



November 28th, 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

Sunday

English 9:00 AM
Arabic 11:15 AM

Religious Education

Sunday 10:00 am—11:15 AM

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

Holy Mysteries

Reconciliation

The Sacrament of Reconciliation will
be available before 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



13th Sunday after the Holy Cross

ألاحد الثالث عشر بعد الصليب

Troparion of the resurrection (2nd tone)

When you descended to death, O Immortal Life, You destroyed Hades by the splendor of your Divinity, and when you raised the dead from under the ground, all the Powers of heaven cried out: O Christ our God, the giver of life, 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 of the Preparation of the Nativity of our Lord

Today the Virgin is on her way to the cave where she will give birth in a manner beyond understanding to the Word who is, in all eternity. Rejoice, therefore, universe, when you hear it heralded: with the angles and the shepherds, glorify Him who chose to be seen as a new-born Babe, while remaining God in all eternity.

نشيد القيامة بالحن الثاني

لما نزلت الى الموت، أيها الحياة الخالدة، أمت الجحيم بسنى لاهوتك. ولما أقمت الاموات من تحت الثرى، صرخت جميع قوات السماوين: أيها المسيح ألهنا، يا مُعطي الحياة، المجد لك.

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 البار ذو الكهنوت الملوكي، إبتهل إلى المسيح الإله في خلاص نفوسنا.

نشيد الختام (قنداق) مقدمة ميلاد ربنا يسوع المسيح بالحن الثالث

اليوم العذراء تأتي الى المغارة، لتلد الكلمة الكائن قبل الدهور، ولادة يُعجزُ بيانها. فأطربي ابنتها المسكونة إذا سمعت، ومجدي مع الملائكة والرعاة، مَنْ شاء ان يظهر طفلاً جديداً. وهو الاله الذي قبل الدهور.





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>



PROKIMENON (Tone 2)

My strength and my courage is the Lord, and he has been my Savior

Stichon: The Lord has chastised me through his teaching, yet he has not delivered me to death.

READING from the Epistle of St. Paul to the Ephesians: 6: 10 -17

Brethren, be strengthened in the Lord and in the might of his power. Put on God's armor that you may be able to stand against the devil's wiles. For our fight is not against flesh and blood, but against the world-rulers of this darkness, against the spiritual forces of wickedness on high. Therefore, take up God's armor that you may be able to resist on the evil day and stand perfect in all things. Stand, therefore, wearing the belt of truth. And the breastplate of holiness and with your feet shod in the readiness of the Good News of peace, and in all things take up the shield of faith with which you will be able to put out all the flaming darts of the most wicked one. And take for yourselves the helmet of salvation and the sword of the spirit, that is, God's word. ALLELUIA (Tone 2)

The Lord shall hear you on the day of distress; the name of the God of Jacob shall defend you.

Stichon: O Lord, save your king and listen to us on whatever day we call upon you.

Gospel: 13th of Holy Cross, Luke 18: 18-28 (The Rich Young Man)

At that time a certain man approached Jesus and asked him, saying, "Good Master, what shall I do to gain eternal life?" But Jesus said to him, "Why do you call me good? No one is good but only God. You know the commandments; 'Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thou father and mother.'" And he said, "All these I have kept ever since I was a child." But when Jesus heard this, he said to him, "One thing is still lacking to you; sell everything you own, and give to the poor, and you shall have treasure in heaven; and come, follow me." When he heard these things, he was much grieved, for he was very rich. But Jesus, seeing him become sad, said, "With what difficulty will the wealthy enter the kingdom of God! For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." And they who heard it said, "Who then can be saved?" He said to them, "Things men cannot do alone, they can do with God's help."

رسالة الاحد السابع والعشرون بعد العنصرة

الرب قوّي وتَسبّحني، لقد كان لي خلاصاً
 أدبني الرب تأديباً، وإلى الموت لم يُسلمني

فصل من رسالة القديس بولس الرسول الى اهل افسس (أفسس 6: 10-17)

يا أخوة، تشدّدوا في الربّ وفي قدرّة قوته. البسوا سلاح الله الكامل، لتستطيعوا مقاومة مكاييد إبليس. فإنّ مصارعنا ليست ضدّ دم ولحم، بل ضدّ الرئاسات، ضد السلطات، ضد سائدي العالم عالم ظلمة هذا الدهر، ضدّ قوى الشرّ الروحية في السماويّات. فلذلك خذوا سلاح الله الكامل، لتستطيعوا المقاومة في اليوم الشّديد، حتى إذا تمكّنت كل شيء تثبتون. فانهضوا اذن وشدّوا أحقاكم بالحق، واللبسوا درع البرّ. وانعلوا أقدامكم باستعداد انجيل السلام. وأحمِلوا فوق هذه كلّها ثياب الإيمان، الذي به تقدرون أن تطفئوا جميع سهام الشّرير المُلتَهَبَة. واتخذوا خوذة الخلاص وسيف الروح، الذي هو كلمة الله

هَلَلُويَا—ليستجب لك الربّ في يوم الضيق، ليعضدك اسمُ إله يعقوب

يا ربّ خلّص الملك، وأستجب لنا يوم ندعوك

الاحد الثالث عشر بعد الصليب

(لوقا 18: 28-18)

في ذلك الزمان، دنا الى يسوع انسان مجرباً له وقائلاً: أيها المعلم الصالح، ماذا أعمل لأرث الحياة الأبدية؟ فقال له يسوع: لماذا تدعوني صالحاً؟ لا صالح إلا واحد هو الله. أنت تعرف الوصايا: لا تزني، لا تقتل، لا تسرق، لا تشهد بالزور، أكرم أباك وأمك. فقال: هذا كله قد حفظته منذ صباي. فلما سمع يسوع ذلك، قال له: واحدة تعوزك بعد: بيع كل شيء لك ووزعه على المساكين، فيكون لك كنز في السماء، ثم تعال اتبعني. فلما سمع ذلك، حزن لأنه كان غنياً جداً. فلما رآه يسوع قد حزن قال: ما أعسر على ذوي الأموال أن يدخلوا ملكوت الله! إنه لأسهل أن يدخل الجمل في ثقب الأبرة من أن يدخل غني ملكوت الله. فقال السامعون: فمن يستطيع إذن أن يخلص؟ فقال: ما لا يستطيع عند الناس مستطاع عند الله.



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, NOVEMBER 28, 2021: THIRTEENTH SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS. COMMEMORATION OF THE HOLY MARTYRS STEPHEN THE LATTER AND IRENARCHUS

- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Jessica & Jeffrey Boudjouk.
- + **FREDERICK KOUSSA** by George & Jeanne Harraka.
- + **MARY TAHAN** by Sharon Kishfy Landry & Gregory Landry.
- + **YVONNE HAGGAR COLABELLA** by Linda & Cynthia Banna.
- + **ALBERT HALLAL** by Hon. Thomas Lazieh & Sons.
- + **VICTORIA PROCHNIAK** by M/M Justin Boudjouk & Family.
- + **MARGARET SABBAGH** by Mrs. Alberta Mardo.
- + **JOSEPH & ANGELA KAYATA** by Michael & Barbara O'Rourke & Family.
- + **CHARLES & ANNE O'ROURKE** by Michael & Barbara O'Rourke & Family.
- + **LAYLA ANGELA CHARETTE** by Uncle Michael, Auntie B., & Greg & Katie.

+ **SOULS OF ALL THE FAITHFUL DEPARTED, PARISHIONERS & FRIENDS, WHO HAVE GONE TO THEIR REST IN THE PEACE OF CHRIST.**

11:15 a.m. DIVINE LITURGY:

- + **LINDA HADDAD (1st Anniv.)** Yola & Neil Karraz & Family.
- + **RAYMOND SAGGAL (9th Anniv.)** by Joseph & Yolanda Saggal.
- + **JEANNETTE BEATON** by Deacon Edmond & Theresa Raheb.
- + **JOSEPH WARD (Valencia, Venezuela)** by M/M Samir Boudjouk.
- + **ELIAS J. KISHFY** by Bob & Lydia Gaboriault.
- + **JULIA & FRED KISHFY** by M/M Norman E. Kishfy & Family.
- + **LOUIS P. KISHFY** by Nelly Kishfy.
- + **GEORGETTE A. SAGGAL** by Tony, Jiselle & Frank Haddad.

+ **SOULS OF ALL THE FAITHFUL DEPARTED, PARISHIONERS & FRIENDS, WHO HAVE GONE TO THEIR REST IN THE PEACE OF CHRIST.**





SACRIFICIAL GIVING: November 21, 2021: Budgets: \$1,578.00; Envelopes: \$1,550.00, Loose: \$28.00; Stipends: \$365.00; Candles: \$95.00; Addit'l Cemetery: \$30.00; Building Fund: \$365.00; Fuel: \$235.00; Addit'l Religious Ed. Registration: \$100.00.

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.

TODAY, NOVEMBER 28th, there will be a special collection taken up for **MELKITE DIOCESAN SUPPORT**. Please help subsidize our monthly payment of \$1,645.00 for the operation of our Diocese, which amounts to \$19,740 per year. Please give generously.

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.

EPARCHY OF CANADA: The Holy See announced on September 18, 2021, that Pope Francis has assented to election of the Melkite Synod of Father Milad El Jawich, B.S., 47, as the new Bishop for the Eparchy of Saint-Sauveur de Montreal, Canada. He was consecrated Bishop on October 30, 2021, in his Mother House Monastery, Dair el Moukhalles in Joun, Lebanon, and his Installation will take place this weekend, November 28, 2021, in the Melkite Greek Catholic Cathedral, Saint-Sauveur in Montreal. Father Ephrem departed from Rhode Island to attend the Installation Ceremony on Friday, November 26th, since he belongs to the same religious order, the Basilian Salvatorians, as Father Ephrem.

Abundant blessings for Bishop Milad as he takes up this new ministry for Jesus Christ and the Church.

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.





CHANGE OF ADDRESS: All the faithful who have recently changed their address or who are planning to do so, please remember to inform the church office at (401) 722-1345. Please also be sure to update new telephone numbers because **there is a cost that the Church has to absorb which adds up slowly but surely.**

BLESS GOD WITH THE GIFTS WITH WHICH HE HAS BLESSED YOU! Those parishioners, who are not worshipping here each week or do not support their Parish on a regular and consistent basis, are really hurting their Parish physically, spiritually, socially, and financially.

PARISHIONERS who miss Sunday attendance at Liturgy for several weeks are missed and unfortunately hurt themselves and the parish on many levels. Welcome Back to our parishioners who have been away. Your parish hopes that you will remember your responsibilities.

RELIGIOUS EDUCATION CLASSES ARE IN PROGRESS: All youth of our Parish, whether they attend Catholic/Christian Schools or not, should register and attend our Church School on a weekly basis. Parents will be doing a great disservice to their children and to the Melkite Church if they do not cooperate with us in trying to teach the beliefs, traditions and spirituality of our Eastern Church to their children. We should be asking ourselves if this is part of the reason that we may lose our youth later on.

The **CHRISTMAS FAST** for the Melkite Church begins **Friday, December 10, 2021.** (The time of this Fast previously was begun on November 15th). Our Diocesan policy at present recommends that we fast from all food and drink from Midnight until Noon each day and abstain from meat and meat products on Wednesdays and Fridays and on Christmas Eve. Let the Holy Spirit lead you in personal preparation for this Holy Season.

FLOWERS: Many parishioners have followed the long tradition of donating poinsettias to the Church for the Christmas Season. If you would like to participate in this tradition, please sign your name on the bulletin board located outside the kitchen and make donation of \$10.00 to Christine Durnin. Since we have a large sanctuary area to cover, we would appreciate your generosity in this regard to enhance the church at this most blessed season.

There will be no Weekday Divine Liturgy Tuesday, November 30 through Friday, December 3, 2021.

Congratulations: We are proud to announce to you that RI Governor Daniel McKee nominated and picked one of our own native sons and life-long parishioner, GEORGE LAZIEH, to a life-time judgeship in the Workers' Compensation Court. The Honorable George Lazieh is the son of the late Anthony & Victoria (Thomas) Lazieh of this Parish, and brother to Samuel Lazieh, the Hon. Thomas Lazieh, former Mayor of the City of Central Falls, Dr. Marie (Lazieh) Ghazal, CEO of the Rhode Island Free Clinic, and Diane Lazieh. We echo the words of the Governor, and say, that with George's background he will bring valuable experience to our court system and serve the state in a way that is fair and honorable. In the name of Father Ephrem, Father Joe, Deacon Edmond, Deacon Gilbert, and the Community of St Basil's, we offer our utmost congratulations, prayers, blessings, and best wishes, on this glorious & renowned promotion. AXIOS! MUSTAHQ! WORTHY!

MEMORIAM: It is with the deepest sadness that we announce to you the passing into eternal life of the handmaid of God, **FLORENCE T. (SARKAS) SALOME** on Monday, November 22, 2021. She was the beloved wife of the late William J. Salome. She is survived by her daughters Katherine Horgan, Carol Ehart and grandsons. Funeral arrangements are all private.

On behalf of the clergy of St. Basil's Community, we offer our sincere and heartfelt sympathy to her children and their families and assure them of our prayers that the Lord will establish her soul where the just repose. May she rest in peace and may her memory be eternal!

REFLECTION: *Age 60 might be the new 40, but 9:00 p.m. is the new midnight.*

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
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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.



The Man Who Almost Had It All



The young man asks our Savior what must he do to inherit eternal life. Our Savior instructs the fellow that he should keep the commandments and lists them by name. The young man answers that he has kept all these commandments from his youth.

Let's for a moment examine ourselves.

With a clear conscience, are we able to say the same as the young man, that from our youth we have kept all of these commandments? Do we completely follow and keep all of the Ten Commandments which are the foundation of the moral life? Can we honestly put ourselves on the same level as this young man?

The young man persists in his questioning and asks if there is anything else he can do. Our Savior says yes, there is an additional path that he can take. If you would be perfect, you can give away all your riches, sell all your property and come and follow Me.

Today we would understand the second choice that our Savior offers the young man to be to choose the monastic life. There are two choices. The first choice is to live in what we call the "world," have our secular employment, be married and have a family and follow the commandments of God, or give up everything: family, money and property and enter a monastery. There are no other viable choices. It is either the one or the other.

There is a third choice, but it is not unto salvation but unto condemnation, and that is to follow the path of evil and to serve the devil. Not everyone is required to become a monastic. This is a beautiful and wonderful way of life but it is not for everyone. However, everyone is required to keep the commandments of God as well as to be morally precise in living the Gospel. It makes no difference whether we are married or living in a monastery. The commandments of God are the same for everyone. The monastic life is simply stricter and at a higher level. More is given up for the sake of Christ. For those of us living in the world who do not completely physically give up all of our money, property and families, nonetheless, Christ must hold the first

place in our hearts.

Our Savior tells us that we must not be more attached to anything else in this life more than to Christ. "He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn't

worthy of me" (Matt. 10:37). In a sense, then, monastics and those living in the world are called upon to do the same thing but in a different way.

Our Savior says, "Where your treasure is, there your heart will be also" (Matt. 6:21). In another place the Lord says, "You cannot serve God and mammon" (Matt. 6:24). Mammon is money and the greedy pursuit of gain. In life we are all called upon from time to time to deny ourselves for the sake of the other.

How often does the husband or wife deny their own desires in order to fulfill the desires of one's spouse? How often do parents deny their own wants for the sake of their children? How often do we make unselfish personal sacrifices in order to serve and to help others: family, friends, acquaintances, our neighbors, those in need, those who ask for help, everyone around us?

You do not necessarily have to be a monk or nun in order to deny yourself, take up your cross and follow Christ. This commandment is given unto all of us and is the calling to everyone who would be a Christian. Whether in the monastery or not in the monastery, we all have the opportunities to share what we have with others, whether it be money, possessions, our love, our care and our concern, our prayers for others and not only for ourselves.

All of us must be doing and sharing and serving others with the blessings and talents that God has given us, no matter what form these talents may take. It is a sin to bury your talent in the ground and do nothing with it. God calls upon Christians to be people of action and to live the Gospel, not only in word but in deed. This is the path that the Lord blesses us to follow, by which, with God's help, we may attain salvation and eternal life. Amen.



يعوزك شيء واحد ...

هذا الانجيل هو خبر مفرح لمن يشعر اليوم بالحزن، فليعرف ان عمق الحزن ينبع من تمسكه بما يمتلك، بكل ما يمتلك، وانه يستطيع اليوم وبقوة تلك الكلمة ان يخلص، ان يختبر تلك الحياة الابدية، لان ما هو مستحيل للبشر ممكن لدى الله.



"اذهب فبع ما تملك وأعطه للفقراء، فيكون لك كنز في السماء، وتعال فاتبعني". انجيل هذا الاحد هو انجيل الشاب الغني. هذا الشاب يقترب من المسيح ويسأله ماذا افعل كي ارث الحياة الابدية؟ ويرد عليه المسيح ويسرد له اولاً بعض الوصايا. فيرد الشاب ويقول انه قد حقق كل هذه الوصايا منذ صباه. فيجيبه

المسيح ويقول له: ينقصك شيء واحد " اذهب فبع ما تملك وأعطه للفقراء، فيكون لك كنز في السماء، وتعال فاتبعني". فذهب الشاب حزيناَ لأنه كان ذو مالٍ كثير.

ما أغنى واعمق هذا الانجيل، نستطيع ان نذكر ونقول اشياء كثيرة؛ عن ارتباط الشاب الغني بالمال، عن حزنه، عن حديث المسيح له.....

لكن ما استوقفني هذه المرة هو ان الشاب يسأل: ماذا افعل لارث الحياة الابدية؟ الشاب يبحث عن الحياة الابدية، ويعرف انها حياة يرثها بعد الموت، اي انها شيء مرتبط بالحياة القادمة. الحياة الابدية هي حياة تخص المستقبل والعالم الآتي. ويرد المسيح بطريقة غريبة: "اذهب فبع ما تملك وأعطه للفقراء، فيكون لك كنز في السماء، وتعال فاتبعني". اي ان المسيح لا يقول له ماذا يجب ان يفعل كي يرث الحياة الابدية. بل يقول له ماذا يفعل كي يرى ويتذوق الان تلك الحياة الابدية. المسيح لا يضع امامه شرط كي يكسب الحياة الابدية، بل يضع امامه الطريق كي يختبر تلك الحياة ويحيها منذ الآن. نعم منذ الآن فالحياة الابدية هي بالفعل حاضرة. يسوع المسيح لا يدعو الشاب ان ينتظر شيئاً في المستقبل بل ان يبدأ يتنعم الآن من تلك الحياة الابدية، نعم الآن. ان يتبع المسيح، ان يسير وراءه، ان يسير على خطاه، تلك هي الحياة الابدية التي من الممكن ان نتذوقها الآن.

ان نتبع المسيح، هذا الانجيل ليس موجه فقط للكهنة او للرهبان او للمكرسين، هذا الانجيل هو دعوة لكل مسيحي، لكل من يرغب ان ينعم بتلك الحياة الابدية، الكل!! اينما كانوا وكيفما كانوا يستطيعون ان يتبعوا المسيح.

شيء واحد مهم: ان نبيع ما نمتلك ونعطيه للفقراء. فالحياة الابدية تكمن في ان الانسان يختار الله ويضعه قبل كل شيء، قبل ممتلكاته وعواطفه ومخططاته ويتبع المسيح.

هذا الانجيل هو خبر مفرح، دعوة وطريق لمن يرغب في الحياة الابدية. لكن هناك شيء اخر. هذا الشاب لا يقبل تلك الدعوة. فماذا يحدث؟ يمضي حزيناَ. قد يفسر حزن هذا الشاب حزننا في اوقات كثيرة، في مواقف كثيرة. في كل حدث من حياتنا توجه لنا تلك الكلمة: "اذهب فبع ما تملك وأعطه للفقراء، فيكون لك كنز في السماء، وتعال فاتبعني" وامامه اما نثق ونطيع او نمضي مثل هذا الشاب. نمضي بحزن.

المشكلة هي محبة المال وليس المال في حد ذاته. محبة المال خطية لأنها تعوق عبادة الله. قال المسيح أنه من الصعب أن يدخل الأغنياء ملكوت الله. وعندما سأل الشاب الغني المسيح ماذا يفعل لكي يرث الحياة الابدية، قال له الرب يسوع أن يبيع كل أملاكه ويعطي المال للفقراء. "فَلَمَّا سَمِعَ الشَّابُّ الْكَلِمَةَ مَضَى حَزِيناً لِأَنَّهُ كَانَ ذَا أَمْوَالٍ كَثِيرَةٍ" (انظر متى 19: 16-22). عندما طلب المسيح منه أن يتخلى عن أمواله، أبرز بهذا مشكلة الشاب الأساسية التي هي الطمع أو حب المال. لم يستطع الشاب أن يتبع المسيح لأنه كان يتبع المال. فتدخلت محبته للعالم في محبته لله.

الطمع يرفض الإشباع. وغالباً، كلما زاد ما نحصل عليه، كلما رغبتنا في المزيد. الممتلكات المادية لن توفر لنا الحماية – لا في هذه الحياة ولا في الابدية. يوضح المثل الذي قدمه المسيح عن الغني الغبي هذه الحقيقة جيداً. ونكرر، ليس المال أو الغنى هو المشكلة. المشكلة هي إتجاه قلوبنا نحو المال. إذا وضعنا ثقتنا في الغنى أو إنغمسنا في رغبة لا تشبع في الحصول على المزيد، فإننا نفشل في تمجيد الله وتقديم العبادة التي يستحقها. علينا أن نخدم الله، لا أن نضيع الوقت في السعي وراء الغنى (أمثال 23: 4). يجب أن تكون رغبة قلوبنا هي إكتناز كنوز في السماء، وليس القلق بشأن ماذا نأكل أو نشرب أو نلبس. "لَكِنْ اطْلُبُوا أَوَّلًا مَلَكُوتَ اللَّهِ وَهَذِهِ كُلُّهَا تَرَادُ لَكُمْ" (متى 6: 25-34).



The Liturgy Explained (part 6)

THE RITE OF HOLY COMMUNION: RECEIVING THE BODY AND BLOOD OF CHRIST

Melkites receive Holy Communion by the priest dipping the sacred Body in the chalice. This is called intinction. We have only done it this way for about 120 years. Previously, the sacred Body was placed in the chalice and the priest used a spoon to communicate the faithful, as is still done in the Slavic Byzantine Catholic and Orthodox Churches. Intinction was first used in Aleppo, Syria due to a plague. It was remarked that more people approached to



receive Holy Communion with the new method, so other Eparchies followed their example. It is good to note that the movement for frequent reception of Holy Communion started in the Melkite Church about 20 years before it started in Latin Church with Pope Saint Pius X. Also, as Melkite Catholics we always receive both the Bread and Wine, and not just the Bread as is frequently the case in the Western Churches. Christ instituted the Sacrament in two parts, bread and wine, not just one or the other. Normally during Holy Communion we sing the hymn, Make me this day... This piece comes from the Holy Thursday Vespers-Liturgy, and was first introduced there in 573 AD. It restates the themes of the Communion Prayers that we discussed previously, but in a more poetic fashion. It also poignantly recalls the cry of the Good Thief, Remember me in your kingdom (Luke 23:42). This simple phrase once again reminds us that we are utterly dependent upon the mercy of God to receive the Body and Blood of Christ.

THE LITANY AND PRAYER OF THANKSGIVING AFTER COMMUNION

The word Mystery is very important in our prayers. It reminds us that what is taking place in the Liturgy defies human logic. Also, that it takes place by the power and grace of the Holy Spirit, which also defies human reasoning. In the Thanksgiving Litany and Prayer after Holy Communion this term is used reminding us that we have done something and received Someone (Christ) because of the power and mercy of God. We just received the Body and Blood of Jesus Christ. Why Christ would be willing to give Himself to us is beyond our comprehension, yet He does it. How his human Body can be present in churches all over the world at the same time is explained only by referring to the ineffable power of the Holy Spirit. Finally, we acknowledge that only God made us worthy to partake of this great Mystery. In the face of all of this wonder, that bursts the bonds of our limited understanding, we can only thank and praise the Lord for his great love and mercy for us.

THE AMBON PRAYER

O Lord who bless those who bless You... in this prayer, originally read

from the middle of the church, the priest invokes the blessing of God first upon the Church and then upon the whole world. We ask God to safeguard the fullness of the Church; we do not want to lose church members or the truths of salvation. We remember those who love the beauty of the house of God because it takes money and work to build and maintain the edifices that we use for our various church activities. We ask for peace for the Church and the whole world. When we use this word peace in the Church, we understand first of all not the absence of hostilities, but the peace of soul from Christ. Peace is a gift of Christ (John 14:27), and

therefore can only come from Him. Indeed we spend the entire Liturgy mentioning this peace. In peace let us pray to the Lord... Peace be to all. Let us go forth in peace. When the Liturgy ends it is our job to bring the peace of Christ into the world around us. May we do so with His help.

THE DISMISSAL

There are several blessings that end the prayers of the Liturgy. Originally these blessings were reserved for the servers and singers after the people received the antidoron. The kissing of the Cross and receiving the Blessed Bread (Antidoron) is very important. The people approach the priest to receive a personal blessing by kissing the Cross. This custom of the personal blessing goes back to Jesus. After the Feeding of the Five Thousand the Gospel tells us that Jesus dismissed the crowd while the Apostles left in a boat (Matthew 14:22). This seems to refer to a personal blessing for those present, and not just a general one for all. Jesus also dismissed the crowds in the Feeding of the Four Thousand (Matthew 15: 39). More important the Gospel tells us that Jesus laid his hands on the children and prayed, and then went away (Matthew 19: 13-15). So it seems that giving a personal blessing to the members of the congregation as they leave goes back to the Lord. In our Church it gives the priest a chance to personally greet and bless his flock. The Antidoron is a remnant of the ancient Agapé or Love Feast of the Church. We all share the Sacred Meal of the Body of Christ together, and then we share together the beginning of our earthly meal by sharing in bread that has received a simple blessing. One of the realities of Christian Life is that we are brothers and sisters in Christ. By sharing this bread together at the end of the Liturgy we show that we are God's Family.

CONCLUSION

When we leave the church we do so to bring Christ, who is in our hearts, into a world that needs Him desperately. This is our evangelical mission. If you do not have the words to speak to others about Christ let Him shine through to others by your love, good works and peace of mind.

شرح القديس الإلهي (الجزء السادس)

غير المستحقين. يسوع هو وحده القادر على محو خطايانا وهو الذي قدم نفسه كفارة خطايانا على الصليب.

بعد المناولة يبارك الكاهن الشعب بالكأس قائلاً: "خلص يا رب شعبك وبارك ميراثك". يدعو الكاهن المؤمنين شعب الله. نصير من شعب الله عندما نتحد مع يسوع بالمناولة ونصير أخوة له، أي نصير كلنا أبناء الله ونشكل جسد المسيح: "نحن الكثيرون أصبحنا جسداً واحداً لأننا أكلنا الخبز الواحد" (1كو10:17). ثم يدخل الكاهن إلى الهيكل ويضع في الكأس المقدسة ما تبقى من القرايين الموجودة على الصينية وهي الأجزاء التي تمثل العذراء والقديسين ... ويقول اغسل يا رب بدمك الكريم خطايا عبيدك المذكورين هنا بشفاعاة والدة الإله وجميع قديسيك". وحده الرب قادر أن يمحو الخطايا. نبيحتنا

هنا هي استمرار لذبيحة الصليب التي بها محا يسوع خطايانا وسمرها على الصليب. "قد نظرنا النور الحقيقي" هذا ما يرثله المؤمنون في يسوع المسيح هو النور والحق ونحن عبر المناولة والاتحاد به نصير في النور، لا بل نصير أبناء للنور والحق ويسكن فينا الروح القدس الذي يحيينا ويجعلنا هياكل له. عندها نسجد للثالوث القدوس بحق.

ثم يبخر الكاهن الكأس قائلاً: "ارتفع اللهم إلى السماوات وعلى كل الأرض مجدك". هذه صورة لصعود المسيح إلى السماء. هذا الصعود يجري في كل مؤمن بالمناولة بصورة سرية إذ أنه باتحاده بالمسيح أصبح جالساً معه سرياً عن يمين الأب ومستقراً في قلب الله. وبعدها ينقل الكاهن القرايين إلى المذبح ويتلو طلبية الشكر، ونحن نشكر الرب على هذه النعمة التي أعطانا إياها. نشكره لأنه منحنا موهبة التقديس بدمه الكريم. بعد المناولة وإعادة القرايين إلى المذبح يعلن الكاهن: "انخرج بسلام..". يعلن الكاهن نهاية القديس الإلهي ويصرف المؤمنين بسلام. يصرفهم حاملين سلام الرب في قلوبهم وهم يخرجون إلى العالم، إلى حياتهم اليومية ليشهدوا فيها عملاً شهوده ونظروهم عاشوه في القديس الإلهي وليتموا في هذه الحياة دعوتهم. في بادية القديس الإلهي دعانا الكاهن لأن ندخل الملكوت الآن، في نهايته، يدعونا لأن نعود إلى هذا العالم لنشهد للملكوت ونحيا الملكوت في هذا العالم. هذه هي دعوتنا وعليها أن نتممها.

خروجنا من الكنيسة يشبه خروج التلاميذ إلى البشارة بعد صعود المخلص إلى السماء. ثم يخرج الكاهن ويقف أمام أيقونة السيد ويتلو هذه الصلاة: "يا مبارك مبارك يا رب ومقدس المتكلمين عليك..". يضرع إلى الله أن يحفظ شعبه ويباركه ويقدهس... ويجب الشعب بالنشيد: "ليكن اسم الرب مباركاً..". الاسم شيء مهم، لأنه يستدعي صاحبه، وهكذا نبارك الرب عبر مباركتنا اسمه.

أخيراً قبل انطلاقنا يمنحنا الكاهن بركة الله، لأنه بدون بركة الرب ونعمته ورحمته لا نستطيع عمل شيء ولا الاستمرار في دعوتنا. ثم يضرع إلى المسيح القائم من بين الأموات بشفاعات والدة الإله وبقوة الصليب الكريم... لقد كنا في الملكوت ونحن خارجون إلى العالم والله سوف يعطينا خيرات العالم باتكالنا عليه وطلبنا لملكوته أولاً



القديسات للقديسين: بعد تلاوة الصلاة الربية يعطينا الكاهن السلام لكي نكون مستعدين للاقتراب من الأسرار المقدسة، ويصلي كي تكون هذه القديسات "لخيرنا جميعاً بحسب حاجة كل واحد منا... ولشفاء المرضى" الله وحده يعلم حاجة كل واحد منا (متى 6:8) وهو وحده يعرف خيرنا وما في قلوبنا. ينهي الكاهن صلاته باعلان "بنعمة ورفات ابنك الوحيد ومحبه للبشر الذي أنت مبارك معه ومع روحك الكلي قدسه الصالح والصانع الحياة...". يسجد الكاهن أمام القرايين ثلاث مرات قائلاً "يا الله اغفر لي أنا الخاطئ وارحمي"، لأنه على وشك أن يحمل الرب بيديه. ثم يرفع الكاهن الحمل بيديه ويعلن: "لنصنع القديسات للقديسين". دعوة لنا لأن نتيقظ ونكون حذرين. فالقديسات، أي القرايين المتحولة إلى جسد الرب ودمه، يستحقها القديسون فقط. لكن هذا الكلام موجه لنا نحن المجتمعون حول مائدة الرب في الكنيسة، حول الذين يسعون للخلاص من خطاياهم ويطلبون رحمة الرب ويثق بأن الرب. وتأتي صلوات الاستعداد للمناولة ليعلن فيها المؤمن عدم استحقاقه واتكاله على الرب ورحمته وثقته بمحبة الرب "الذي يريد أن جميع الناس يخلصون وإلى معرفة الحق يقبلون" (1تيمو4:2).

المناولة:

يرفع الكاهن الحمل الجسد المقدس عن الصينية ويقول: "القديسات للقديسين" الحمل الذي رفعه الكاهن بيديه هو جسد الرب الكريم، وهو القديسات ولا شيء أقدس منه. ولكن القديسات لا يجوز التفريط بها ولا تعطى إلا لمن يستحقها. هذا الكلام موجه إلينا جميعاً لأننا وبحسب تسمية بولس الرسول ندعى قديسين لأننا جميعاً أعضاء جسد المسيح في الكنيسة الواحدة.

"بـخوف الله وإيمان ومحبة تقدموا" هنا قمة القديس الإلهي، هدف القديس الإلهي هو المناولة، وهنا شروط الدعوة خوف الله وإيمان به ومحبة الله والقريب. فخوف الله أي أن نعي تماماً أن الله هو الخالق وهو الديان الحنون والعاقل، ويضاف إلى ذلك الإيمان المستقيم الرأي إيماناً بالله والثالث وعمل الخلاص، وأخيراً المحبة؛ محبة الله والقريب ومحبة الخلاص لأنفسنا وللآخرين. المناولة تجعلنا متحدين مع يسوع المسيح، ونصير كذلك واحداً مع المشتركين من ذات الكأس. لأن المسيح يسوع هو من يوحدنا مع بعضنا البعض بالحقيقة. ونؤكد أيضاً أننا في المناولة نثبت في المسيح "من يأكل جسدي ويشرب دمي فله الحياة الأبدية..". يثبت في وانا فيه" (يوحنا: 54-56). المناولة هي الخبز السماوي وغذاء حياتنا، ولهذا يوصي الآباء القديسون بالمناولة المتواترة. في مقابل هذا نشدد ونؤكد على أهمية الاستعداد للمناولة بشكل جيد؛ الصلاة (صلاة قبل المناولة أو "المطالبي") أولاً تدخلنا في عمق العلاقة المستمرة مع الله، وثانياً الصوم والانقطاع عن الطعام منذ الليلة التي تسبق القديس الإلهي، الصوم هو تعبير عن أن لا الطعام ولا الشراب يلهينا عن الشركة مع الرب يسوع، الذي نعتبره الإله الحقيقي ولا يلهينا عنه شيء، بالإضافة لكونه نوع من الجهاد الروحي لاستقبال يسوع الإله في قلوبنا. أخيراً نهياً أنفسنا للمناولة عبر طلب المغفرة من الله والصفح عن كل من أخطأ إلينا والتقرب بطلب الغفران لكل من أخطأنا إليه. كيف نتحقق غاية المناولة بالشركة مع المسيح الإله ومع الآخرين إن بقي في قلوبنا شيء من الحقد أو الكراهية على الآخر كأننا من كان؟! الكأس الواحدة هي زواج عضوي برأس الجسد (المسيح) واقتتران حقيقي بكل أعضاء الجسد (المؤمنين في الكنيسة)، المناولة هي دعوة لأن نفتنر مع بعضنا البعض بعلاقة تربطنا جميعاً بالسيد له المجد.

الانتهاء من المناولة

عند الانتهاء من مناولة الشعب يقف الكاهن في الباب الملوكي حاملاً الكأس المقدسة ويقول للشعب: "هذه لامست شفاهكم فتنزع أثامكم". تذكرنا هذه العبارة بما قاله ملاك الرب لأشعيا النبي: "إن هذه مست شفتيك فتنزع أثامك وكفر عن خطيئتك" (أشعيا 6:7). عند المناولة نأخذ الجذرة الإلهية الحاملة الحياة التي تطهر الجميع وتحرق

Following Jesus Kids bulletin



Jesus and the Rich Young Man



The rich man in today's Gospel reading wanted to follow Jesus. But he was sad when Jesus told him that he should sell his things and give his money to the poor.

Do you think Jesus wants everyone to give away everything they have?

God calls some people to give up all their things so they can live a special life for Him, like religious brothers and sisters.



But God also wants people who are rich to use their money and things for Him- to help the poor and the Church.

What do you have that is really special? Would you be ready to give it up if God wanted you to?

The Kids' Bulletin

Mark 10:17-30



The rich young man in today's Gospel reading was sad because Jesus told him to sell his things and give his money to the poor.

Jesus said that it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven.

But all things are possible with God!

Can you find the way from the camel through the needle?



LITURGICAL CALENDAR



NOVEMBER



تشرين الثاني - نوفمبر

2021

October 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

December 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

Liturgical Symbols:

Abstain from meat

Church Major Feasts

Fast from midnight until noon

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Sts Cosmas and Damian 1 Corinthians 12:27-13:8 Matthew 10:1, 5-8	2 St Akindinos and his companions 1 Thessalonians 3:8-13 Luke 11:34-41	3 Sts Acapsimas, Joseph and Aethalas 1 Thessalonians 4:1-12 Luke 11:42-46	4 St Hermias 1 Thessalonians 4:18, 5:1-10 Luke 11:47-12:1	5 Sts Galaction and Episteme 1 Thessalonians 5:9-13, 24-28 Luke 12:12	6 St Paul the Confessor of Constantinople 2 Corinthians 11:1-6 Luke 9:1-6
7 7th Sunday after Holy Cross الأحد السابع بعد عيد الصليب Ephesians 2:14-22 Luke 8:41-56	8 Synaxis of the Archangels Michael and Gabriel محفل مقدس لروساء الملائكة Hebrews 2:2-10 Luke 10:16-21	9 St Matrona 2 Thessalonians 1:10-2:2 Luke 12:42-48	10 St Orestes 2 Thessalonians 2:1-12 Luke 12:48-59	11 St Theodore the Studite 2 Thessalonians 2:13-3:5 Luke 13:1-9	12 St John of Alexandria 2 Thessalonians 3:6-18 Luke 13:31-35	13 St John Chrysostom James 5:10-20 Luke 4:22-30
14 St Philip the Apostle 8th Sunday after Holy Cross الأحد الثامن بعد عيد الصليب Ephesians 4:1-7 Luke 10:25-37	15 Sts Gourias, Samonas and Habib 1 Timothy 1:1-7 Luke 14:1, 12-15	16 St Matthew the Apostle 1 Corinthians 4:9-16 Matthew 9:9-13	17 St Gregory of Neo-Caesarea 1 Timothy 1:18-20, 2:8-15 Luke 15:1-10	18 Holy Martyrs Plato and Romanos 1 Timothy 3:1-13 Luke 16:1-9	19 Holy Prophet Obadiah 1 Timothy 4:4-8, 16 Luke 16:15-18, 17:1-4	20 Preparation of the Entrance of the Theotokos into the Temple Galatians 3:8-12 Luke 9:57-62
21 The Entrance of the Theotokos into the Temple دخول السيدة إلى الهيكل Hebrews 9:1-7 Luke 10:38-42, 11:27-28	22 St Onesimos 1 Timothy 5:1-10 Luke 17:20-25	23 St Amphilochios 1 Timothy 5:11-21 Luke 17:26-37, 18:8	24 St Clement of Rome 1 Timothy 5:22-6:11 Luke 18:15-17, 26-30	25 Leave-taking of the Entrance of the Theotokos Galatians 3:23-4:5 Mark 5:24-34	26 St Nikon the Preacher of Repentance 2 Timothy 1:1-2, 8-18 Luke 19:12-28	27 St James the Persian Galatians 5:22-6:2 Luke 10:19-21
28 13th Sunday after Holy Cross الأحد الثالث عشر بعد عيد الصليب Ephesians 6:10-17 Luke 18:18-27	29 Sts Paramon and Philumenes 2 Timothy 2:20-26 Luke 19:37-44	30 St Andrew the Apostle 1 Corinthians 4:9-16 John 1:35-51				

SUNDAY SCHOOL



In the spirit of prayerfulness and in oneness of thought, Fr. Joe and I would like to express our very sincere thanks and deep appreciation for making the Sunday School Program successful over the years, and shining the light of Christ through you to show each child God loves them just as they are.

We have been deeply touched and impressed by the teachers and parents' generosity and willingness to do whatever it takes to make the past year a success for our children despite the difficulties that we faced because of Covid-19.

We are very grateful to all of you for taking the time and making the effort to make the Sunday School Program possible.

Together we are building the foundation upon which we will build St. Basil's future, 100 years on. What a wonderful blessing you all are to our community.

Kindly, fill out the new Registration Form for this Sunday School Year according to the grade of your child.

- Pre-K <https://bit.ly/3z1RNk8>
- Kindergarten <https://bit.ly/3suJv1U>
- 1st Grade <https://bit.ly/3syyqNh>
- 2nd Grade <https://bit.ly/3mem8sq>
- 3rd Grade <https://bit.ly/3mfh9Yn>
- 4th Grade <https://bit.ly/3swVGuV>
- 5th Grade <https://bit.ly/2W8Vlgu>
- 6th Grade <https://bit.ly/3AUdPG6>
- 7th Grade <https://bit.ly/3mhcrJr>
- 8th Grade <https://bit.ly/3z5YjX2>

St. Barbara's Feast Day Celebration

ST. BASIL THE GREAT MELKITE CHURCH
OF RHODE ISLAND



*Feast Day Ceremony
& procession with "Sleaa"*

Dinner & Cash Bar

**Saturday
December 4, 2021
6:30pm - 11:00pm**

at St. Basil's Cultural Center
15 Skyview Drive • Lincoln, RI



*Music by:
Mitch Kaltsunas & ensemble
Religious & Cultural Traditions!*

Dinner-Sleaa-Pastry

\$20-Adults

\$15-MYO & 13-17

\$5-Children under 12

For info & tickets:

*Rectory: 401-722-1345
Samir: 401-744-1141*

RSVP: Sunday November 28

Table Reservations Only – Deadline is Sunday, November 28, 2021

For Information Call: Samir Boudjouk 401-744-1141

Ticket Order Form

All Tickets must be pre-ordered

Please complete this form and mail it to: St. Basil Rectory, 111 Cross St., Central Falls, RI 02863

Or Place in the Sunday Collection Basket at Church

#_____ Adults \$20

#_____ MYO Members 13 and over \$15

#_____ Children 12 and under \$5

Name_____

Address_____ Phone_____

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Tickets and RSVP order form – Tickets must be prepaid

Name

Total Enclosed

Phone

Mail to : St. Basil Rectory – 111 Cross St. – Central falls, RI 02863



St. Basil the Great – Melkite Greek Catholic Church

15 Skyview Dr., Lincoln RI



The Festival of Lights!

You are invited to a memorable celebration
for the **Birth of Our Lord and Savior Jesus Christ**
On December 17th, 2021 at 7:00 pm
Chanted by St. Basil's choir

Hot Chocolate and Cookies will be served

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



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- + Attend regional and national meetings.
- + Participate in projects for the advancement of the Diocese.
- + Work to promote and expand the Melkite Catholic influence throughout the United States.

**If you would like more information on
being a member, please contact:**

The Order of Saint Nicholas
Mr. George Mussalli and Dr. Sherine Rabbat,
National Chairpersons
Phone: 617-510-5743
Email: sherineandgeorge@yahoo.com





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 9:00 A.M.

Sunday Divine Liturgy: English 9:00 A.M - Arabic 11:15 A.M.

The Sacrament of Reconciliation will be available Tuesday - Friday before or after the Divine Liturgy

"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 الراقدين 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

St. Basil The Great Melkite Greek Catholic Church

**Check our website
for Church news and updates at**
www.stbasilthegreatchurch.com

On Facebook
<https://www.facebook.com/StBasilMelkiteChurchRI/>

YouTube
<https://bit.ly/2VJgvnS>

Contact us for information and ideas
office@stbasilthegreatchurch.com



"GOD LOVES THE CHEERFUL GIVER"

2 COR 9:7

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