع المسيح
يوم الجمعة 6 آب الساعة 6:30 مساءً



We are pleased to announce

The Daily Divine Liturgy

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

Tuesday through Friday at 9 A.M.

Saturday at 4 P.M.

Sunday at 11 A.M.

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

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

Remember me in your Kingdom

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

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

اذكرني في ملكوتك

أدعوكم إلى القداس الإلهي

من أجل الراقيدين على رجاء القيامة

في الأربعاء الأخير من كل شهر الساعة 6:30 مساءً

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

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.



Eid El Saydeh Summer Festival

At St. Basil the Great Melkite Greek Catholic Church, RI

15 Skyview Dr / Lincoln, RI 02865 / 401.722.1345

Saturday, August 7th, 4:00 pm to 11:00 pm

Sunday, August 8th from noon to 8:00 pm



DJ John & George Maalouf
Saturday



Mitch Kaltsunas
Sunday



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



ACTIVITIES
for kids and the whole family

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

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



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

The House of God Etiquette (Page 1 of 2)

WHEN YOU ARRIVE AT CHURCH:

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



YOU MAY NOT ENTER THE CHURCH AT THE FOLLOWING PERIODS:

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

- During the Entrance of the Holy Gifts

If you arrive during the above mentioned times, please wait at the back of the church.

When you enter or exit the Church, use only the side aisles. No one is to use the middle aisle at any time during the service, except for the Communion line.



YOU SHOULD NOT BE SEATED DURING THE FOLLOWING MOMENTS:

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



CONDUCT IN CHURCH:

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

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



MAKING THE SIGN OF THE CROSS:

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

WHEN TO MAKE THE SIGN OF THE CROSS:

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



The House of God Etiquette .. Continued

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

BOWING YOUR HEAD:

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

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



RECEIVING HOLY COMMUNION:

To receive Holy Communion a person should:

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



CHURCH ATTIRE:

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

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



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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Thank you and God bless you and yours.

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