



July 7, 2024

## 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 Liturgy

Saturday: 5:00 PM

Sunday: 10:00 AM

### Pastoral Emergencies and anointing of the sick

(401)722-1345

### Holy Mysteries

### Reconciliation

The Sacrament of Reconciliation will be available before and after the Divine Liturgy or by appointment

### Baptism

Please arrange with the pastor

### Marriage

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



Seventh Sunday After Pentecost - Commemoration of our Holy Fathers  
Thomas of Maleum, Akakios, mentioned in the 'Ladder',  
and of the Holy and Great Woman Martyr Kyriake

### Troparion of the resurrection (6th Tone)

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

### Troparion of 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:

O never failing Protectress of Christians and their ever-present intercessor before the Creator, despise not the petitions of us sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Mother of God, to intercede for us, for you have always protected those who honor you.

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

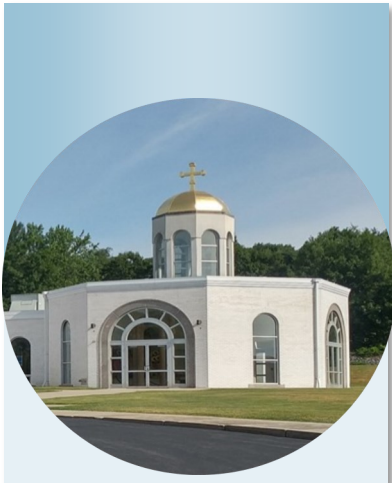
### طروبارية القديس باسيليوس

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

### نشيد الختام (القنداق)

يا نصيرة المسيحيين التي لا تُخزي، ووسيطتهم  
الدائمة لدى الخالق، لا تعرضي عن أصوات  
الخطاة الطالبين اليك. بل بما انك صالحة،  
بادري الى معونتنا، نحن الصارخين اليك  
بايمان: هلمي الى الشفاعة، وأسري الى  
الابتهاال، يا والدة الاله المحامية دائما عن  
مكرميك.





#### **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>



PROKIMENON: Ps.27: 9, 1 (Tone 6)

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

A reading from the letter of St. Paul to the Romans

Now, we the strong should bear the infirmities of the weak, instead of catering to ourselves. Let every one of you please his neighbor by doing good for his edification: for Christ did not seek His own pleasure, but as it is written, The reproaches of those who, reproach you have fallen on me. (Ps.6: 10) For whatever has been written has been written for our instruction, that through the patience and consolation afforded by the Scriptures, we may have hope. May then the God of patience and comfort grant you to be of one mind towards one another according to Jesus Christ, so that being one in spirit you may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive one another as Christ has received you, in a manner that gives honor to God.

ALLELUIA: Ps.90: 1, 2 (Tone 6)

He who dwells in the shelter of the Most High abides in the shadow of the God of heaven.

Stichon: He will say to the Lord, "My wall, my refuge, my God in whom I will trust!"

GOSPEL: Mt. 9:27-35, Seventh Sunday After Pentecost

At that time as Jesus was passing on, two blind men followed Him, crying out and saying, "Have pity on us, Son of David" And when He had reached the house, the blind men came to Him. And Jesus said to them, "Do you believe that I can do this to you?" They answered Him, "Yes, Lord." Then He touched their eyes, saying, "Let it be done to you according to your faith." And their eyes were opened. And Jesus strictly charged them, saying, "See that no one knows of this!" But they went out and spread His fame abroad throughout all that district. Now as they were going out, behold, there was brought to Him a dumb man possessed by a devil. And when the devil had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never has the like of this been seen in Israel." But the Pharisees said, "By the prince of devils He casts out devils." And Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the Good News of the kingdom, and curing every kind of disease and infirmity in the people.

الاحد الثالث والعشرون بعد العنصرة  
مقدمة الرسالة  
خَلِّصْ يَا رَبُّ شَعْبَكَ، وبارك ميراثك  
اليك يا ربُّ اصْرُحْ، إلهي لا تتصامم عني

الرسالة (رومة 157: 1-  
يا إخوة، يجب علينا نحن الاقوياء أن  
نحتمل أوهان الضعفاء، ولا نرضي أنفسنا.  
فليُرْضِ كل واحدٍ منا القريب للخير لأجل  
البنيان. فإن المسيح لم يرض نفسه، بل  
كما كتب، تعبيراتٍ معبريكٍ وقعت على.  
لأن كل ما كُتِبَ من قبل، أنما كُتِبَ  
لتعليمنا، ليكون لنا الرجاء بالصبرِ وبتعزية  
الكتب. ولئوُتكم إله الصبرِ والتعزية، اتفاق  
الآراء فيما بينكم، بحسب المسيح يسوع.  
حتى إنكم بنفسٍ واحدةٍ وفيهِ واحد،  
تمجدون الله أباً ربنا يسوع المسيح. لذلك  
فليقبل بعضكم بعضاً كما قبلكم المسيح  
لمجد الله

هـ ل ل و ي ا  
الساكُنُ في كنفِ العلي، يسكُنُ في حمى إله  
السماء يقولُ الربُّ: أنتَ ناصرِي وملجِإِي،  
إلهي الذي عليه أتوكلُ

انجيل الاحد السابع بعد العنصرة  
الانجيل متى (9: 27-35)  
في ذلك الزمان، فيما يسوع مجتازاً تبعه  
أعميان يصيحان ويقولان: ارحمنا يا ابن  
داود. فلما دخل البيت، دنا اليه الاعميان.  
فقال لهما يسوع: هل تُؤمنان أني أقدر  
أن أفعل ذلك؟ قالا له: نعم يا سيد. حينئذٍ  
لمسَ أعينهما قائلاً كأيمانكما فليكن لكما.  
فانفتحت أعينهما. فنهاما قائلاً احذرا أن  
يعلم أحد. أما هما فخرجا وشهراً في تلك  
الارض كلها. وبعد خروجهما، قدموا اليه  
إنساناً أخرس به شيطان. فلما أخرج  
الشيطان تكلم الأخرس. فتعجب الجموع  
قائلين: لم يظهر قط مثل هذا في إسرائيل.  
أما الفريسيون فكانوا يقولون: إنه برئيس  
الشياطين يخرج الشياطين. وكان يسوع  
يطوف في جميع المدن والقرى، ويعلم في  
مجامعهم، ويكرزُ ببشارة الملكوت،  
ويشفي كل مرضٍ وكل ضعيفٍ في الشعب.



# Divine Liturgy Intentions

**THIS WEEKEND, SATURDAY, JULY 6, SUNDAY, JULY 7, 2024: SEVENTH SUNDAY AFTER PENTECOST. FATHERS THOMAS OF MALEUM, ACACIUS-MARTYR KYRIACA.**

**5:00 p.m. DIVINE LITURGY:**

- + PHILIP G. HAGGAR (37<sup>th</sup> Anniv.) by the Family.
- + BARBARA FAGER (6<sup>th</sup> Anniv.) by the Family.

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**WELL-BEING OF THE CONVENTIONEERS OF THE 53<sup>rd</sup> NATIONAL MELKITE CONVENTION**

**10:00 a.m. DIVINE LITURGY:**

- + LAURETTE (RAHEB) HANNA by Deacon & Mrs. Edmond B. Raheb.
- + FRED RAHEB by Deacon & Mrs. Edmond B. Raheb.
- + FRED KISHFY by Deacon & Mrs. Edmond B. Raheb.
- + ROSE & HOUNEIN KHOURY by Micheline Ghanem.
- + GEORGETTE S. SAGGAL (Birthday Remem.) by Joe & Yolanda Saggal
- + NAJAT CHARCHAFLIAH by Wahid Charchafliel & Family.
- + YOUSEF GEORGI DEEB by Neil & Yolanda Karraz & Family.
- + MRS. GEORGETTE DALAK ELDAYAA by Mr./Mrs. Michael & Lina Raheb.
- + FADILA TOUBIA by Sam & Joyce Haskell.

## 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.





**SACRIFICIAL GIVING:** JULY 6 & 7, 2024: Budgets: \$2,280.00 (Envelopes: \$2,229.00; Loose: \$51.00); Candles: \$60.00; Building Fund: \$255.00; Stole Offerings: \$700.00; Cemetery: Robert Azar \$20,000.00.

Father Ephrem has now been here four years on FATHER'S DAY, June 16, 2024, which was June 21, 2020 & has been fully available for 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 any time.

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

**PLEASE NOTIFY THE CHURCH OFFICE** of any change of address or telephone number information. This cut down on returned mail and time waste. Unfortunately, this has been an ongoing request but to no avail. Kindly give this your undivided attention and as Our Lord says in His parables: "He who has ears to hear, let him hear."

**SO DON'T FORGET US!** During the summer months, many of our parishioners spend time away on vacation. And that's great. We would respectfully ask that all make sure that they include the Lord during the time away by going to Divine Liturgy wherever they are. Also, please remember that your Parish must maintain its (really, your) financial obligations during the summer months. Please do not neglect your responsibilities to maintain your spiritual home. A few send in their weekly support before they go away; a few make up for the weeks missed when they return. We thank all those who remember to display their love and support for their Church in a responsible manner.

**BUDGET ENVELOPE USERS:** If for any reason you do not receive your budget packets, please contact Father Joe at 401-722-1345 immediately. In this way, he will be able to notify the company at once, and they in turn will mail you a first- class packet.

**REFLECTION:** *"We don't change God's message-His message changes us."*

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.





### CHURCH MEMBERSHIP

According to the Canons, St. Basil's membership is the formal and voluntary affiliation of persons expressing their commitment and dedication to this church's beliefs, values, and activities. Individuals align themselves with the church's beliefs and doctrines, and in return, the church offers its members spiritual leadership, community, and support.

Attending church services or identifying as a "member in name only" are not sufficient criteria for membership. Deeper involvement, active participation at Divine Liturgy consistently, or if for any reason unable, at least once a month, and a willingness to support the life and mission of the church are requirements. Sponsorship certificates will not be issued unless these requirements are met. However, Sacramental Certificates will be available when needed.

Church membership is based on the notion of a cohesive community of believers. Church membership is dedicated to engaging in a shared spiritual journey with other members while pursuing accountability, mutual support, and spiritual progress.

The basis for pastoral care and spiritual leadership is provided by church membership. The role of the pastor and other church leaders is to shepherd and lead the congregation by providing spiritual counseling, assistance when needed, and direction in questions of faith and morals.

It goes without saying, membership implies a dedication to good money management. Members are urged to give financially to the church to sustain its missions, keep its facilities in good repair, and support outreach programs. Financial assistance enables the church to efficiently carry out its purpose and broaden its beneficial influence on society.



**Grape leaves**

We are requesting your assistance again with picking grape leaves for the Bazaar & Food Fair. There will be a container placed in the front entrance of the church for the **unwashed grape leaves**. Place the grape leaves in any type of bag in the container. Thank you again for your support.

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  
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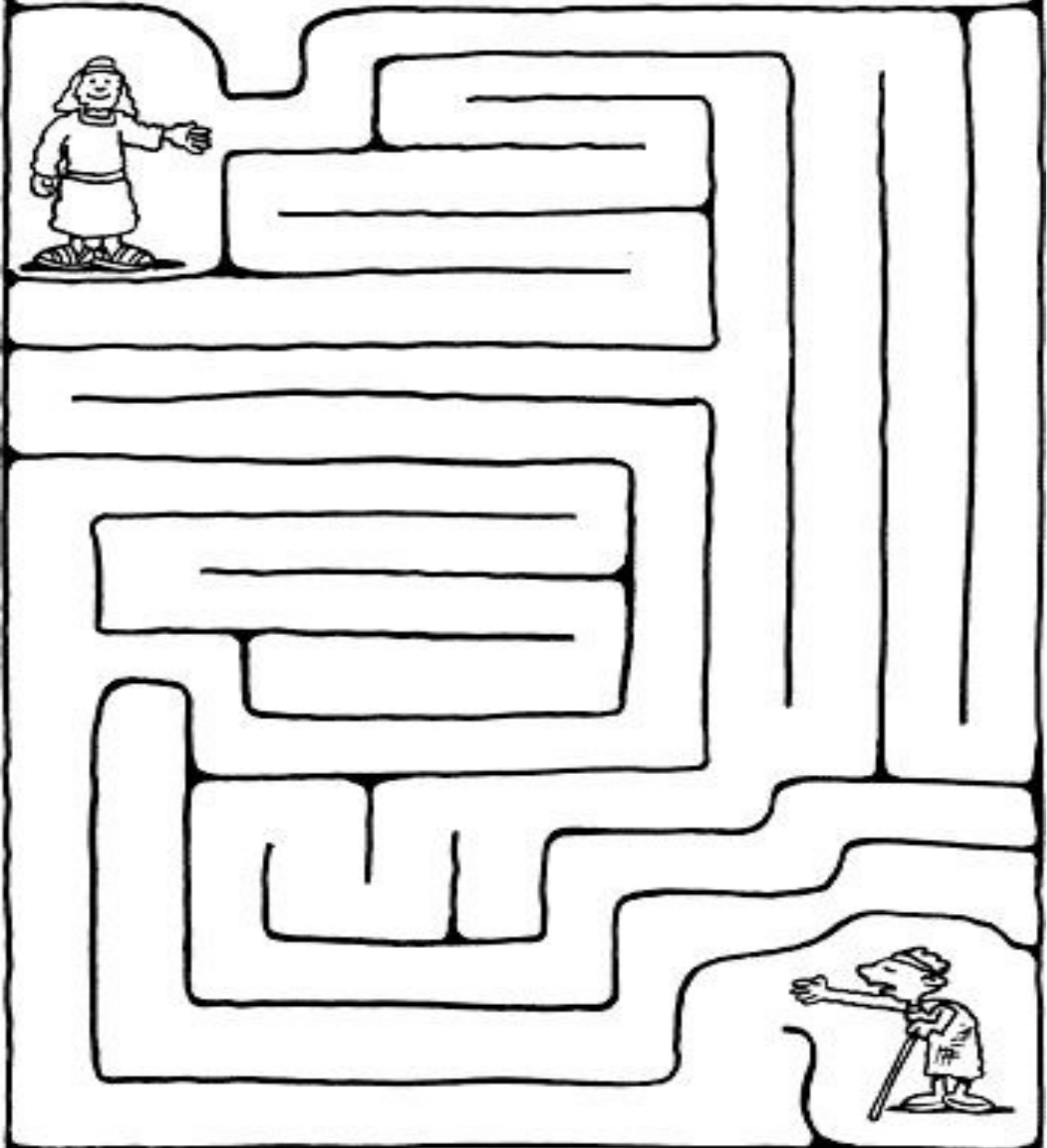


# Following Jesus - Kids bulletin



## HELP THE BLIND MAN FIND JESUS

To do this puzzle, you must shut your eyes and let someone else tell you where to draw the line, as you go through the maze!



# الرحمة



وكان إيمانها عاملاً، فصَلَّياً: «ارحمنا يا ابن داود.» وكان إيماناً مثابراً، فبدلاً جهداً لأنهما تبعاه واستمررا يسيران حتى وصلا إلى البيت الذي دخله، وهما لا يريان شيئاً في تلك الشوارع الضيقة وفي وسط الزحام. هذا هو الإيمان الذي لا يياس بل ينتظر: «إنتظراً أنتظرتُ الرَّبَّ فَمَالِ إِلَيَّ وَسَمِعَ صُرَاخِي» (مزمو ٤٠: ١).

وكان إيمانها متعاوناً، فاهتم كل واحدٍ منهما بالأخر، وظلاً معاً يدعوان الرب لنوال الرحمة.

ولقد أكرم المسيح إيمانها بأن فتح أعينهما على رؤية وجهه المحب، ويا له من وجه مشرقٍ مشعٍّ بالمحبة والخير والنعمة!

بعد شفاء الأعميين قال المسيح لهما: «انظرا! لا يعلم أحد.» إلا أنهما أشاعا هذا الأمر في المنطقة كلها.

وهذا ما نسميه بعصيان المحبة، فهما لا يقصدان شراً، ولكن من شدة فرحتهما بالشفاء وحبهما للمسيح لم يستطيعا أن يحتفظا بالسر.

أراد الأعميان أن يكون الشفاء في الطريق، وأن يتم فوراً، فصرخا في الطريق يطلبان الشفاء. لكن المسيح مضى في سيره إلى أن وصل إلى البيت.

ولا شك أن توقيت شفاء الأعميين ومكانه هو لمصلحتهما، لأن المسيح أراد أن ينشئ علاقة شخصية بينهما وبينه، فتركهما يسيران وراءه إلى أن وجدا نفسيهما معه داخل البيت.

كثيراً ما يبدو أن الله يتأخر في الاستجابة، ولكنه لا يتأخر، بل يُوجد الظرف المناسب لينشئ لنا معه العلاقة الأعمق والأقوى، ليمتلئ القلب من نعمة المسيح قبل أن يتمتع الجسد بعطاياه. ولقد أجل المسيح الشفاء إلى أن يصل للبيت، ليُجري المعجزة في السر، لا في العلن. وهذا ما ندركه من طلب المسيح من الأعميين عدم إذاعة خبر شفائهما.

شفى المسيح كثيرين بكلمة، ولكن مع العميان كان الشفاء بلمسة، لأن الذي لا يرى يشعر باللمسة. هكذا شفى المولود أعمى (يوحنا ٩: ٦) وهكذا شفى أعمى بيت صيدا (مرقس ٨: ٢٣).

والله دائماً يكلمنا بلغة نفهمها، ويتعامل معنا بطريقة تتناسب مع تفكيرنا ومع احتياجاتنا الذي يحدده هو بحكمته، أخذاً في الاعتبار حالتنا وحالة المجتمع الذي نعيش فيه.

أجرى المسيح هذه المعجزات في القديم، ولا يزال مستعداً أن يجريها اليوم، وهو يريد أن يفتح عينيك لترى محبته، وطريقته لغفران خطاياك، لتنال الخلاص والحياة الأبدية.

صلاة

أبانا السماوي، نشكرك لأنك باركت الأعميين وفتحت عيونهما، فكان أول ما رأياه وجه المسيح الجميل. أشرق علينا بنور وجهك، حتى بنورك نرى نوراً، وافتح عيوننا على المسيح نور العالم. باسم المسيح. آمين.

تفتيح أعين العميان من أهم المعجزات وقد فتح المسيح أعين عميان كثيرين جداً ، وهذه المعجزة لها أبعاد عديدة جداً بالنسبة للإنسان ، ومن أهم ما تكشفه هذه المعجزة أنها إشارة قوية جداً على ظهور عصر المسيا ،

وقد أخذ اشعيا النبي الكبير في هذه النبوات حتى رسخ في ذهن جميع الشعب ارتباط ظهور المسيح بشفاء المرض وتفتيح أعين العميان .

وهذا الذي جعل يسوع يكفى بهذا البرهان للرد على يوحنا المعمدان عندما ارسل تلاميذه يستفسرون من المسيح عن شخصه فقال لهم :

اذهبا واخبرا يوحنا بما رأيتما وسمعتما. ان العمي يبصرون والعرج يمشون والبرص يطهرون والصم يسمعون والموتى يقومون والمساكين يبشرون

و في هذا النص الانجيلي فتح المسيح عيون الأعميين في ذات النهار الذي أقام فيه ابنة يائرس وشفى نازفة الدم، فبعد إقامة الابنة الميتة أخذ المسيح طريقه إلى بيت سمعان بطرس.

وفي الطريق ناداه أعميان بأعلى صوت: «ارحمنا يا ابن داود.»

ولا بد أنهما سمعا أخبار معجزاته في تلك المنطقة وعرفا عن مجيئه القريب، وأنه ابن داود أي المخلص.

وأدركا سلطانه العظيم على المرض والطبيعة وعلى الأبالسة والموت نفسه، فلا يوجد شيء غير خاضع له، وهو الذي قال: «دُفِعَ إِلَيَّ كُلُّ سُلْطَانٍ فِي السَّمَاوَاتِ وَعَلَى الْأَرْضِ» (متى ٢٨: ١٨).

فسلطانه السماوي واضح في مغفرة الخطية، ومنح الحياة الأبدية، واستجابة الصلاة، والشفاعة. وسلطانه على الأرض واضح في الشفاء، والحماية إذ يُرسل ملائكته من السماء ليعتوا بالمؤمنين فإن «مَلَاكُ الرَّبِّ حَالٌ حَوْلَ خَائِفِيهِ وَيُنَجِّبُهُمْ» (مزمو ٣٤: ٧).

كانت عيونهما عمياء، ولكن بصيرتيهما كانتا مفتوحتين! فقد عرفا في المسيح «ابن داود» المخلص الآتي.

عندما أجرى المسيح معجزاته قال رجال الدين اليهود عنه إنه برئيس الشياطين يُخرج الشياطين (مرقس ٣: ٢٢). ولكن الأعميين ناديا: «ارحمنا يا ابن داود» لأنهما آمنّا أنه المخلص المنتظر غالب الموت.

عندما سألهما المسيح: «أتؤمنان أنني أقدر أن أفعل هذا؟» كانت إجابتهما: «نعم يا سيد.» والإيمان الذي يتوقع القليل ينال الكثير، والذي يتوقع الفشل يفتل. وإيمان هذين الأعميين تَوَقَّعَ البصر، فبالله!

الإيمان هو الدلو الذي ندليه في بئر عميقة لنستقي ماء الحياة. وهو الجيب الذي لا يُغني صاحبه، ولكنه يغتنى بالثروة التي تُوضع فيه. فالإيمان مهمٌ في موضوع ثقته وليس في ذاته، وهو الوسيلة التي نحصل بها على البركة الموهوبة لنا في المسيح. ولكن المسيح هو واهب البركة، وهو مُغني الحياة، وهو مُروي القلب. والإيمان الصحيح يُبنى على كلمة الله، لا على وعود البشر. وهذا ما فعله الأعميان عندما صدَّقوا نبوات العهد القديم عن المسيح، وعرفوا أنها تحققت في يسوع الناصري.

# The Authority to give Sight



**Blindness** : It is probably worth studying this topic at the start since it is what the passage is all about. Apparently, for some reason, blindness was fairly common in the days of Jesus. We do not know if the cases were all the same, whether they were blind from birth, or were blinded in some way. But to be blind then, as at any time, was a terrible handicap. The self-righteous leaders in the days of Jesus would have added to the problem by accusing such handicapped people of being sinners whom God had punished. And, it is true, that there are cases in the Bible where blindness was a punishment from God; but it is also true that that was not the automatic explanation for Christ (see John 9:1-5).

Blindness also was symbolic of spiritual ignorance, just as sight was symbolic of understanding. When God announced judgment on the nation of Israel through the prophet Isaiah, part of the judgment was that they would not understand the truth and not believe the message. In other words, some who have their physical sight are blind to the truth--they are spiritually blind. If they continue to refuse to believe, then like ancient Israel they would remain in their blindness. He has the authority to seal up their spiritual blindness as a judgment if they persist in it--let the blind remain blind still.

But there were those who were physically blind, and they wanted to see, and so they were healed by Jesus who gave them sight. Because faith was required of those who were blind and wanted to see, those blind people were interpreted by the evangelists to be symbolic or at least representative of those in the nation of Israel, spiritually blind and ignorant of the truth, who through faith received their "sight." In other words, these men might have been blind, but because of their faith they could see better than others.

Faith in Jesus the Messiah is the requirement for receiving sight (9:28-30a). It does not matter whether we are talking about receiving physical sight or spiritual understanding, faith is the prerequisite.

Their answer to Jesus' question affirms their strong faith. Jesus asked them, "Do you believe that I am able to do this?" Jesus was not trying to make it difficult for them; rather, He often gave people the opportunity to pour out their whole heart, to express their full faith and show their earnestness, before He answered. When He questioned them here indoors, they responded convincingly, "Yes, Lord." Then Jesus touched their eyes and said, "According to your faith will it be done to you." This does not mean that the amount of healing depends on the amount of faith; rather, it simply means that because they had faith they would receive their sight. And so because of their steadfast faith their sight was restored.

The Lord was fully able to give them sight, but He waited until He was able to draw from them a statement of their faith. They had come to the point of faith based on what they knew the Scripture predicted and what they had heard Jesus was doing. And that is usually the way faith develops. People have the clear word from God of how the Messiah will release us from the dark prison of sin and grant us spiritual understanding, and they can see how Jesus fulfilled Scripture again and again in meeting the needs of people in the gospel records, and down through history in the life of the church, and so they can cry with confidence to Him for mercy. It is the way for the blind men to be healed. It is the way for anyone to be healed, physically. But most importantly, it is the way to be healed spiritually, to have the spiritual blindness removed and spiritual sight given. Christ Jesus has the authority to give sight.

The passage teaches that Jesus has the authority to give sight. He can certainly restore physical sight to people who are blind, and did that frequently enough to show He has that power. This is why people today can pray for healing, although they must allow that the answer to their prayer may come now, or in the resurrection, for God has His timetable and His purposes.

But behind the healing of the blind men is the deeper meaning of the healing of their souls. Jesus was more concerned with the spiritual blindness in Israel than the physical blindness, which was often a symbol of the former. And the fact that these men came by faith to be healed physically shows that Jesus had already begun to reveal Himself to their souls, that they already had been enabled to see spiritually.

The second main point, then, of the passage is that **faith is required to gain sight, both physically and spiritually**. Whoever comes to Christ must believe that He is the promised Messiah and that He has the power and the authority to give sight.

**The task of the church is therefore to take this message to a world that is blinded by the god of this world, the evil one, the deceiver. The people the church reaches out to may be educated, brilliant, clever, and even concerned with moral and ethical matters--much like Paul was! But if they do not believe in Christ Jesus as the Son of God, the Lord of Glory, the Savior of the world, they are spiritually blind. We who have received our sight, who have come to faith, should then be characterized by (1) praise and thanksgiving, (2) devotion to Christ, (3) a growing spiritual discernment in all things, and (4) public witness of the glories of the Lord.**



# AN EXPLANATION OF THE DIVINE LITURGY

Source : <https://melkite.org/faith/faith-worship/an-explanation-of-the-divine-liturgy>

## The Great Incensation

Before the Divine Liturgy starts the deacon or priest incenses the entire church beginning at the altar. Since the altar represents Christ he says a prayer to Christ while censuring it: Being God You were present in the tomb with your body, in Hades with your soul, in Paradise with the Thief, on the throne with the Father and the Spirit filling all things but encompassed by none. Thus we see that the censuring of the altar honors both the Holy Table and Jesus Christ. The deacon then continues censuring the Prothesis Table where the bread and wine are prepared, the Iconostasis and the congregation while saying the penitential Psalm 50. This shows that the incensation is also seen as purification to begin the service. In the Latin Rite this purification is accomplished on Sundays by sprinkling the church with Holy Water. We desire that we be purified of all evil that we may praise and worship with clean hearts focused on God.

Incense is mentioned in the Old Testament and has several meanings. Psalm 140:2 mentions that it represents our prayers rising to God. The Magi offered incense to the Christ Child because the burning of incense was a way to honor gods and kings and Jesus is indeed our King and God (Matthew 2:11). Incense is also a purification and sacrifice to God and was commanded to be offered in the Old Testament Temple every morning and evening. In Exodus God appeared to Moses in the Burning Bush and led the people out of Egypt by a pillar of cloud (Exodus 3:2 & 13:21-22). When the Tabernacle in the wilderness was dedicated God came to it and filled it with smoke and the same happened when Solomon dedicated the First Temple (Exodus 40:34 & 1 Kings 8: 10-11). So a cloud reminds us that God is present with us and the incense creates a kind of cloud in the church. The smell of the incense cannot be seen yet is present. So too God cannot be seen but is present.

## The Initial Blessing

The priest begins the Liturgy by proclaiming the Kingdom of God – Father, Son and Holy Spirit. The Father made the universe through the Son and Holy Spirit. The Son is eternally begotten of the Father and was incarnate of the Virgin by the will of the Father and the power of the Holy Spirit. The Holy Spirit proceeds from the Father and sanctifies and enlightens all the believers and draws the non-believers to come to Christ. We encounter the Trinity when we meditate on creation and experience salvation. This is why all of our prayers conclude with a doxology glorifying the Father, Son and Holy Spirit.

The Church is God's Kingdom in an incomplete form. It began with the resurrection of Christ and will be completed when He comes again in glory. In the meantime we have a foretaste of the Messianic Banquet in the Divine Liturgy and we are called to bring in new members to share in salvation and the life of God.

## The Litany of Peace

The most ancient location for the petitions of the people in the Divine Liturgy is after the Sermon. Acts tells us that St. Paul preached to the presbyters of Ephesus at Miletus and then knelt and prayed with them (Acts 20:17ff). In ancient Constantinople the Litany of Peace followed by a prayer was placed at the beginning of the Three Antiphons in order to begin the procession that use to inaugurate the Liturgy for the Clergy and laity of ancient Constantinople use to process each Sunday and Feast Day from the center of the city to the Cathedral during the Antiphons. When these processions were no longer held the second Litany of Peace which was after the Sermon was dropped and the one at the beginning of the Liturgy was kept.

In I Timothy we are admonished to pray for everyone including those in the government (I Timothy 2: 1ff). Thus the Litany of Peace (which was originally after the sermon) is worldwide in scope. It is our duty as Christians to pray for all, not just for those whom we like or love. The petitions of the priest or deacon are not the prayer; they are only directions to the congregation of what they should pray for. The actual prayer is when everyone sings, Lord, have mercy. Since this response is the actual prayer, it behooves all present to sing this response with all of their heart and to focus their mind on the petitions that they may offer their intercessions to the Lord for the stated intentions.

## The Antiphons

An Antiphon is a Psalm chanted by the cantor with a response sung by the congregation. The First Antiphon always refers to the Theotokos; the Second to Christ and the Third response is the Troparion of the Sunday or the Feast. There are three antiphons to represent the three days that Christ was in the tomb thus pointing to the resurrection. Originally the Antiphons were sung while the clergy and people processed from the Forum to the cathedral. Later on these Antiphons became so popular that they were sung even when there was no procession as is the case today. For pastoral reasons today it is permitted to sing only one Antiphon so as to slightly abbreviate the Liturgy. The Psalm verses refer either to worshipping God or to the Feast being celebrated that day.

## The Incarnation Hymn

The Incarnation Hymn: Only Begotten Son and Word of God... is sung at every Liturgy except a Vespers-St Basil Liturgy (4 times per year). This hymn from the 6th century summarizes our principle beliefs in Christ focusing on his incarnation, death and resurrection and ascension. By these mysteries Christ saved us. He left Heaven and became a man through the power of the Holy Spirit and was born of the Virgin. Then later as an adult He laid down his life for us and died on the cross. On Easter He made his human nature immortal and rose from the tomb thus preparing for our future immortality and resurrection. The ancestor of this hymn is Philippians 2:6-11 which is an early Christian hymn that also mentions the incarnation, cross, resurrection and glorification of Christ. Such hymns about Christ go back to the beginning of Christianity and we are happy to continue this tradition of singing hymns about Christ.

## The Little Entrance

During the Little Entrance or first procession the deacon carries the Gospel Book around the church accompanied by candles, the cross, the fans and incense. Christ is present in the Gospel Book and to honor it is to honor Him. That is why we kiss it after it is read; we adore Him who just spoke to us. Because Christ is present He is accompanied by candles to show that He is the Light of the World. The cross is Christ's standard or flag and the ripidia (fans) show that the angels worship Him. The incense shows that Jesus is King and God. The procession of the Gospel around the Church is a way for Christ to be with us and reminds us of how He walked around the Middle East preaching to the people and inviting them to enter the Kingdom of God. The normal Sunday Entrance Chant: Come let us worship and bow down before Christ is obviously an invitation to worship our Lord. On Feasts of Christ it is changed to reflect the occasion thus on Christmas we are told that Jesus is divine and on Ascension that He ascended etc.

## The Troparia

The Troparion originated as the response to the Third Antiphon. It is always a poetic piece that refers to the Resurrection on Sundays and to the Feast on other days. To the initial Troparion we can add those of the Saint of the day, the patron Saint or Feast of the church and finally the last one is the Kondakion or concluding Troparion that refers to the Mother of God or the Feast. Some of these Kondakia were written by St Romanos the Melodist in the 6th century. The most famous one that he wrote is for Christmas: Today the Virgin gives birth... These Troparia tell us what we are observing that day. By singing about the Feast or Saint of the day we are celebrating and not just reading an announcement. When everyone sings these Troparia then all are joining in equally in the celebration. The Troparia were not originally intended as solo pieces to be sung by the cantor alone but by the entire

# Weekly Divine Liturgy Schedule



## *The Divine Liturgy Schedule*

**Divine Liturgy**  
**Saturday at 5:00 pm**  
&  
**Sunday at 10:00 am**

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

# ANNOUNCEMENTS



*Welcome to*

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

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



THE LORD SAID: "THEY TELL YOU THIS  
POOR WIDOW HAS PUT IN MORE THAN ALL  
OF THEM, FOR THEY ALL CONTRIBUTED  
OUT OF THEIR ABUNDANCE, BUT SHE GAVE  
OF HER POVERTY PUT IN ALL THE LIVING  
THAT SHE HAD." *MARK 12:41-43*

# "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.

# To the parents of our young children

Relax! God put the wiggle in children, so don't feel you have to suppress it in God's house. All are welcome here at Little Flower!



- Don't be afraid to sit toward the front where it is easier to see and hear.
- Quietly explain the parts of the Mass to your children. They'll learn quickly.
- Sing the hymns, pray, and voice the Mass responses out loud. Have the kids sit, kneel and stand together with you, too. Children best learn liturgical behavior by copying you.
- If you need to step out of Mass with your child to calm them down or just to take a walk, feel free to do so, but please come back! As Jesus said: "Let the children come to me."
- Remember that the way we welcome children in church directly affects the way they respond to the Church, to God, to Christ and to one another. Let them know that they are always at home in this house of worship.

## To the members of the parish:

*A smile of encouragement is always welcome to parents with small, active children. The presence of children is a gift to the Church and to our parish. They give us, "a future full of people."*

# ANNOUNCEMENTS

As of 03/27/2024



## St. Basil the Great Melkite Greek Catholic Church

15 Skyview Drive Lincoln, RI 02865

Sharing our Faith  
SECURING OUR FUTURE



### Campaign Facts:



**Campaign Goal:** \$1,000,000



**Outstanding Goal:** \$307,000



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

### Parish Community Facts:



**Total Registered Families:** 410



**Active Families:** 200



**% of Active Families Participation:** 56%

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

### Current & Future Projects:



**Church Roof Replacement:** Project completed, final cost \$321,000.



**Rectory Roof Replacement:** Project completed, final cost \$18,850.



**Church Window Repairs:** Project initially completed, final cost \$9,000. Additional window was found to need repair, estimated cost of \$1,665.



**HVAC & Boiler Replacement:** Proposals received, estimated cost \$196,000. Boiler does need immediate replacing, awaiting timeframe. HVAC system is okay for now.



**Flooring Upgrades:** Proposal received, estimated cost \$50,000 (carpeting for Church, Cultural Center, office & hallway), awaiting samples and timeframe.



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



**Interior Repairs, Expand Storage & HVAC Vent Cleaning:** Partial proposals received. Vent cleaning completed, final cost \$9,020



**Power Washing/Masonry/Walkway Repairs:** Awaiting proposals. Maintenance to mosaic of The Blessed Mother completed, cost \$8,000.



**Security Cameras/Door Upgrades:** Camera system complete, final cost \$10,500. Electrification of doorway proposal received, pending completion.



**Central Air Conditioning and HVAC improvements to Rectory:** Project completed, final cost \$56,845. Additional upgrades are necessary.

### Important Highlights

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



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

Jeff Boudjouk: 401-441-2737

Ann Sabbagh: 508-243-1190

Kyle Mardo: 401-578-5369



# Eid El Saydeh Summer Festival

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Phone: (401) 722-1345



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from noon to 7:00 pm

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**DJ KK**



Your support is needed to defray the cost of the festival. Banners are available for business and memorials.

**Note:** This is a church fundraiser, NO outside food/drinks/hooka, Thank You



## COOKING & BAKING

### **2024 Food Fair Cooking Schedule** **Thank you for your help!**

Sfeeha – Tuesday, July 16 @ 9:00 a.m.

Sfeeha - Tuesday, July 23 @ 9:00 a.m.

Grapeleaves – Thursday, August 15, 9:00 a.m.

Sfeeha - Tuesday, August 22 @ 9:00 a.m.

### **2024 Food Fair Baking Schedule** **Thank you for your help!**

Kaak Thursday, September 26 @ 10:00 a.m.

Maamoul Saturday, October 5 @10:00 a.m.

Kata Thursday, October 10 @ 10:00 a.m.

Ba'lawa & Souart al Sit Saturday, October 19 @ 10:00 a.m.

National Association of Melkite Catholic Youth

# NAMY CONFERENCE 2024

Our Melkite Catholic Mission: *Becoming Disciples, Making Disciples*

**Monday, August 12 – Friday, August 16, 2024**

Saint Methodios Faith and Heritage Center  
Contoocook, New Hampshire . [saintmethodios.org](http://saintmethodios.org)



**YOUTH: Ages 13-18 . ADVISORS: Ages 23 and Older**

**\$300 per person**

Price includes meals and lodging, spiritual, social, and athletic activities, and more.

Use the QR Code or email Fr. Thomas and Rebekah Moses at [namy@melkite.org](mailto:namy@melkite.org) to complete the interest form if you, your child, or your parish youth group, would like to attend the national conference in August.

**Please note:** contact your parish priest or youth advisor for help with registration forms. All registration forms are due by June 1, 2024.





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