

# St. Basil the Great

## MELKITE GREEK CATHOLIC CHURCH

901 Sherman Drive, Utica, NY 13501

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Website: stbasilutica.org

### PARISH ADMINISTRATOR

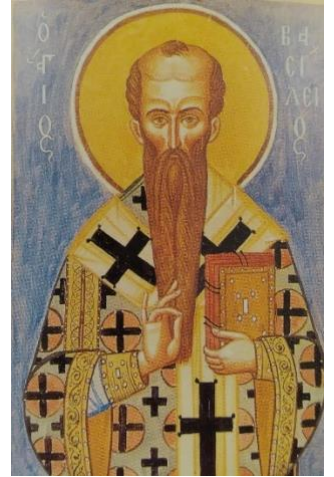
Rev. Thomas A. Moses

### WEEKEND VISITING CLERGY:

Rt. Rev. Philip Raczka    Rev. James Koury    Rev. Oliver Black

*"Enter the Church and repent ... for here is the physician, not the judge. Here one is not investigated, one receives remission of sins."*

- St. John Chrysostom



## Monthly Bulletin: January 2022

### Parish Advisory & Finance Council:

*Maryann Astour (Chair), Albert Casab, Janet George, Robert Lalli,  
Michelle Roth, Anthony Showa, Robert Zaloom*

Parish Secretary: Marcia Reesh

**HOLY MYSTERY OF CONFESSION:** Before or after any service, or by appointment;

**HOLY MYSTERY OF CHRISTIAN ILLUMINATION:** Please contact the pastor in advance to arrange for the required baptismal preparation and formation;

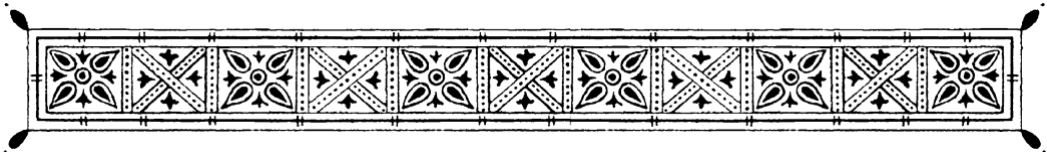
**HOLY MYSTERY OF CROWNING:** At least six months prior to the proposed wedding date, please contact the pastor to arrange for the required interview and sacramental preparation and formation;

**HOLY MYSTERY OF THE ANOINTING OF THE SICK:** Please contact the pastor at any time when this sacrament is needed. The pastor will make attempt to provide himself or arrange for another priest to provide the sacrament of anointing;

**HOLY COMMUNION FOR THE SICK:** Anyone too infirm to attend our services may receive the Eucharist in their home or in a local hospital. Please advise the pastor when the sacrament is needed.

**FUNERALS AND MEMORIAL SERVICES:** Please contact the pastor to plan arrangements to provide a proper burial and honor the memory of our beloved departed.

*Please remember to contact the pastor if a loved one is in the hospital and would like a visit from the priest. The hospitals do not always notify the church!*



**Sunday, January 2, 2022**

**Sunday Before the Theophany of our Lord**

**Commemoration of our Father among the Saints Silvester, Pope of Rome**

**Troparion of the Resurrection (Tone 7)**

See new Divine Liturgy book

**Troparion of the Paramony (Tone 4)**

After Elias had gone up to heaven, Eliseus threw his mantle in the Jordan River which separated, opening a way, a dry path between two walls of water where he could pass: a true symbol of our baptism by which we pass through this passing life. Christ has been at the Jordan River to sanctify the waters.

**Troparion of St. Basil the Great (Tone 1)**

**Kondakion of the Paramony (Tone 4)**

Today the Lord has been seen in the waters of the Jordan River. He has cried out to John, saying; "Be not dismayed at having to baptize Me, for I have indeed come to save Adam, the first man to have been created."

**PROKIMENON:**

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!*

**Readings: 2 Timothy 4:5-8 and Mark 1:1-8**

**Sunday, January 9, 2022**

**Sunday After Theophany**

**Commemoration of the Holy Martyr Polyeuctos**

**ANTIPHON:**

**O Son of God, Who were baptized by John in the Jordan River, save us who sing to you Alleluia!**

**Troparion of the Resurrection (Tone 8)**

See new Divine Liturgy book

**Troparion of Theophany (Tone 1)**

At Your Baptism in the Jordan, O Lord, the worship of the Trinity was revealed: for the Father's voice bore witness to You by calling You His Beloved Son, and the spirit in the form of a dove confirmed the truth of these words. O Christ God who have appeared to us, and enlightened the world, glory to You.

**Troparion of St. Basil the Great (Tone 1)**

**Kondakion of the Theophany (Tone 4)**

Today You have appeared, O Lord, to the universe and Your light, O Christ our God, has been impressed upon us who sing to You with full knowledge: You came and appeared, O Inaccessible Light.

**TRISAGION:**

**"All of you who have been baptized..."**

**PROKIMENON:**

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.*

**Readings: Ephesians 4:7-13 and Matthew 4:12-17**

**Sunday, January 16, 2022**

**Twelfth Sunday After the Holy Cross**

**Veneration of the Honorable Chains of the Holy and Illustrious Apostle Peter**

**Troparion of the Resurrection (Tone 1)**

See new Divine Liturgy book

**Troparion of Peter (Tone 4)**

Without leaving Rome, you have come to us, you who preside over the Apostles by the power of the venerable chains you bore. While honoring them with faith, we beseech you that, through your intercession,

God may grant us great mercy.

**Troparion of St. Basil the Great (Tone 1)**

**Kondakion of the Presentation of our Lord (Tone 1)**

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

**PROKIMENON:**

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!***

**It is a great joy** for priests and other clergy to work in company with Christ and see Him restore life to others in so many ways through their ministry, as we can imagine in the case of His disciples in the early Church. We are in great need for dedicated priests, deacons, subdeacons and readers to continue this same apostolic ministry and to be fathers and servants to the people of our parishes. Please pray for vocations and encourage any potential candidates you may notice.

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**UPCOMING SERVICES:**

Fri. Dec. 31	6:00 PM	<b>Great Vespers: Feast of St. Basil the Great</b>
Sat. Jan. 1	4:30 PM	<b>Vigil Divine Liturgy:</b> Fr. Thomas Moses
Sun. Jan. 2	11:00 AM	<b>Divine Liturgy with Memorial Prayers:</b> Fr. Thomas Moses
Sat. Jan. 8	4:30 PM	<b>Vigil Divine Liturgy with Blessing of Water:</b> Fr. Oliver Black
Sun. Jan. 9	11:00 AM	<b>Divine Liturgy:</b> Fr. Oliver Black
Sat. Jan. 15	4:30 PM	<b>Vigil Divine Liturgy:</b> Fr. Thomas Moses
Sun. Jan. 16	11:00 AM	<b>Divine Liturgy:</b> Fr. Thomas Moses
Sat. Jan. 22	4:30 PM	<b>Vigil Divine Liturgy:</b> Fr. Bryan McNeil
Sun. Jan. 23	11:00 AM	<b>Divine Liturgy:</b> Fr. Bryan McNeil
Sat. Jan. 29	4:30 PM	<b>Vigil Divine Liturgy:</b> Fr. Philip Raczka
Sun. Jan. 30	11:00 AM	<b>Divine Liturgy:</b> Fr. Philip Raczka

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# LITURGY INTENTIONS

Please, email Fr. Thomas at [fatherthomasmoses@gmail.com](mailto:fatherthomasmoses@gmail.com)  
to request memorial services or prayer intentions for your beloved living or deceased.

**Saturday January 1, 2022, 4:30 PM:**

**For the repose of the soul of**

**Jeanette Farewege**

By David & Janet George

**Sunday January 2, 2022, 11:00 AM:**

**For the repose of the souls of**

**Julia Nassimos & John Gazzal**

By Mary Nassimos

**Barbara Tremblay**

By Robert Lalli

**Saturday January 8, 2022, 4:30 PM:**

**For the repose of the soul of**

**Jeanette Farewege**

By Michael & Louise Fultz

**Sunday January 9, 2022, 11:00 AM:**

**For the repose of the souls of**

**Julia Nassimos & John Gazzal**

By Mary Nassimos

**Saturday January 15, 2022, 4:30 PM:**

**For the repose of the souls of**

**William Chanatry**

By Janet Chanatry

**Jeanette Farewege**

By Michael & Louise Fultz

**Pierre Kawam**

By Lorraine Kawam

**Dorothy Salerno**

By Robert Lalli

**Sunday January 16, 2022, 11:00 AM:**

**For the repose of the souls of**

**Julia Nassimos & John Gazzal**

By Mary Nassimos

**Lorraine Stamboly Tedesco**

By her daughter Carmella



## **Announcements:**

Please, email Fr. Thomas to request prayer intentions and memorials or to discuss information and “thank you” notes to be included in future bulletins: [fatherthomasmoses@gmail.com](mailto:fatherthomasmoses@gmail.com).

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### **New Divine Liturgy Books Printed**

With permission from Fr. Philip, we were able to print temporary Divine Liturgy books. Note that some of the music has changed. With a little practice we will slowly incorporate the new music.

Please visit <https://www.steliasmelkite.org/music/> to access recordings!

Call Fr. Thomas at the parish phone line if you need help navigating the recordings.

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### **2022 Offertory Envelopes Available**

In the back of the Nave (main space of the Church) please look for the offertory envelope box with your name on the label. Thank you for your generosity and your support for the parish!

If you would like to contribute using the envelope system, but don't see your name, please email Fr. Thomas to make arrangements for a box of envelopes.

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### **2022 Melkite Wall Calendar Available**

The wall calendar for the Melkite Church that includes all the feast days and daily readings of the liturgical year are available. If you don't see any left on the tables in the entrances and would like a calendar, please email Father Thomas to make arrangements to receive a calendar.

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### **Memorial Gift for Fr. Saba**

Father Thomas would like to commission an icon for the adornment of the baptistry, and Maryann Astour is arranging for a memorial plaque to be included with St. Basil's departed pastors, both in memory of Fr. Saba Shofany. Please contact Fr. Thomas for more information.

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### **Thank You:**

**Wael Barahmeh, Ameena Copeland, Janet George, Presvytera Rebekah, Michelle Roth, and Jordan** for decorating the Church beautifully for Christmas, the Feast of the Nativity of Christ.

**Ibrahim and Hanan Barahmeh** for baking bread for the Eucharist, called “prosphora,” the “offering,” as well as the memorial bread for Lorraine Stamboly Tedesco's memorial prayers.

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### **December's Collection: \$ 5,989.00**

***The Sunday envelope donation for December: Average: \$74.00, Median: \$25.00***

#### ***December's Liturgy Attendance:***

Saturday December 4: 27	Sunday December 19: 22
Sunday December 5: 20	Friday December 24: 42
Saturday December 11: 26	Saturday December 25: 17
Sunday December 12: 21	Sunday December 26: 22
Saturday December 18: 30	

## **Reading Corner:**

*How to Have an Epiphany* by Fr. John R.P. Russell: A reflection on the Feast of Theophany by a seminary classmate of Fr. Thomas,' written for a Blog called Catholic Exchange:

<https://catholicexchange.com/how-to-have-an-epiphany>

## **January 6: Feast of the Holy Theophany**

Titus 2:11-14, 3:4-7 – Matthew 3:13-17

### **The Great Blessing of Water**

THE GREAT FEASTS OF THE EASTERN CHURCHES are all observed with special hymns, special icons, and often, special rites. We may think immediately of the blessing of palms on Palm Sunday, the blessing of foods on Pascha, the exaltation of the Holy Cross on that feast or the blessing of grapes on the feast of the Transfiguration. The most solemn of these festal blessings, however, is the Great Sanctification of Water on the Feast of the Theophany.

Church orders actually prescribe two such blessings on the Theophany. At the end of the Vesper-Liturgy on the eve of the feast a vessel of water is sanctified in the church and the water given to the faithful to drink and to take to their homes. After the Liturgy on the feast itself the same rite is performed over a nearby body of water (ocean, river, lake or stream). Parishes that do not observe the full order may only have one such blessing.

### **Blessed Water in East and West**

Holy Water is commonly used in all Eastern and Western Churches but with some difference in their meanings and purposes. In the West holy water is chiefly for purification. It is placed at the doors of churches for worshippers to bless themselves with it on entering the church as a kind of purification. At the principal Sunday Mass the entire congregation is so purified as the priest goes through the church sprinkling the worshippers. These practices recall the Old Testament tradition of having pools or basins of water at the entry to the temple for the same purpose. In the Eastern Churches purification is more commonly associated with incense.

In the Eastern Churches the sanctification of water has a different connotation. It is first of all connected with transformation. At baptism water is transformed that it may be a vehicle for the transformation of the person baptized in it into communion with the Holy Trinity. By being buried in the water and then raised out of it, the new Christian experiences his or her own Pascha by being connected to the death and resurrection of Christ, thus becoming a partaker in the divine nature.

While at baptism a person is sanctified by being placed in the water, the reverse happens at the Theophany. It is the water which is sanctified by the One who entered into it. At the Great Sanctification of Water on the Theophany a cross, representing Christ, is immersed in the water three times, liturgically re-enacting the baptism of Christ and sanctifying the water. This sanctification of water at the Theophany represents the transformation of creation, begun with the incarnation and intended to touch all creation. As St. Paul writes, “the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we

know that the whole creation groans and labors with birth pangs together until now” (Rom 8:21-22).

The rite continues, representing the extension of the blessing of the Jordan to all creation. The priest goes through the church sprinkling everyone and everything with the newly-sanctified water. In Eastern countries this procession may go through the entire neighborhood or village as the people sing the troparion of the Theophany. People would open their doors and the priest would go into their homes, passing from one to another with the blessing of the Jordan. This rite witnesses to the ongoing transfiguration of creation begun at the Jordan. In contemporary society this aspect of the rite has morphed into a scheduled appearance of the priest to bless the home, visit with the family, collect donations, discuss the parish, etc. Something has been lost.

### **Is Blessed Water Really Holy?**

The twentieth century Russian Orthodox saint, John Maximovich, taught: “On Theophany, the Day of the Lord’s Baptism, every year a great miracle is performed. The Holy Spirit, coming down upon the water, changes its natural properties. It becomes incorrupt, not spoiling, remaining transparent and fresh for many years. This Holy Water receives the grace to heal illnesses, to drive away demons and every evil power, to preserve people and their dwellings from every danger, to sanctify various objects whether for church or home use. Therefore, Orthodox Christians with reverence drink Holy Water ... People who drink a little Holy Water daily, before eating any kind of food, do well. It strengthens the powers of our soul—if it is done with prayer and reverence, and one does not merely expect a mechanical result from it.”

The prayer for the sanctification of water certainly supports the idea that a “great miracle” is expected when we sanctify the water. The priest chants:

“... Great are You, O Lord, and wonderful your works, and no word is adequate to sing the praise of your wonders (3 times). “...Therefore, O King, Lover of mankind, be present now too through the visitation of your Holy Spirit, and sanctify this water. (3 times) And give to it the grace of redemption and the blessing of Jordan. Make it a source of incorruption, a gift of sanctification, a deliverance from sins, an averting of diseases, unapproachable by hostile powers, filled with angelic strength. That all who draw from it and partake of it may have it for cleansing of souls and bodies, for healing of passions, for sanctification of homes, for every suitable purpose. ... And now, Master, do You yourself sanctify this water by your Holy Spirit” (3 times).

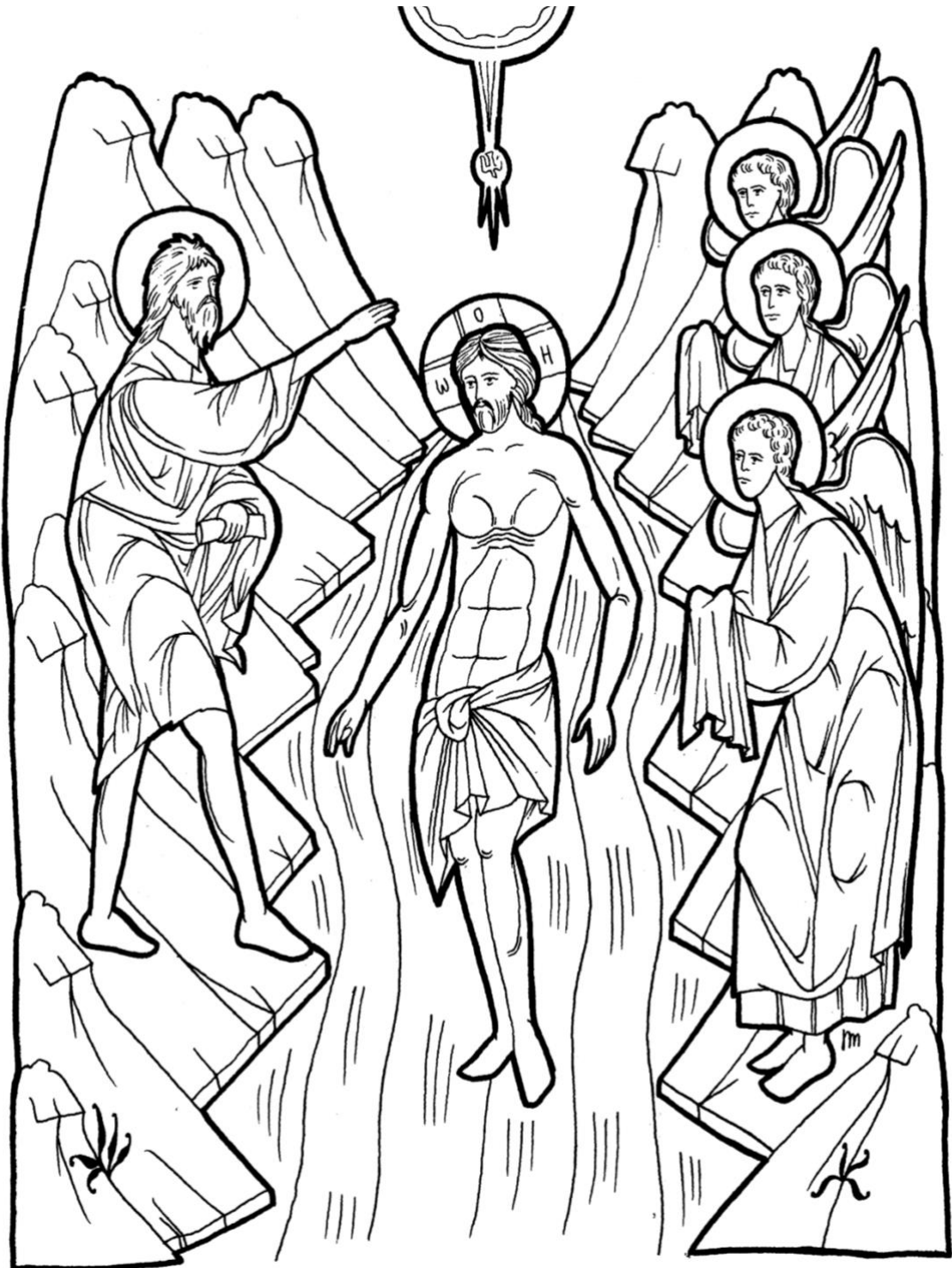
This prayer is an epiclesis – a plea for the sending of the Holy Spirit – asking that God effect a transformation. In this it is similar to the prayer said by the bishop when he sanctifies the Holy Chrism and to the Eucharistic epiclesis in the Divine Liturgy itself.

The current order for the Great Sanctification of Water is attributed to St. Sophronius, the Patriarch of Jerusalem (634-638) but the above prayer is much older.



**Icon Coloring Page**

*For Adults and Children!*





## Word Find and Reading for the Feast of the Nativity

Matthew 3:13-17

New King James Edition

John Baptizes Jesus

<sup>13</sup> Then Jesus came from Galilee to John at the Jordan to be baptized by him. <sup>14</sup> And John tried to prevent Him, saying, “I need to be baptized by You, and are You coming to me?”

<sup>15</sup> But Jesus answered and said to him, “Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.” Then he allowed Him.

<sup>16</sup> When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. <sup>17</sup> And suddenly a voice came from heaven, saying, “This is My beloved Son, in whom I am well pleased.”

### WORDS TO FIND

JOHN	T Q T B P L I S D B B P N E E
BAPTIZE	K V Z M D Z C R U A P F S F E
JESUS	X V L Y P M U B P I B I T O L
JORDAN	K R O O T F J T H E A V E N I
GALILEE	U G F N X N I B X G T R X S L
WATER	U C B I A Z C A O S U S E J A
HEAVEN	K Y R O E D O O C Q Y F Y D G
SON	S D E O L N R G S I K R S Q K
GOD	O H Q X D J U O D Q F D R O X
SPIRIT	J H H R Y O T R J J Z E G R N
	J R D X P H V W J D T E O M C
	A X D J X N I R F A H F D D A
	M J Z N U D O M W H L Z B B I
	T I R I P S Y L O H G H M U Q
	Q H Q J U C F O K J Q Q O D K

# TO LIVE IN LIGHT: GOOD ADVICE FROM FYODOR DOSTOEVSKY

by [Matthew Becklo](#) December 23, 2021: Published on [Wordonfire.org](#)

November 11, 2021, marked the 200th anniversary of the birth of Fyodor Dostoevsky, a giant of world literature and a Christian of profound faith. His stories—passionately energetic, psychologically perceptive, philosophically profound, religiously stirring—have influenced many giants in their own right, including Nietzsche, Freud, James Joyce, Albert Einstein, and René Girard. He is rightly considered one of the greatest writers who ever lived. In honor of his work, and as an invitation to explore his writings, here are 20 “rules for life”—one for each decade since his birth—inspired by the writings of Dostoevsky.

## 1. Take God seriously—because without him, everything is permitted.

In *The Brothers Karamazov*, the young skeptic Ivan proposes an idea that has haunted readers ever since: without belief in God and immortality, “everything is permitted.” Man may still be good without God, but he no longer finds any ultimate ground for morality. Dostoevsky prophetically saw, before Nietzsche articulated the same idea, that godlessness was opening up an abyss “beyond good and evil.”

## 2. Take the problem of evil seriously.

But Dostoevsky, through Ivan, also makes one of the most powerful arguments against God’s existence there is: the suffering of innocent children. If that’s the high price for admission, Ivan concludes, he respectfully returns his ticket. Dostoevsky offers a response through the faith of Ivan’s brother Alyosha—especially in the novel’s powerful, hopeful closing scene—but only after facing the problem head on and challenging us to do the same....

## 4. Offer a kiss when only a kiss will speak.

At the close of “The Grand Inquisitor,” Alyosha imitates the gesture of the silent Christ in the parable, offering a kiss to his anguished brother. Sometimes, all the explanation, discussion, and argumentation in the world won’t seem to get us anywhere with someone we love. All we can do is refuse to give up on them, be present to them, and embrace what is good, true, and beautiful in them.

## 5. Do not fear the crucible of doubt.

Dostoevsky knew that faith does not mean stifling the life of the mind; on the contrary, in the year of his death, he wrote, “It is not as a child that I believe in Christ and confess him. My hosanna has passed through a great crucible of doubt.” The Christian must be unafraid of the hard, difficult questions that arise in life; in fact, questions can ultimately forge and strengthen faith.

## 6. Be clear-eyed about the dark side of man’s nature.

A theme of so much of Dostoevsky’s work is that—the dream of the Enlightenment notwithstanding—dark forces are constantly at work in human life: irrationality, self-torment, addiction (Dostoevsky himself wrestled with gambling), cruelty, rage, and violence. This theme is on powerful display in *Notes from Underground*—a brief and excellent entry in Dostoevsky’s corpus—which has arguably the greatest opening line in all of literature: “I am a sick man . . . I am a wicked man.”...

## 8. Don’t break the moral law, or it will break you.

In *Crime and Punishment*, Raskolnikov—convinced there are “extraordinary” men who can transgress the moral law (again anticipating Nietzsche)—murders an elderly pawn broker, only to be plunged into deep mental and spiritual anguish. The riveting story, which has inspired dozens of adaptations, films like *Rope* and *The Machinist*, and a recent stage play, offers a compelling portrait of the fixed reality of moral truth and the spiritual effects of violating it.

## 9. Avoid hell; it’s worse than you ever imagined.

The lampooned image of hell as a place of eternal flames and pitchforks is not nearly as terrifying as the definition given by Father Zosima, a spiritual master and elder who guides the youngest Karamazov: hell is “the suffering of

being no longer able to love.” It is total and eternal lovelessness. This is not simply a spiritual punishment that may or may not await us after death; it is a spiritual state that begins in life. Strive instead toward love, which is the joy of heaven.

#### **10. Love—but know that love is a harsh and dreadful thing.**

But what is love? As Father Zosima puts it: “Love in action is a harsh and dreadful thing compared with love in dreams.” The latter is “greedy for immediate action, rapidly performed and in the sight of all,” while the former is “labor and fortitude.” We should not be overly sentimental about love; it is to will the good of the other, which can be as hard-edged as it is difficult...

#### **13. Accept great suffering as the lot of great men.**

In the midst of his self-torment, Raskolnikov in *Crime and Punishment* offers a profound insight: “Pain and suffering are always inevitable for a large intelligence and a deep heart. The really great men must, I think, have great sadness on earth.” The way of love is also the way of the cross—and gold, as the Scriptures tell us, is tested in fire.

#### **14 . Save the world with beauty.**

“The world will be saved by beauty.” This line from *The Idiot* has special resonance today. People are deeply suspicious of claims about what is true and what is good; thus, leading with beauty is a powerful way to reorient someone’s mind and heart toward salvation. And wherever there is beauty, there is truth and goodness too.

#### **15. Be astonished at everything.**

In his short story “Bobok,” Dostoevsky writes: “It’s much sillier to be astonished at nothing than to be astonished at everything.” As we grow older and more cynical, we learn to act unimpressed by things. But the wise man is astonished by everything—even small, seemingly insignificant things. Even that there exists anything at all rather than nothing should come as a surprise...

#### **17. Remember your death—and don’t waste your life.**

In *The Idiot*, Prince Myshkin tells the story of a man sentenced to death by hanging, only to be reprieved twenty minutes later. The scene is based on an episode in the life of Dostoevsky himself, who was once sentenced to death by firing squad before having his sentence commuted. As the man stands by the scaffold and the moment of truth approaches, he longs to return to life, “so as to waste not a single instant.” One day, you will be that man—perhaps as soon as tomorrow—so don’t squander your time...

#### **19. Remain with the mystery of Christ.**

Dostoevsky ultimately saw the truth of man in the light of the truth of Christ. So profound was his faith in Jesus that he once wrote: “If someone proved to me that Christ is outside the truth and that in reality the truth were outside of Christ, then I should prefer to remain with Christ rather than with the truth.” Fortunately, no such dilemma is necessary, but it offers a compelling test of our love for Jesus, especially for those of us inclined toward abstractions. Christ truly entered into sin and death (as we see in Hans Holbein’s painting of Christ in the tomb—an image that captivated Dostoevsky and that he alludes to in *The Idiot*), and he truly conquered them in his Resurrection. Will you remain with this truth—even if it costs you everything else?

#### **20. Hope that all shall be well.**

Ivan Karamazov describes the healing of the world in eternity—a vision that, for all its beauty, he cannot accept. But the Christian accepts it in hope, even childlike hope: “I believe like a child that suffering will be healed and made up for, that all the humiliating absurdity of human contradictions will vanish like a pitiful mirage, like the despicable fabrication of the impotent and infinitely small Euclidean mind of man, that in the world’s finale, at the moment of eternal harmony, something so precious will come to pass that it will suffice for all hearts, for the comforting of all resentments, for the atonement of all the crimes of humanity, for all the blood that they’ve shed; that it will make it not only possible to forgive but to justify all that has happened.”



***Please remember*** to pray for the health and protection of our Bishop Nicholas and his reverend clergy, the faithful in this city of Utica and every surrounding country place, the government and the armed forces that they may be upheld and strengthened in every good deed, the parish community of St. Basil the Great Melkite Greek Catholic Church, and for all of the intentions of her faithful, for Dillan, Doreen Gigliotti Balls, Jordan Barahmeh, Maryangela Fiorentino, Mary Nassimos, Rose Shaheen, Karen Zalatan, Robert Zaloom, and Charles Zelows.

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***If you are visiting our church***, our parish family is delighted to welcome you here! Please give us the chance to get to know you. If you would like to know more about the Melkite Catholic Church, please visit [www.melkite.org](http://www.melkite.org) or [www.godwithusonline.org](http://www.godwithusonline.org).

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**God With Us Online Presents:**  
A Live Webinar  
**ORTHODOXY & HETERODOXY**  
**The History of the Ecumenical Councils**

**Wednesdays: January 12-26 & February 9-16 at 8-9 PM ET**

Join us as Rev. Christiaan Kappes leads us through the breathtaking story of the battle of the Holy Fathers of the Ecumenical Councils to preserve the integrity of the faith against heresy in the decisive first centuries of Church history.

**Register at:** [www.Godwithusonline.org](http://www.Godwithusonline.org)

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Let us continue to keep in our prayers the departed servant of God Henry George Murad who was buried on December 27, 2021 at Holy Transfiguration Melkite Greek Catholic Church in Maclean, VA.

***“With the Saints grant rest, O Christ God, to the soul of your servant, in a place where there is no pain, no grief, no sighing, but only everlasting life.”  
May his memory be eternal.***