

SUNDAY OF ALL SAINTS

June 16, 2019

Glory to Jesus Christ! Glory Forever!

**THE CATHOLIC PARISH OF
SAINT BASIL THE GREAT**

A Parish of the Eparchy of Saint Josaphat in Parma

1400 Suther Road
Charlotte, North Carolina 28213

Website:
stbasil.weebly.com

Telephone:
980-785-2764

Email:
stbasilcharlotte@gmail.com

Services:

Saturdays
5:00 PM – Vespers

Other Feast Days
(As Announced)

Confessions

Sundays
11:00 AM – Divine Liturgy

6:00 PM – Vespers
7:00 PM – Divine Liturgy

Sundays
Before Divine Liturgy
Until 10:40 AM

Mission Communities:

HOLY CROSS

COLUMBIA, SOUTH CAROLINA

Transfiguration Catholic Church
306 N. Pines Road, Blythewood, SC 29016

Website:
colabyzcatholic.weebly.com

2nd Sunday of the Month

5:00 PM – Divine Liturgy

Confessions Until 4:40 PM

4th Sunday of the Month

5:00 PM – Vespers & Catechism

DORMITION

OF THE MOTHER OF GOD

GREENVILLE, SOUTH CAROLINA

St. Rafka Maronite Catholic Church
1215 SC-14, Greer, SC 29650

Website:
dormition.weebly.com

4th Sunday of the Month

5:00 PM – Divine Liturgy

Confessions Until 4:40 PM



Father Joseph Matlak
Administrator

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Deacon Matthew Hanes



St. Basil the Great
Eastern Catholic Parish



St. Basil the Great,
Charlotte
@stbasilcharlotte



St. Basil, Charlotte
@basilcharlotte

FEASTS & READINGS

This Sunday

ALL SAINTS

Holy Father Wonderworker Tychon of Amathus

Hebrews 11:33-12:2
Matthew 10:32-33, 37-38; 19:27-30

MONDAY

Holy Martyrs Manuel, Sabel, & Ismael
Venerable Father Hypatius,
Hegumen of Ruphenia

Romans 2:28-3:18
Matthew 6:31-34; 7:9-11

TUESDAY

Holy Martyr Leontius

Romans 4:4-12
Matthew 7:15-21

WEDNESDAY

Holy Apostle Jude
Brother of the Lord According to the Flesh

Jude 1:1-10
John 14:21-24

THURSDAY

Holy Priest-Martyr Methodius
Bishop of Patara

1 Corinthians 11:23-32
John 6:48-54

FRIDAY

Holy Martyr Julian of Tarsus

Romans 5:17-6:2
Matthew 9:14-17

SATURDAY

Holy Priest-Martyr Eusebius
Bishop of Samosata

Romans 3:19-26
Matthew 7:1-8

Next Sunday

SECOND SUNDAY AFTER PENTECOST
Tone 1, Holy Martyr Agrippina

Romans 2:10-16
Matthew 4:18-23

MISSION NEWS

Axios, Axios, Axios!



Father Kevin Bezner

Ordained to the Sacred Order of Presbyter (Priesthood)

Sunday, June 16, 2019

First Divine Liturgies

Monday, June 17th – 11:00 AM

Wednesday, June 19th – 6:00 PM

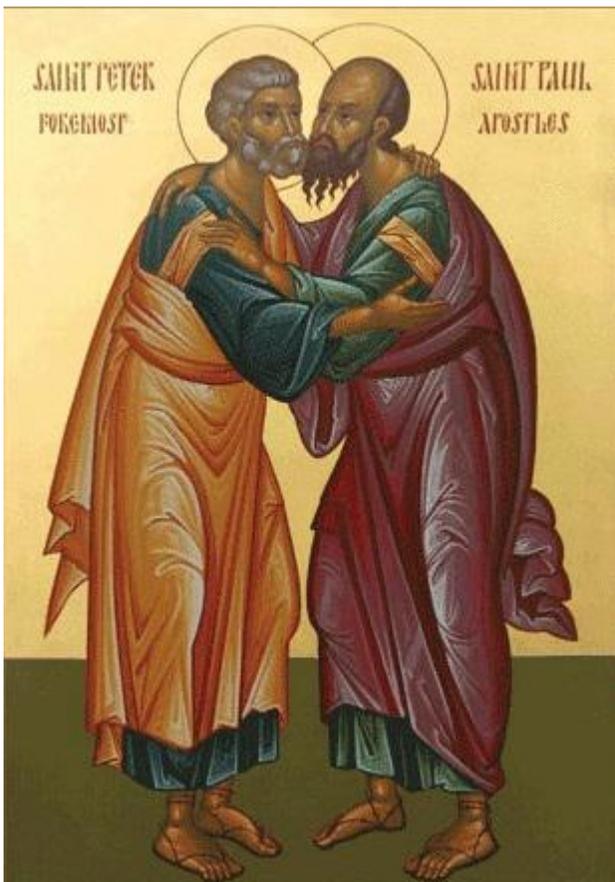
EPARCHIAL NEWS

Prefect of the Congregation of the Oriental Churches

CARDINAL LEONARDO SANDRI

Pastoral Visit to Saint Josaphat Cathedral





Feast of Saints Peter & Paul

Holy Day of Obligation

Friday, June 28

6pm, Great Vespers

7pm, Divine Liturgy

The Apostles' Fast is among the oldest of Christian traditions. It is mentioned by St. Athanasius in the fourth century, and there are other testimonies to its existence very early in the history of the Church. The fast begins on the day after the observance of All Saints' Sunday, which falls one week after Pentecost. The Apostles' Fast ends with the observance of the Feast of Saints Peter and Paul, which is held on June 29. The Apostles' Fast has a variable length because of its connection to the date of Pentecost, and therefore of All Saints. The Apostles' Fast can be an occasion for reflection upon the lives and example of the Holy

Apostles. On the Sunday of All Saints, we remember and celebrate the lives of all those who have gone before us in the faith. The readings which are appointed for that day (Hebrews 11:33-40, 12:1-2, and Matthew 10:32-33, 37-38, 19:27-30) remind us that countless worshippers of God have sacrificed their lives for the faith which we have inherited. Following Jesus' admonition recorded by St. Matthew, the Apostles left behind their parents, their children, and their possessions in order to bring the Good News of Jesus Christ to people who did not know Him. Christian missionaries around the world are still doing this today. During the Apostles' Fast we are reminded to pray for them all, and for missions everywhere. The Apostles' Fast is also an occasion to remember that in Christ, we have a unity that goes far beyond our personal opinions, likes or dislikes. The Acts of the Apostles tells us that the Apostles themselves recognized this very early. The occasion was an argument, which took place regarding whether the followers of Christ needed to continue to observe the Law of Moses. At first, Peter and Paul took different sides in the discussion. Both Peter and Paul were Jews, but their personalities and backgrounds were very different. Peter, who was formerly a fisherman, was among the first of the disciples to follow Jesus. Presumably he was uneducated and probably spoke only Aramaic in the local Galilean dialect. Paul, on the other hand, was very well educated under Gamaliel, the most famous rabbi (teacher) of his time, and spoke several languages. Moreover, Paul—originally named Saul—was not among the Twelve Disciples. He even led a deadly persecution of Christians until he received an astounding vision of Christ while on the way to Damascus (Acts 9). The blinding vision changed his life forever. Thereafter he became an ardent witness to the risen Christ. But because of his former life, it was very difficult at first for the disciples to forgive and accept him. Before very long, Peter and Paul became involved in the dispute about keeping the Law. Paul, who was preaching among the Gentiles, taught that it was no longer nec-

-essary to keep the Law, because the purpose of the Law was to point to the death and resurrection of Christ. Paul even proclaimed that the Law had been nailed to the cross with Christ, for now we are justified by faith and not by following the Law (see Romans 10 and Galatians 3). Peter, however, was drawn towards the opinion of some Jews that although Jesus was indeed the promised Messiah, the Law nevertheless should continue to be observed for all time. Paul journeyed to Jerusalem to meet with Peter and the other disciples in order to settle the matter. Paul says that he opposed Peter to his face (Galatians 2:11 ff.). After some discussion it was agreed that Christians would no longer follow the Law, including practices like circumcision and the complex dietary laws given in the Books of Moses. However, they would continue to observe some of the restrictions of the Law regarding moral principles, and the eating of blood. It is significant that Peter did not simply decide to agree with Paul on these matters. Rather, he was given a vision from God in which it was declared that foods which were formerly declared to be “unclean” for all Jews, were now “clean” or acceptable (Acts 10). Thus, Peter realized that God was instituting a new order and way of life, and that to agree with Paul was a matter of obedience to Christ himself. These events remind us to seek God when we have disagreements within the Church. This requires humility on our part, and the willingness to accept others even when we might not have agreed with them before. We let go of our own personal wishes or demands, and pray for the good of the Church and for a recognition of the will of God for all of us together. At the conclusion of the Fast, therefore, we celebrate Peter and Paul together. The icon of the Feast depicts the two men standing side-by-side, holding the Church together in their hands. This is a powerful symbol of the supernatural love for one another which is given by the Holy Spirit. In the Holy Spirit we have agreement and new life. For this reason, Byzantine Christians today can regard the Apostles’ Fast as one of the most important times of the year, a time to humble ourselves and pray for genuine love and unity in the Church around the world.



With the availability of the newly ordained Fr. Kevin Bezner, the regular parish and mission schedule is resumed for the summer months.

*St. Basil the Great
Charlotte, North Carolina*

*Holy Cross Mission
Columbia, South Carolina*

*Holy Dormition Mission
Greenville, South Carolina*

HOLY MYSTERIES

CHRISTIAN INITIATION

The Mysteries of Christian Initiation take place during the celebration of the Divine Liturgy on Sundays or Feast Days. Parents should contact the mission preferably before the birth of their children. Parents and godparents are prepared by the priest. At least one of the godparents must be a practicing Catholic. He or she must provide an original copy of his or her own baptismal certificate (from the parish where his or her baptismal records are kept), and a letter of good standing from his or her pastor. Official preparation takes place before the baptism of the first child, although we earnestly desire to be involved in your faith journey as every subsequent child is born. It is presumed that parents and godparents will participate in the life of the Church as much as they are able, both before and after their children have been baptized.

HOLY MATRIMONY

Couples should contact the clergy at least six months before the desired date of marriage, in order to make the necessary preparations. Couples are prepared by the clergy. It is expected that the new family will participate in the life of the community as much as they are able, both before and after marriage.

ANOINTING OF THE SICK

If anyone needs a pastoral visit, please contact the priest. In cases of emergency, and if you live far from the parish, please contact your nearest Catholic church and ask for the Anointing of the Sick.

CHRISTIAN BURIAL

If a member of the Christian faithful has fallen asleep in the Lord, please contact the priest to arrange for the Order of Christian Burial. The family of the deceased, especially those who have been away from the life of the Church, are encouraged to benefit from the occasion by renewing their commitment to Christ and His Church.

BLESSINGS

Blessings of holy objects take place during the Divine Liturgy. Please speak with the priest *before* the Divine Liturgy. Blessings of persons on special occasions can take place at the end of the Divine Liturgy. For the blessing of homes, please contact the mission, or speak with the priest directly.

PRAYER FOR VOCATIONS



Almighty and merciful God, inspire those You have chosen to hear and answer Your call to the Priesthood and Religious Life. Give them the courage to be the prophets for our times. Give them the wisdom and openness to live their personal call. Give them the strength to be ready witness of Your love and care for the world. May they find support and encouragement in our words and in our prayers, through the intercession of Mary, the Mother of God, and all the Saints. Amen.

PROPERS FOR DIVINE LITURGY

Sunday of All Saints

Troparia & Kontakia

Troparion, Tone 8

You came down from on high, O Merciful One, * and accepted three days of burial * to free us from our sufferings. * O Lord, our life and our resurrection, ** glory be to You!

Troparion, Tone 4

Clothed as in purple and fine linen * with the blood of Your martyrs throughout the world, * Your Church cries out to You through them, O Christ God: * send down Your loving-kindness on Your people; * grant peace to Your community, ** and to our souls great mercy.

*Glory be to the Father, and to the Son, and to the Holy Spirit
Now and forever and ever. Amen.*

Kontakion, Tone 8

O Lord, Master of nature, * the world offers You the godly martyrs as the first-fruits of nature. * By their supplications, through the Mother of God, * preserve Your Church and Your people in profound peace, ** O most merciful One.

Prokeimenon, Tone 8

Pray and give praise to the Lord our God.
In Judea God is known; His name is great in Israel.

Epistle

Hebrews 11:33-12:2

Alleluia, Tone 4

*The just cried out and the Lord heard them, and delivered them out of their afflictions.
The afflictions of the just are many, and out of them all will the Lord deliver them.*

Gospel

Matthew 10:32-33, 37-38; 19:27-30

Communion Hymn

Praise the Lord from the heavens, * praise Him in the highest.
Rejoice in the Lord, O you just, * praise befits the righteous.
Alleluia, Alleluia, * Alleluia.