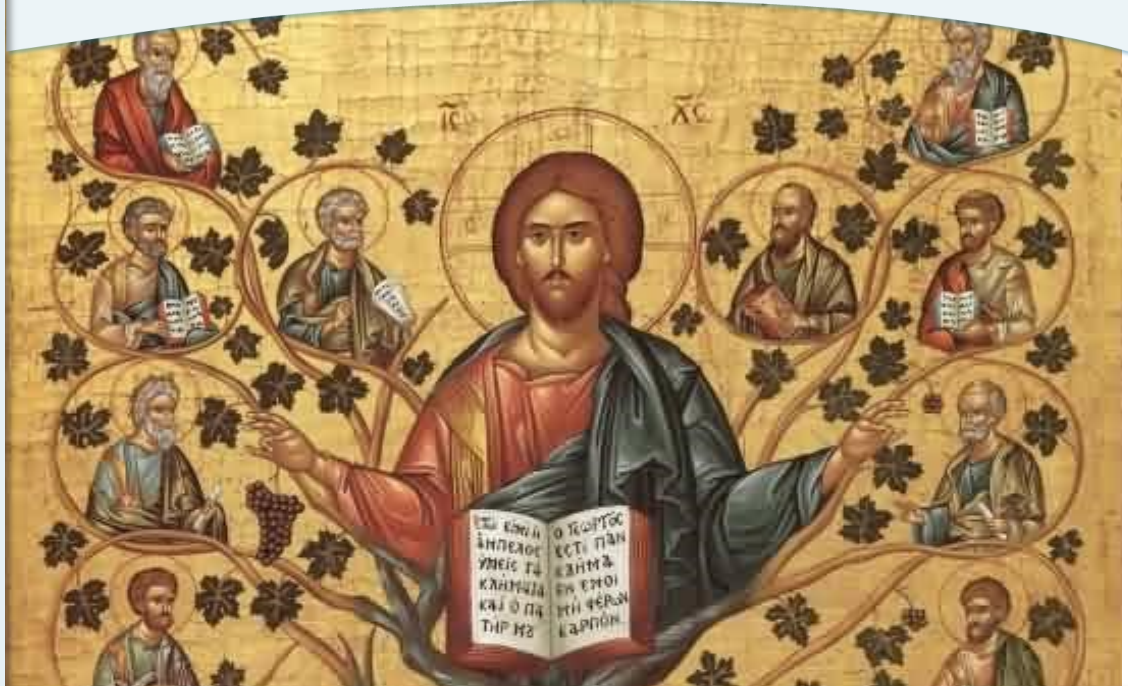




August 22nd, 2021

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



Address

15 Skyview Drive
Lincoln, Rhode Island 02865

Tel (401) 722-1345

Parish Website

www.stbasilthegreatchurch.com

Facebook

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

YouTube

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

Email

office@stbasilthegreatchurch.com

Office hours

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

Divine Liturgies

Tuesday through Friday at 9:00 AM
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



Leave-taking of the Dormition- The wicked tenant

ختام عيد انتقال السيدة العذراء الى السماء -
مثل الكرامين القتلة

Antiphon Prayer

God Almighty, You gave us your most holy Mother Mary as a mother for us all and transferred her, body and soul, from this world to heaven's glory. We ask you through her intercession to inflame our hearts with the fire of your love so that we may always seek the heavenly blessings and reach the glory of Resurrection. For You are our Life, and our Resurrection O Christ God, and to You we render glory and to your eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever. Amen

Troparion of the resurrection (4th tone)

The Women disciples of the Lord heard from the Angels the joyful news of the resurrection, and casting away the ancestral sentence, they announced with pride to the Apostles: Death is vanquished, Christ God is risen! And has bestowed great mercy upon the world

Troparion of the Dormition

In giving birth you have preserved your virginity and in falling asleep you did not forsake the world, O Mother of God. You have passed to life being the Mother of Life. Through your intercession, save our souls from death

صلاة الأنديفونة

أيتها الإله القدير، يا مَنْ أعطانا والدته الفاتحة القداسة مريمَ أماً لنا، فنقلها في جسدها ونفسها من هذا العالم إلى مجد السماء، نسألك بشفاعاتها أن تُضرمَ قلوبنا بنار محبتك، لكي نسعى دوماً إلى الخيرات السماوية، فنصل نحن أيضاً إلى مجد القيامة، لأنك أنت حياتنا وقيامتنا، أيتها المسيحُ الهُنا، وإليك نرفعُ المجد، وإلى أبليك الأزلِي وروحك القدوس، الصالح والمحبي، الآن وكلَّ أوانٍ وإلى دهرِ الداهرين. آمين

طروبارية القيامة باللحن الرابع

إن تلميذات الرب تعلمن من الملاك بشرى القيامة البهيجة. ونبذن القضاة على الجدين، وقلن للرسول مفتخرات: لقد سلب الموت، ونهض المسيحُ الإله، واهباً للعالم عظيم الرحمة.

طروبارية رقاد العذراء باللحن الاول

في ولادتك حفظت البتولية، وفي رقادك ما تركت العالم، يا والدة الإله. فانك انتقلت الى الحياة بما أنك أم الحياة. وبشفاعتك تُنقذين من الموت 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>



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 Dormition

Neither death nor the tomb could hold the Mother of God, our watchful protectress and our unfailing hope. Since she is the Mother of Life, Christ who dwelt in her ever-virginal womb lifted her up to eternal life.

Epistle 1 Cor 16:13-24,

PROKIMENON (Tone 4) Ps.103: 24, 1 How great are your works, O Lord! in wisdom you have wrought them all. Stichon: Bless the Lord, O my soul! You are very great indeed, O Lord my God!

Reading from the First Epistle of St. Paul to the Corinthians: 16:13-24

BRETHREN, watch, stand fast in the faith, act like men, be strong. Let everything you do be done out of love. Now, I beg you, brethren: you know that the members of Stephanas' family are the first-fruits of Achaia and have devoted themselves to the service of the saints. To such as these, you too become subject, and to every helper and worker. I rejoice at the presence of Stephanas and Fortunatus and Achaicus, because what was lacking on your part they have supplied — for they have refreshed both my spirit and yours. To such as these, therefore, give recognition. The churches of Asia greet you. Acquila and Priscilla with the church at their house greet you heartily in the Lord. All the brethren greet you. Greet one another with a holy kiss.

I, Paul, greet you with my own hand. If any man does not love the Lord Jesus Christ, let him be accursed. The grace of our Lord Jesus be with you. My love is with all of you in Christ Jesus. Amen. ALLELUIA (Tone 4) Ps.44: 5, 8

String your bow, go forth, reign for the sake of truth, meekness and righteousness and your right hand shall lead you wonderfully. Stichon: You loved righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companions.

The Holy Gospel - Matthew 21:33-42,

The Parable of the Wicked Tenant

The Lord told this parable: "There was a man, a landowner, who planted a vineyard, and put a hedge around it, and dug a wine vat in it, and built a tower; then he leased it to the vine-dressers, and went abroad. But when the fruit season drew near, he sent his servants to the vine-dressers to receive his fruits. And the vine-dressers seized his servants, and beat one, killed another, and stoned another. Again, he sent another party of servants more numerous than the first; and they did the same to these. Finally, he sent his son to them, saying, 'They will respect my son.' But the vine-dressers, on seeing the son, said among themselves, 'This is the heir; come, let us kill him, and we shall have his inheritance.' So, they seized him, cast him out of the vineyard, and killed him. When, therefore, the owner of the vineyard comes, what will he do to those vine-dressers?" They said to him, "He will utterly destroy those evil men, and they will lease the vineyard to other vine-dressers, who will render to him the fruits in their seasons." Jesus said to them, "Did you never read in the Scriptures, 'The Stone which the builders rejected has become the corner stone; by the Lord this has been done, and it is wonderful in our eyes'"

طروبارية القديس باسيليوس

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

قنداق الختام لرقاد العذراء باللحن الثاني

إِنَّ والدة الإله. التي لا تكف عن الشفاعة. والرجاء الوطيد في التجيدات. لم يصيظها قبر ولا موت. بل بما أنها أم الحياة. نقلها إلى الحياة. من سكن في مستودعها الدائم البتولية

مقدمة الرسالة

ما أعظم أعمالك يا رب، لقد صنعت جميعها بحكمة—باركي يا نفسي. الرب، أيها الرب ألهي لقد غطمت جداً

الرسالة (1 كورنثس 16: 13-24)

يا اخوة، أسهروا، أثبتوا في الايمان، كونوا رجالاً، تشددوا. لتمكن أموركم كلها بمحبة. وأطلب اليكم ايها الاخوة، بما انكم تعرفون بيت استيفانا، انه باكورة أكاثية، وقد خصصوا أنفسهم لخدمة القديسين، أن تكونوا أنتم أيضاً مطاوعين لمثل هؤلاء، ولكل من يملوهم ويتعب. أني أفرح بحضور استيفانا وفورتوناتس وأخائكس، لأنهم سدوا ما أخللتم به. فأراحوا روحي وروحكم. فأعرفوا مثل هؤلاء. تسلم عليكم كنائس أسية، تسلم عليكم في الرب كثيراً أكايلا وبريشكيله، مع الكنيسة التي في بيتهم. تسلم عليكم جميعاً الاخوة. سلموا بعضكم على بعض بقبلة مقدسة. السلام بخط يدي أنا بولس. ان كان أحد لا يحب ربنا يسوع المسيح فليكن موبسلاً. ماران أثا! نعمة ربنا يسوع المسيح معكم. محبتي معكم أجمعين في المسيح يسوع، آمين.

هللوا استل وسير الى الامام، واملك في سبيل الحق والدعة والبر، فتهديك يمينك هدياً عجباً أحببت البر وأبغضت الإثم، لذلك مسحك الله الهك بذهن البهجة أفضل من شركائك.

الانجيل الاحد الثالث عشر بعد العنصرة

الانجيل متى (21: 33 – 42)

قال الرب هذا المثل: انسان سيد بيت غرس كرمًا، وحوطه بسياج، وحفر فيه معصرة، وبنى برجًا، وسلمه الى كرامين وسافر. فلما قرب أوان الثمار، أرسل عبده الى الكرامين ليأخذوا ثماره. فأخذ الكرامون عبده، فجلدوا بعضاً وقتلوا بعضاً، ورجموا بعضاً. فأرسل من جديد عبداً آخرين أكثر من الأولين، ففعلوا بهم كذلك. وفي الآخر أرسل اليهم ابنه، قائلًا: إنهم ستهابون ابني. فلما رأى الكرامون الابن قالوا في أنفسهم. هذا هو الوارث، تعالوا نقتله ونستولي على ميراثه. فأخذوه وأخرجوه خارج الكرم وقتلوه. فإذا جاء رب الكرم، فماذا يفعل بأولئك الكرامين؟ قالوا له إنه يُميت أولئك الأردياء أرداً ميتة. ويدفع الكرم إلى كرامين آخرين يؤدون اليه الثمر في أوانه. فقال لهم يسوع: أما قرأتم قط في الكتب، إن الحجر الذي رذله البناؤون هو صار رأساً للزاوية. من عند الرب كان ذلك، وهو عجب في أعيننا؟





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, SATURDAY, AUGUST 21, AND SUNDAY, AUGUST 22, 2021: THIRTEENTH SUNDAY AFTER PENTECOST. EIGHTH DAY OF CELEBRATION OF THE DORMITION.

4:00 p.m. DIVINE LITURGY:

- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Ronald & Mary Di Gregorio
- + **JAMES MARON** by Jayne & Anthony Mardo.
- + **JOSEPH HARRAKA** by Niece Barbara, Doug Knapp & Family.
- + **MARY R. AZAR** by M/M Farid Dib.
- + **JAMES N. ALLAM** (Birthday Remem.) by Pat & Luc St. Germain.
- + **ALVERA BANNA** by Fowzi & Carol Assaf & Family.
- + **LOUIS G. BARBARO** by his brother Eugene Barbaro
- + **SAM, SHAFFIA, SADIE BARAKAT** by Mr. George Salhany.
- + **YVONNE HAGGAR COLABELLA** by Shirley Moon Lemay.

11:00 a.m. DIVINE LITURGY:

- + **JANETTE KARAM LAHOUD & TONI KARAM LAHOUD** by Aida Karam Lahoud & Joseph Tohme
- + **HIKMAT MARDO** by M/M George & Cheryl Mardo & Family.
- + **ELIAS J. KISFHY** by Michael Koussa, Jr.
- + **VICTORIA PROCHNIAK** by Michael & Afaf Ashkar.
- + **GEORGE BOUDJOUK** by M/M Samir Chouha
- + **MARIE CLAIRE CHOUHA** by George & Kristen Baalbaki & Family.
- + **GEORGE DECKEY** by Bob & Lydia (Boudjouk) Gaboriault.
- + **GEORGEANNA DECKEY** by Donald & Jacqueline Waddington.
- + **MARY TAHAN** by Norman & Diane Kishfy.
- + **GEORGETTE A. SAGGAL** by Vicky Boudjouk.
- + **YUSUF & BLANCHE MUSSALLI** by Jalal & Souad Dekki.
- + **LOUIS P. KISFHY** by James & Nicole Procter & Family.





SACRIFICIAL GIVING: August 15, 2021: Budgets: \$1,871.00: Envelopes: \$1,744.00, Loose: \$127.00; Addit'l Melkite Support: \$15.00; Stipends: \$235.00; Building Fund: \$50.00. Candles: \$100.00.

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: THE LORD IS GOOD IN ALL HIS WORKS. PRAISE HIM. Dear Parishioners, Family, and Friends: Thank you for your prayers and love during these past months of cancer treatment. I invite you to join me in praising the Lord. I have received the first MRI and CAT Scan results since the removal of the cancer tumor in my right leg in early April. There is no discernable presence of cancer. Thank you, Lord. I shall continue to have regular exams for the next few years, to check for any recurrence, but as of now all is well. The flesh, that has filled the space of the removed tumor and muscle, is healthy and growing well if slowly. It shall probably be a few months before skin totally covers the wound. All is well. PRAISE HIM ALL YOU ANGELS AND SAINTS. - 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.

Canon Law prohibits accepting stipends or offerings for Liturgies more than one year in advance (rolling calendar) Canon 953. The time within which Liturgies must be celebrated (1 year) begins the day the intention is received.

(Canon 955 #2). Formerly under the jurisdiction of the local Latin Ordinaries before the Exarchate was established under the leadership of the late Bishop Justin Najmy of this Parish, all Melkites have been subject to the latter since its erection in 1966. The Constitution of the Melkite Eparchy which is now a sole Diocese since 1976 still acknowledges this definitive protocol. Our parishes follow local discipline in the various customs e.g. every day clergy attire, stipends (Liturgy Offerings), etc. except in Liturgy and Ritual. Our relationship with the local Latin Dioceses and Latin pastors must be permeated with a spirit of love and friendship and cooperation.

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

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

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

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.





MEMORIAM: It is with the deepest sympathy that we announce to you the passing into eternal life of the handmaid of God, **JEANNETTE (KISHFY) BEATON** on August 18, 2021. She was the daughter of the late George & Agiba (Bojok) Kishfy, she is survived by her children, Janet Cross, Russell Wilson, Linda Wilson, Brenda Martel and James Beaton. She was the sister to Fred Kishfy, the late Louis Kishfy, Albert Kishfy, and Georgianna Andrade. Funeral, Friday, August 27, 2021 @ 10 a.m. preceded by Visitation from 9-10 a.m. Please remember the repose of her soul in your prayers as well as all the souls of the faithful departed. May she rest in peace and her memory be eternal!

It is with the deepest sympathy that we announce to you the passing into eternal life of the handmaid of God, **JANETTE KARAM LAHOUD**, sister of Aida Karam Lahoud and the aunt of Joseph Tohme who died in Beirut, Lebanon, July 28, 2021. Also, **TONI KARAM LAHOUD**, brother of Aida Karam Lahoud, and the uncle of Joseph Thome who died in Beirut, Lebanon on August 18, 2021. The Divine Liturgy and the Memorial Service will be celebrated for the repose of their souls on Sunday, August 22nd at 11 am. Please remember the repose of their souls in your prayers as well as all the souls of the faithful departed. May they rest in peace and their memory be eternal!

REFLECTION: "It is the mark of an educated mind to be able to entertain a thought without accepting it."
- Aristotle, *Metaphysics*.

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الكرمة والحجر



الجديدة التي عليكم أن تبنيوها بروح التعاضد السخي والمشاركة"

فيسوع حمل لقب "وارث" كراس للكنيسة لكي تراث باسم رأسها ومعه وفيه ما هو له. ولذلك فإن كل شيء يكون لنا بالقدر الذي نكون فيه أبناء كما جاء في تعليم بولس الرسول " إذا كنّا أبناء الله فنحن ورثة ورثة الله وشركاء المسيح في الميراث" (رومة 8: 17)؛

وإذا بقينا في علاقة مع الأب، فكل شيء سيعطى لنا، ويزاد مجاناً كما وعد السيد المسيح "اطلبوا أولاً ملكوته وبرّه تزدادوا هذا كله" (متى 6: 33). فالمسيح الآن "حجر البناء" يقدم الرحمة والغفران، ولكنه في الدينونة يصبح "حجراً ساحقاً".

بعد دراسة موجزة عن وقائع النص الإنجيلي وتحليله (متى 21: 28 - 32)، نستنتج أنه يتمحور حول مسؤولية قبول سلطة المسيح أو رفض سلطته من خلال مثل الكرّامين القتلة. لقد أجاب يسوع من خلال هذا المثل بصورة غير مباشرة على

سؤال الرؤساء اليهود حول سلطته (متى 21: 23)، كما أوضح لهم أيضاً عن معرفته لخطيتهم لقتله، وبالتالي مسؤوليتهم ونقلها الى غيرهم.

1) التطبيق التاريخي

يسرد يسوع المسيح مثل الكرّامين القتلة في الهيكل مخاطباً عظماء الكهنة وشيوخ الشعب بعد دخوله المهيّب إلى اورشليم، ولخص فيه تاريخ الخلاص كله في هذا المثل حيث يظهر شخصيات رئيسية، وهي: رب البيت هو الله، والكرم هم بنو إسرائيل، والكرّامون هم القادة الدينيون في إسرائيل، وخدم رب البيت هم الأنبياء، وابن رب البيت يسوع المسيح، والآخرين وهم الأمم الوثنية والبقية من اليهود.

استعاد يسوع صورة الكرّم التي ترمز الى شعب إسرائيل (أشعيا 5: 1-7)، وطبقها على مسؤولي الشعب، رؤساء الكهنة والكتبة والشيوخ، الذين رفضوا الاستماع الى تنبيهات الأنبياء والى نداءات يسوع من أجل الملكوت، ولم يعطوا الثمار التي تنتظرها الله منهم.

أرسل الله للشعب اليهودي على مر العصور سلسلة من الخدّم، وهم أنبياء العهد القديم الذين انتهوا بالقدّيس يوحنا المعمدان، ينصحون إسرائيل ويحثونه على تقديم ثمار حسب الشريعة. وانتظروا كلهم أن يجنوا ثمار التوبة والأعمال الصالحة والبر. وآخر الكل قد جاء يسوع المسيح، الابن الوحيد المحبوب والوارث الذي له كل سلطة الأب (متى 21: 38). لكن الاحبار ورؤساء الشعب تحدّوا يسوع، وأرادوا نوال المملكة بمفردهم دون، مختصين لأنفسهم الميراث الرباني. وهذا التحدي شمل قرون الشعب السابق، ويصور موقف النزاع الحاضر، ويثير النتائج ذلك في المستقبل.

وكشف يسوع في هذا المثل للقادة الدينيين أنه يعلم ما يفكرون فيه، من مؤامراتهم لقتله، إذ لم يقبلوا وضعهم ككرامي اجرة بل أرادوا أن يملكوا الكرم. رفضوا تلك العلاقة مع السيد وأرادوا أن يكونوا هم اسباب. فأكد يسوع لهم أن خطيتهم لن تمرّ دون عقاب. فطرد الله رؤساء اليهود بسبب مقاومة إرادته تعالى، مطالباً إياهم بتسليم الكرّم الذي أوثّموا عليه ولم يُثمر؛ وقيل على لسان أشعيا النبي "الرّب انتصّب للأثام وقام ليدين الشعوب. الرّب يَدْخُل في المحاكمة مع شيوخ شعبه ورؤسائهم" ((أنكم أنتم أتلفتم الكرّم" (أشعيا 3: 13-14). وقيل في موضع آخر "رعاة كثيرين أتلفوا كرّمي وداسوا نصيبي وجعلوا نصيبي الشهيّ قرّاً خرباً" (إرميا 12: 10).

وفيما يتعلق بحقيقة امر يسوع، لم يتوقف متى الإنجيلي عند موت يسوع، ولا عند مصير الملكوت، بل تطلع الى عمل الله العجيب الذي يقيم ابنه من الموت، ويسلم الملكوت الى كرّامين يُعطون ثماراً. فجاءت الخاتمة بإعلان انتقال الملكوت الى شعب يعطي ثماراً. ومن هذا المنطلق نرى مدى أساسة الناس في رفض المسيح حيث أن الخلاص يكمن في قبول المسيح وانجيله: "توبوا وأمنوا بالإنسان" (مرقس 1: 15)، وبهذا يصبح الإنسان المؤمن من البنانيين على حجر الزاوية وهو المسيح.

2) التطبيق المسيحاني

لا يشير المثل الى التطبيق التاريخي وإنما أيضاً الى التطبيق المسيحاني، وهو رفض اليهود للمسيح ثم صلبه وقتله، كما ورد في المثل "فأمسكوه بالقوة في خارج الكرّم وقتلوه" (متى 21: 39). ويمكننا أن نقرأ هذه الآية على ضوء الأحداث التي حصلت ليسوع. أخرجوا يسوع خارج الكرّم، خارج اورشليم، وقتلوه وقد عرفوا أنه الوارث. لقد رفضوا المسيح وقتلوه صليبا، وهذا ما صرح به بولس الرسول "إذا سقطوا مع ذلك، يستحيل تجديدهم وإعادتهم إلى التوبة لأنهم يصلّون ابن الله ثانية لئلا يحزنهم ويُسهرتهم" (العبرانيين 6: 6)، ولكن هذا الابن الذي يُقتل سيقيم.

ويشبه متى الإنجيلي يسوع المصلوب بحجر زاوية، لأنه يجمع الشعبين معاً: إسرائيل والأمم في إيمان واحد وحب واحد. كما جاء في تعليم بولس الرسول "إنه سلامنا، فقد جعل من الجماعة واحد وهدف في جسده الحاجز الذي يفصل بينهم، أي العداوة" (أفسس 2: 14). فمن الصليب خرج الشعب الجديد أي الكنيسة، ومن خلالها وبواسطتها سيقدّم كرمه حتى النهاية بؤكده لنا بنفسه "أنا الكرّم وأنا الغصن. فمن ثبت فيّ وثبت فيه فذاك الذي يُثمر ثمراً كثيراً لأنكم بمعزل عني لا تستطيعون أن تعملوا شيئاً" (يوحنا 15: 5). لذلك يوصي القدّيس البابا يوحنا بولس الثاني "ابحثوا عن الرب يسوع المسيح، انظروا إليه وعيشوا فيه! هذه هي رسالتي لكم: فليكن "الرب يسوع المسيح نفسه حجر الزاوية" (أفسس 2: 20) في حياتكم وفي الحضارة

3) التطبيق الروحي

المثل أيضاً تطبيق روحي وهو طريقة الله التي يتعامل فيها مع شعبه، فكما أجر رب البيت كرمه كذلك خصّ الله الإنسان ببعض المسؤوليات: العائلة، والحياة نفسها ورسالته، وفؤّض اليه أمر العالم وإقامة على مشاريعه منذ بدء الخليقة كما جاء في بدء التوراة "انموا واكثروا وأملأوا الأرض وأخضعوها" (التكوين 1: 28)، وطالب الله الإنسان أن يؤدّي حساباً على مسؤولياته، لكن الإنسان رفض واقعه كإنسان وأراد أن يملك تلك الكرّم، وأن يستولي على ثمارها لنفسه. فيصبح كل شيء لذاته، كل شيء يحوّل لخدمته ولمصلحته. لذا يأخذ سلاحه ويقتل كل من يُشعره بأنه ليس بسيد الكرّم. وبهذا يفقد الإنسان دعوته ورسالته فيجلب على نفسه الدينونة.

قدّم يسوع نفسه في المثل "الحجر الذي رذلّه البناؤون هو الذي صار رأس الزاوية" (متى 21: 42)، فمع أن الكثيرين من شعبه قد رفضوه، فإنه سيصير رأس الزاوية في بنيانه الجديد، أي الكنيسة. وهو ن يؤثّر في الناس بجملة طرق، تتوقف على كيفية اتصالهم به، فقد يبنون عليه وهذا هو الأفضل كما قال يسوع "مثل من يسمع كلامي هذا فيعمل به كمثّل رجل عاقل بنى بيته على الصخر" (متى 7: 24)، ولكن منهم من يعثرون به، وفي النهاية عند الدينونة الأخيرة سيكون حجراً ساحقاً، فالآن هو يقدم الرحمة والغفران.

الله، على غرار صاحب الكرمة، يُعطي ويترقّب أن يأخذ بالمقابل، وينتظر أن يأخذ ثمر ما كان قد أعطاه، أي ما ينتج من عمل الإنسان. إن الله يُعطي ولكنه يطلب أيضاً. سلم الرب كل مسيحي كرمًا روحياً، وطلب منه أن يعتني به، ويستثمره بأمانة ليقمّ للرب الثمار الطيبة. إن هذا الكرّم الروحي هو نفسه الخالدة، وهذه النفس قد زرعت فيها نعمة الرب بالمعمودية المقدسة، وتغذت بتعاليم الرب يسوع وثمار موته وقيامته، فاضحت أهلاً لأن تقوم بالأعمال الصالحة التي ينتظرها الرب منها لمجد اسمه على الأرض وفي السماء. لذلك، لينتبه كل مؤمنين ألا يستسلموا، كرؤساء اليهود، الذين صلبوا يسوع المسيح ليُحقّقوا مآربهم الشخصية الأثيمة ومطامعهم، ويهملوا العناية بحاجات أنفسهم الروحية، ويعرضوا عن استثمار النعمة السماوية التي أعطيت لهم بغزارة بل عليهم أن يقدّروا مسؤوليتهم وعملهم. إن أفسى دينونة ينالها الإنسان من الرب هي عندما يأخذ الرب من الإنسان العمل الذي كان عليه أن يعمل فيصبح بدون عمل ومسؤولية وبالتالي في الدينونة والهلاك. ونستنتج مما سبق أن هذا المثل هو دعوة إلى المسؤولية. دعوة لكل مسيحي لكي يؤدّي للرب ثمار أعماله الصالحة من خلال الحياة الفاضلة، والأخلاق القويمة، والقيام بالواجبات الدينية بشفّة وأمانة، طوال أيام حياته. فإن كان الرب لم يشفق على الكرمة الأصلية فهل يترك الكرمة الجديدة إن كانت بلا ثمر. ما زال الرب يطلب الثمار في كنيسه وفي كل نفس كما أكد ذلك بولس الرسول "فإذا لم يُبق الله على الفروع الطبيعية، فلن يُبقى عليك فاعتبر بلبن الله وشِدته: فالنبذة على الذين سقطوا، ولين الله لك إذا ثبت في هذا اللبن، وإلا فتفصل أنت أيضاً" (رومة 11: 24). ومن هذا المنطلق فإن هذا المثل هو تحذير للمسيحيين المتشبهين بالخطيئة التي تمنعهم من أن يؤدوا لله ثمار الحياة الفاضلة إذ يُنذرهم بالعقوبة الأبدية. فلنقم بالمسؤوليات التي تقع على عاتقنا بأمانة ومحبة على مثال يسوع المسيح ربنا فكون تلاميذ الرب بحسب وصيته "ألا إن ما يُعجّد به أبي أن تثمروا ثمرًا كثيراً وتكونوا لي تلاميذ" (يوحنا 15: 8).

الخلاصة: الكرمة هي شعب إسرائيل والخدّم هم الأنبياء، والكرامون هم المسؤولون عن شعب إسرائيل، أي رؤساء الكهنة والكتبة والشيوخ، الواجب عليهم أن يعتنوا بها، لكنهم أساءوا معاملة الأنبياء الذين أرسلهم الله إليهم. فمن خلال هذا المثل كشف يسوع مؤامرة القادة الدينيين القتل الكرامون الاشرار خدم صاحب الكرّم، فقام الله بمحاولة أخيرة، وأرسل إليهم ابنه، فأخذوه خارج الكرّم، وقتلوه طمعا في ميراثه (متى 21: 45). وعندئذ صدر الحكم: يهلك الله أولئك المسؤولين شر هلاك، ويسلم كرمته الى آخرين.

ويصف يسوع عندئذ وظيفته المزوجة كحجر زاوية (متى 21: 42) كما جاء في تنبؤات أشعيا "إنك قال السيد الرب: ها إني واضع حجراً في صهيون حجراً مُمتحناً، رأس زاوية كريماً أساساً مُحكماً من أمن به لن يترعرع." (أشعيا 28: 16)، وحجر عثرة (متى 21: 44) كما جاء في تنبؤات أشعيا "فيكون لكم قدساً وحجر صندم وصخر عثار ليبيّن إسرائيل وفحاً وشبّكة لساكني اورشليم" (أشعيا 8: 14-15).

What is the meaning of the Parable of the Vineyard?



Background: There are 6 main characters in this parable: 1) the landowner—God, 2) the vineyard—Israel, 3) the tenants/farmers—the Jewish religious leadership, 4) the landowner's servants—the prophets who remained obedient and preached God's word to the people of Israel, 5) the son—Jesus, and 6) the other tenants—the Gentiles. The imagery used is similar to Isaiah's parable of the vineyard (it would be prudent to study this also) found in Isaiah chapter 5. The watchtower and the wall mentioned in verse 33 are means of protecting the vineyard and the ripened grapes. The winepress is obviously for stamping out the juice of the grapes to make the wine. The farmer was apparently away at the time of harvest and had rented the vineyard to the tenants. This was customary of the times, and he could expect as much as half of the grapes as payment by the tenants for use of his land.

Explanation: Verses 34-36 tell us the landowner sent his servants to collect his portion of the harvest and how they were cruelly rejected by the tenants; some were beaten, stoned, and even killed. Then he sent even more the second time and they received the same treatment. The servants sent represent the prophets that God had sent to His people/Israel and then were rejected and killed by the very people who were claiming to be of God and obedient to Him. Jeremiah was beaten (Jeremiah 26:7-11; 38:1-28), John the Baptist was killed (Matthew 14:1-12), and others were stoned (2 Chronicles 24:21). In this parable Jesus is not only reminding the religious establishment what they were like, but He was putting in their minds a question: how could they claim obedience as God's people and still reject His messengers? We don't know how many servants the owner sent, but that is not what is important; the theme is God's repeated appeal through His prophets to an unrepentant people. In the next verses (37-39), the situation becomes even more critical.

The landowner sends his own son, believing that they will surely respect him. But the tenants see an opportunity here; they believe that if they kill the son they will then receive his inheritance. The law at the time provided that if there were no heirs then the property would pass to those in possession (possession is nine tenths of the law). This amounts to conspiracy to commit murder by the Jewish leadership, and it is prophetic in the sense that Jesus is now telling them what they are going to do to Him (see Psalm 118:22; Isaiah 28:16). After Jesus' death, Peter would make the same charges

against the religious establishment (Acts 4:8-12). The tenants probably thought that the fight for the property was over, but it wasn't; the owner would now appear on the scene.

The key to understanding this parable and what it says about the religious leaders is found in verse 43, where Jesus makes their lack of obedience personal. Jesus tells the leaders that because of their disobedience they will be left out of the kingdom of heaven (individually and as a people); that they have let their opportunity for the time being slip away to be given to the Gentiles (see verse 41, "other tenants"). This will be more than they can tolerate, as we will see in verses 45 and 46. He is saying that there will be a new people of God made up of all peoples who will temporarily replace the Jews so that Jesus can establish His church. This will change the way God deals with man, from the old dispensation of the law to a new dispensation of God's grace. It will usher in a period of time where man will no longer understand forgiveness of sins as man's work through what he does or doesn't do or by the sacrifices of animals on the altar, but by the work of Christ on the cross. It will be a time where each individual can have a personal and saving relationship with the One and only God of the universe. The exciting part of the verse is the phrase "who will produce fruit"; this gives authority to the church to share the gospel of Christ to the lost of the world. Up to this time, the Jews felt that they had automatic membership in God's kingdom because of their relationship to Abraham; this is why they put so much emphasis on genealogies. But the new people of God would truly have what God wanted for Israel all along: a personal and holy relationship that would be honored through the spreading of God's word to all peoples (see Exodus 19:5-6).

Application: We apply this parable to our lives by asking two questions; first, have you come to know Christ as your Lord and Savior, or have you rejected Him like the Jewish leadership did? The process is simple, as long as you are sincere in seeking a relationship with Christ. You need to recognize your sins, and then accept Christ as the only One who can save you from the penalty of your sins. Second, if you are a believer, what have you done with Jesus? Are you like the bad tenants, rejecting His Word and living a life of disobedience? If you are, you need to study God's Word and pray for guidance, seeking His will for your life and living out that will as best as you can, moment by moment, day by day.

Following Jesus Kids bulletin



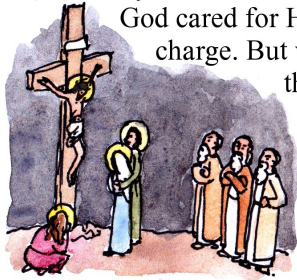
Tenants of the Vineyard

In today's Gospel reading, Jesus tells the parable of the vineyard that was leased out to tenants. When the owner's servants came to collect the pay, the tenants beat them. When the owner sent his son, they killed the son because they thought they would be able to take the vineyard if the son was dead.



THEY SHOULD RESPECT MY SON!

This story is about God's people. For hundreds of years God cared for His people, leaving leaders in charge. But when He sent His Son Jesus, the leaders did not respect Him. In fact, they killed Him on the cross! God's people were like the vineyard and the leaders were like the tenants who killed the son.



In a way your life is like a vineyard too. God has given it to you and cared for you all your life. When God wants you to do something for Him, you have the choice of doing what He asks or being like the bad tenants and refusing. Whenever we don't do what is right, we are offending Jesus. But you don't want to be like those bad tenants, do you? Make sure that everything you do is for God!

GOD GAVE ME TALENTS TO HELP OTHERS...



www.thekidsbulletin.wordpress.com



*What did the bad tenants do when the owner's son came to get the produce?
Use the code below to find out.*

! 7 E O * 7 0 0 E 7 7 0

D E H I K L M T Y



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 Latter 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				

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



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

LITURGY OR MASS INTENTIONS



Divine Liturgy intentions can be scheduled for those who have died, and on the occasion of a birthday, wedding anniversary, for healing for the conversion of sinners, for the grace to face the challenges in life, for the success in a new job, for those serving in the church and country in different levels, for good weather, bountiful harvest, for world peace, in thanksgiving for the blessings received, etc. You can find so many reasons to think about a Mass offering. We offer the Mass for a specific intention because we believe in the immense spiritual value of the Holy Sacrifice of the Mass.

The custom of giving offering to have Liturgies said for specific intentions is a laudable one and should be maintained as much as possible. Church teaching and Canon Law (nos. 942-958) provide important guidelines on how to preserve the dignity and appreciation of this practice. Overall, it should be well noted that Liturgy offerings are never to be viewed as a means of parish fundraising.

COMMEMORATIONS OF THE DEAD: The Apostolic Constitutions refer to the repetition of the Mass on the third, ninth and fortieth days: "Let the third day be observed in remembrance of the dead with psalms, lessons, and prayers, because Christ rose from the dead on the third day. Let the ninth day be observed in remembrance both of the living and the dead, and also the fortieth day, in accordance with mourning customs of the Israelites at the time of Moses' death. Finally, let the anniversary day be observed in memory of the dead."

In contemporary Byzantine practice, the dead are commemorated on the ninth and fortieth days and on the anniversary of their departure from this world.

Formerly under the jurisdiction of the local Latin Ordinaries before the Exarchate was established under the leadership of the late Bishop Justin Najmy of this Parish, all Melkites have been subject to the latter since its erection in 1966. The Constitution of the Melkite Eparchy which is now a sole Diocese since 1976 still acknowledges this definitive protocol. Our parishes follow local discipline in the various customs e.g., clergy attire, stipends (Mass Offerings), etc. except in Liturgy and Ritual. Our relationship with the local Latin Dioceses and Latin pastors must be permeated with a spirit of love and friendship and cooperation.

Effective January 1, 2008, which by-passed us, the schedule of offerings for Masses in parishes is now \$25.00; Funerals: \$300.00; Weddings: \$300.00.

Canon Law prohibits accepting stipends or offerings for Masses more than one year in advance (rolling calendar) Canon 953. The time within which Masses must be celebrated (1 year) begins the day the intention is received (Canon 955 #2.)

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

ANNOUNCEMENTS



Welcome to

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"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.

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



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