



October 8<sup>th</sup>, 2023

## 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/3gk12Uk>

### Email

[office@stbasilthegreatchurch.com](mailto:office@stbasilthegreatchurch.com)

### Office hours

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

### Divine Liturgy

#### Winter Schedule

Saturday: 9:00 AM

Sunday: 11:15 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



### 3rd Sunday After the Exaltation of the Holy Cross—The Widown's Son

### الاحد الثالث بعد رفع الصليب المقدس إقامة ابن الأرملة

#### 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 below the earth, all the heavenly powers cried out to you: "O Giver of life, Christ our God, glory to You!" on mount Tabor, save us who sing to You: Alleluia!"

#### 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 الثاني

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

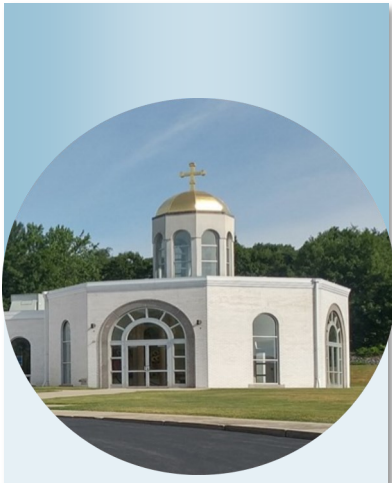
#### طروبارية القديس باسيليوس

لقد ذاع منطقتك في كل الأرض. فانها قد قبِلت كلامك، الذي به بيّنت العقائد بياناً إلهياً، وأوضحت طبيعة الكائنات، ونظمت أخلاق البشر. فيا أيها الآب 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 بأيمان: هلمي الى الشفاعة، وأسرعى الى الابتغال، يا والدة الإله المحامية دائماً 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. 117: 14, 18, 2 (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.

### A reading from the second letter of St. Paul to the Corinthians 2 Cor. 11:31-33; 12: 1-9

Brethren, the God and Father of our Lord Jesus, who is blessed forever, knows that I do not lie. In Damascus, the Governor under King Aretas was guarding the city of the Damascenes in order to arrest me, but I was lowered in a basket through a window in the wall and escaped his hands. (12: 1) It is not fitting for me to boast: but I will come to visions and revelations of the Lord. I know a man in Christ who fourteen years ago (whether in the body, I do not know, or out of the body, I do not know: God knows) was caught up into paradise and heard secret sayings that man may not repeat. Of such a man I will boast; but of myself I will glory in nothing except my weaknesses. For if I do wish to boast, I shall not be foolish, for I shall be speaking the truth. But I give up, lest any man have an idea of me beyond what he sees in me or hears from me. And lest the greatness of the revelation puff me up, there was given to me a thorn for the flesh, a messenger of Satan to buffet me. Concerning this, I begged the Lord three times that it might leave me, but He said to me, "My grace is enough for you, for strength is made perfect in weakness." Gladly, then, will I glory in my weaknesses, that the strength of Christ may dwell in me.

### ALLELUIA: Ps. 19: 1; 27: 9 (Tone 2)

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

Stichon: O Lord, save Your people, and bless Your inheritance.

### Third Sunday after the Holy Cross

Lk. 7:11-16,

At that time, it came to pass that Jesus went to a town called Nain; and His disciples and a large crowd went with Him. And as He drew near the gate of the town, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a large gathering from the town was with her. And the Lord, seeing her, had compassion on her, and said to her, "Do not weep." And He went up and touched the stretcher; and the bearers stood still. And He said, "Young man, I say to you, arise." And he who was dead, sat up, and began to speak. And He gave him to his mother. But fear seized upon all, and they began to glorify God, saying, "A great prophet has risen among us." and "God has visited His people."

## بروكيماتات الرسائل

الرَّبُّ قُوَّتِي وَتَسْبِيحِي، لَقَدْ كَانَ لِي خَلَاصًا.  
 -أَدَّبَنِي الرَّبُّ تَأْدِيبًا، وَإِلَى الْمَوْتِ لَمْ يُسَلِّمْني. (لحن 2)

رسالة القديس بولس الثانية إلى أهل كورنتس

### 9-1:12. 33-31:11

يا إخوة، يَعْلَمُ إِلَهُ وَأَبُو رَبِّنَا يَسُوعَ الْمَسِيحِ، الْمُبَارَكُ لِي أَلَدُهُور، أَنِّي لَا أَكْذِبُ. كَانَ الْحَاكِمُ بِدِمَشْقٍ تَحْتَ إِمْرَةِ الْفِيلِكِ الْحَارِثِ، يَحْرُسُ مَدِينَةَ الدَّمَشْقِيِّينَ مُرِيدًا أَنْ يَقْبِضَ عَلَيَّ، فَدَلَّبْتُ مِنْ كُوَّةٍ فِي زَبِيلٍ مِنَ السُّورِ، وَتَجَوَّضْتُ مِنْ يَدَيْهِ. إِنَّ الْأَفْتِيخَارَ لَا يُفِيدُنِي. فَإِنِّي أَنْتَقِلُ إِلَى رُؤْيِ الرَّبِّ وَإِيحَاءِهِ. إِنِّي أَعْرِفُ إِنْسَانًا فِي الْمَسِيحِ اخْتُطِفَ إِلَى السَّمَاءِ الثَّلَاثَةَ مُنْذُ أَرْبَعِ عَشْرَةَ سَنَةً، أَفِي الْجَسَدِ؟ لَسْتُ أَعْلَمُ! أَمْ خَارِجَ الْجَسَدِ؟ لَسْتُ أَعْلَمُ! أَمَّا هَذَا الْإِنْسَانُ، أَفِي الْجَسَدِ أَمْ خَارِجَ الْجَسَدِ؟ لَسْتُ أَعْلَمُ، اللَّهُ يَعْلَمُ! قَدْ اخْتُطِفَ إِلَى الْفِرْدُوسِ وَسَمِعَ كَلِمَاتٍ سِرِّيَّةٍ، لَا يَجِلُّ لِلْإِنْسَانِ أَنْ يَنْطِقَ بِهَا. فَمِنْ جِهَةٍ هَذَا أَفْتَجِرُ. أَمَّا مِنْ جِهَةٍ نَفْسِي، فَلَا أَفْتَجِرُ إِلَّا بِأَوْهَانِي. فَإِنِّي لَوْ أَرَدْتُ الْأَفْتِيخَارَ لَمْ أَكُنْ جَاهِلًا لِأَنِّي أَقُولُ الْحَقَّ، لِكَيْتِي أَكْفُ لِنَلَّا يَظُنُّ أَحَدٌ بِي فَوْقَ مَا يَرَانِي عَلَيْهِ أَوْ يَسْمَعُهُ مِنِّي. وَلِنَلَّا أَسْتَكْبِرُ لِسُمُومِ الْإِيحَاءِ، أُعْطِيتُ سَوْكَةً فِي الْجَسَدِ، وَمَلَكَ الشَّيْطَانِ لِيَلْطَمَنِي لِنَلَّا أَسْتَكْبِرُ. وَلِأَجْلِ ذَلِكَ ظَلَبْتُ إِلَى الرَّبِّ ثَلَاثَ مَرَّاتٍ أَنْ تُفَارِقَنِي. فَقَالَ لِي: «تَكْفِيكَ نِعْمَتِي، لِأَنَّ قُوَّتِي تُكْمَلُ فِي الْوَهْنِ! «فَيَكُلُّ سُورُورٌ إِذْنُ أَفْتَجِرُ بِالْحَرْبِيِّ بِأَوْهَانِي، لِتَسْتَقِرَّ عَلَيَّ قُوَّةُ الْمَسِيحِ.

### هَلْلُويَاتُ الْإِنْجِيلِ

لِيَسْتَجِبْ لَكَ الرَّبُّ فِي يَوْمِ الضَّبِيقِ، وَلِيَعْضُدَكَ أَسْمُ إِلَهِي يَعْقُوبِ.

-يا رَبُّ خَلِّصْ الْفِيلِكِ، وَاسْتَجِبْ لَنَا يَوْمَ نَدْعُوكَ. (لحن 8)

### الإحد الثالث بعد الصليب

لوقا 7: 11-16

في ذلك الزمان، كان يسوع منطلقاً إلى مدينة أسمها نائين. وكان يسير معه جمهور من تلاميذه وجمع كثير. فلما قُرب من باب المدينة، إذا ميتٌ محمولٌ وهو ابنٌ وحيدٌ لأُمه. وكانت هذه أرملةً. وكان معها جمعٌ غفيرٌ من المدينة. فلما رآها الربُّ تحنُّ عليها، وقال لها لا تبكي، ودنا ولمس التَّعش، فوقفت الحاملون. فقال: أيها الشابُّ لك أقول قُمْ. فاستوى الميتُ وبدأ يتكلم. فسألته إلى أمه. فاستوى على الجميع خوفٌ. فجعلوا يُمجِّدون الله قائلين: لقد قامَ فينا نبيٌّ عظيم، وافتقد الله شعبه.







## 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

**THIS SUNDAY, OCTOBER 8, 2023: THIRD SUNDAY AFTER THE EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS. COMMEMORATION OF OUR VENERABLE MOTHER PELAGIA.**

### 9:00 a.m. DIVINE LITURGY:

- + MARY TAHAN (3<sup>rd</sup> Anniv.) by her sister Christine.
- + ABOUD & ANTOINETTE TAHAN by daughter Christine.
- + RONALD R. MONTECALVO (6<sup>th</sup> Anniv.) by his wife & Family.
- + MOSES THOMAS LAZIEH (27<sup>th</sup> Anniv.) by his father the Hon. Thomas & brothers Jordan & Alexander Lazieh.
- + ANTHONY S. & VICTORIA (THOMAS) LAZIEH by their Family.

### 11:15 a.m. DIVINE LITURGY:

- + JOHN R. ROWEY by Toufic & Yola Karraz.
- + YOUSEF GEORGI DEEB by M/M Najib Hana.
- + MICHAEL TAHHAN (CA) by Wayne & Judy Rawan & Family.
- + ROSE & HOUNEIN KHOURY by Micheline Ghanem.
- + JULIA, FRED, ELIAS J. KISHFY by M/M Norman E. Kishfy.
- + THE HON. JUDGE DEEB SARKAS by M/M Norman E. Kishfy.





**SACRIFICIAL GIVING:** OCTOBER 1, 2023: Budgets: \$3,217.00 (Envelopes: \$2,867.00, Loose: \$350.00); Candles: \$128.77; Stole Offerings: \$275.00; Building Fund: \$230.00; Religious Education: \$414.00; Addit'l Melkite Diocesan Support: \$15.00.

**GENERAL HOME VISITATIONS, SICK CALLS, HOSPITAL VISITS:** Father Ephrem has now been here three years and is 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.

**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/hurt feelings. ANY NEEDS, THOUGHTS, CONCERNS, QUESTIONS, MISUNDERSTANDINGS, SUGGESTIONS, ETC. they you may have, please do not hesitate to contact any member of the Clergy or Council immediately, Explanations/Corrections/ Discussions/Changes will never be made unless all bring these concerns to us. Let us remain the united and caring community that we are.

**TIME, TALENT & TREASURE:** We are all links of a chain. A chain is as strong as its weakest link! What kind of link are you? Let us make this New Church Year the year that we give more of ourselves in the strengthening of the chain of St. Basil the Great Community. Hopefully, many more will step up in their real understanding of parish membership.

**DIFFICULTIES:** Life can be rough, and difficulties of all kinds are part of our human experience. Sometimes it is really hard to react to our troubles the way we should, but we can get help and it is free! The grace we receive from Sacramental Confession is REAL and while it does not take away our trials, it gives us inner strength to help us deal with them. You are encouraged any time during the year to get benefits from the Sacrament of Reconciliation. Just ask for it!

**CLEANLINESS & HEALTH:** Please pick up after yourselves and the children during and following Coffee Hour; insects and rodents are attracted by what we leave throughout and around the interior and exterior of the building; it takes but a few moments to clean up well. Cultural Center, hall, kitchen and bar, should always be free of open food items. Everyone: please take note. Hall dining tables, coffee serving areas, stainless steel tables, counters, sinks, stove, etc. should be soap washed after every use and before leaving the building. The custodian does not always come in on our desired schedule. We should work together as a team rather than go against the grain. Thank you

**REFLECTION:** "Read the Bible – it will scare the hell out of you."

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.



Maamoul	Saturday, October 7 @ 10:00 am
Kata	Thursday, October 12 @ 10:00 am
Baklawa & Souart al Sit	Thursday, October 19 @ 10:00 am







## *Jesus Raises the Dead!*

In today's Gospel reading Jesus raised a man from the dead. Everyone was amazed that He had the power to bring a person back to life. But there is something even more important than bringing people's bodies back to life.



I HAVE  
KILLED MY  
SOUL BY  
SINNING!

Jesus also has the power to bring people's souls back to life.

When a person commits a mortal, or serious, sin, their soul dies. When a soul is dead it cannot go into Heaven. That means that someone who dies with mortal sin in their soul will go to Hell.



But Jesus gave priests the power to take away mortal sins. Do you know how? When someone makes a good confession, all their sins are taken away and their soul comes back to life! The priest takes the place

of Jesus, Who brings dead souls back to life. Do you ever thank God for the gift of Confession?



NOW  
MY SOUL  
IS ALIVE  
AGAIN!

Do you use God's gift of forgiveness by going to Confession?

# I say to you, arise!

"And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her He had compassion on her and said to her, "Do not weep" (vs.12-13).

These few words, "Do not weep", encompass the whole purpose of Christ's coming to

the world. Today's moving gospel reading from Luke 7:11-17 reminds us that Jesus came to wipe away our tears, to soften our pain, and to lighten the burden of life. One can only imagine how painful must have been the grief of the widow on her way to the cemetery to bury her only child - a son. St.Luke tells us that a "large crowd from the city was with her", but no matter how many people around her, she was now alone and aware only of her pain and grief. In the beautiful city of Nain in the region of Galilee, all she could see was two graves - that of her husband and now that of her only son. Now we might hastily think that this is simply the tragic story of one woman. But isn't it really everyone's story? Life can be beautiful for a while, but inevitably the day comes when it is no longer so. There is suffering; there is trouble; there is war; there is death. The result of all this is grief - an utterly painful experience that all of us must at some point in life come to terms with.

One of the most serious mistakes we can make is to refuse to express our grief or to keep it bottled up. It is such unexpressed grief that causes all sorts of physical and mental ailments. Modern psychiatry has emphasized that when the eyes refuse to cry, other organs in the body will begin to cry with all kinds of illnesses resulting. Thus a very constructive way of expressing grief is to let the tears flow.

Unfortunately in our culture we often equate tears with weakness. We even say, "If that person had enough faith as a Christian they would not cry." Yet tears have nothing to do with weakness or lack of faith. When Lazarus died, St.John clearly tells us that "Jesus wept" (John 11:35). And the next verse says very simply but profoundly; "And the Jews said, 'See how much he loved him.'" The fact that Jesus wept teaches us that sorrow is natural. Jesus wept even though he is the Source of life. Tears are an expression of love. Even the sure knowledge of eternal life will not take all the grief out of the human heart when we lose a loved one. St.Paul says, "Do not grieve as others who have no hope." He is not saying that we should not grieve, but that we should grieve with Christian hope.

To facilitate the healthy expression of grief, our Church conducts memorial services on specific Saturdays throughout the year and on anniversaries of our loved ones' passing. The Church has always realized

that in many ways a grieving person is like a steam engine. Unless the steam can escape in a controlled way, pressure will build up and the boiler will explode.

Now in today's gospel reading we saw the widow walking behind her son's coffin on the way to the cemetery. Her hopes, her aspirations, her dreams were being buried in that coffin. The procession of death was making its way through the city gates.

But there was another procession that day: Jesus and His disciples and a great crowd with Him. The two processions met at the city gate. "When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin...And He said, "Young man, I say to you, arise." And he who was dead sat up and began to speak. (vs.13-15)

There were two processions that day! At the head of one was a corpse - symbolizing despair, grief, sorrow, the helplessness and hopelessness of mankind. But at the head of the other was Christ, the Eternal, the Saviour, sent to stop mankind's tragic journey to the grave and to offer hope, peace, salvation and eternal life. St.Luke then continues by telling us that after the dead man sat up and began to speak, Jesus "gave him to his mother" (v.15). We notice here that the gospel says "gave him" and not "restored him". Jesus, in raising the young man, had acquired a special right of possession over him, and it is a gracious gift that He now made to the mother.

Today's gospel passage shows us Jesus's compassion triumphing over death, and it is one of the three gospel accounts where He was seen to raise a dead person. The other two accounts involved the raising of the daughter of Jairus, and the raising of Lazarus. In each of the three cases it seems that it is the compassion that Jesus felt for the sorrowing relatives which was the foremost cause of the miracle (We note that Jesus did not even ask the widow to express her faith - as He had done before performing other miracles - but merely acted in response to her grief).

We also notice that the three cases of resurrection reported in the gospels cover all the successive physical aspects of death. Jesus raised the daughter of Jairus when she was still lying on her bed, He raised the son of the widow of Nain while he was being carried out in a coffin, and He raised Lazarus who was already buried and decomposing. Jesus's power over death is absolute. This applies just as much to different

death

degrees of spiritual as it does to different





# أقول لك : قم!

16: 22,21).

«ثم تقدّم ولمس العنق:»

الرب يتقدّم، فهو الذي يُبادر ويقرب الباب منتظراً من يفتح لكى يدخل إليه (رؤ 3: 20)، ثم «لمس العنق» «وقف الحاملون تحيياً وترقيباً. ولأن فيه كانت الحياة، فلمسة يده جعلت الحياة تسري في الراقد في العنق، ونفسه التي كانت في الهاوية تعود لتتحد بالجسد البارد. وهكذا هتف الرب في الميت آمراً:

«أيها الشاب لك أقول: قم!»

أي سلطان هذا الذي يأمر ميتاً أن يقوم؟ لعل الناس قالوا متعجبين: إنه يُخاطب ميتاً، وكيف يسمع

الميت؟! إنه نداء في غير محله. والرب يأمر ولا يطلب من السماء أن تتدخل كما نعرف عن غيره من رجال الله أصحاب المعجزات(4)، ولكنه تصرّف «كمن له سلطان» (مت 7: 29، مر 1: 27,22). وهو قد أظهر لنا أنه كَلْبِي القدرة Omnipotent على الأمراض والأرواح الشريرة وعلى الطبيعة بما فيها من رياح وأمواج ونباتات وحيوانات، وما هي قدرته تتبدّى هنا على الموت الذي يخشاه الجميع (عب 2: 15). وإذ يأمر الميت أن يقوم، ينهض على الفور نشطاً ملته الحياة والقوة: يجلس ويتكلّم مبهوتاً ويكون الرب أول من تتكحل به عيناه.

والرب هو نفسه الذي سيخاطب الذين في القبور عند مجيئه فيهبون كذلك عند سماع صوته: «فيخرج الذين فعلوا الصالحات إلى قيامة الحياة، والذين عملوا السيئات إلى قيامة الدينونة» (يو 5: 29,28). وهذا هو وعده لكل مؤمنيه: «وكل من كان حيّاً وآمن بي فلن يموت إلى الأبد» (يو 11: 25).

«دفعه إلى أمه»

«يا امرأة، هذا هو ابنك». «ما أجل هذه الهدية من الإله المنتخب. ككفني دمك. انتهت الأزحان وحلّ الفرح والسرور والثام والشمل، وانقضت السحابة السوداء التي ظلّت المرأة الأملة وأحالت حياتها ظلاماً مقيماً.

كانت إقامة ابن الأملة أغلب الظن هي أولى معجزات الإقامة التي صنعها الرب، ومن هنا كان وقعها على الناس عظيماً «وأخذ الجميع خوف»؛ وإن تلتها معجزات إقامة ابنة يائرس وهي لا تزال في فراشها (مت 9: 18-26؛ مر 5: 22-24، 35-43؛ لو 8: 40-42، 49-56) ثم، قُرب الصليب، إقامة لعازر (يو 11: 1-45) بعد أربعة أيام من موته. ولكن المفهوم أنّ الرب أقام كثيرين (مت 11: 5)، بل إنه ساعة موته تفتّحت القبور «وقام كثير من أجساد الرافدين وخرجوا من القبور بعد قيامته، ودخلوا المدينة المقدّسة، وظهروا لكثيرين» (مت 27: 52,53).

كما وهب الرب لتلاميذه وقديسيه ومؤمنيه أن يعملوا مثل أعماله «وأعظم منها» (يو 14: 12)، وقال لهم: «أقيموا موتى» (مت 10: 8). وهكذا أقام بطرس طابيثا (غزاة) صانعة الثياب للأرامل (أع 6: 31-42). كما أقام بولس الشاب أفتيخوس الذي كان قد غلبه النوم فسقط من الطابق الثالث ميتاً، فنزل إليه بولس الذي كان يعظ واعتنقه فقام حيّاً (أع 20: 7-10). ولأن «يسوع المسيح هو هو أمساً واليوم وإلى الأبد» (عب 13: 8)، فهو لا يزال يصنع المعجزات سواء بشخصه أو من خلال قديسيه وخدامه.

«أنا هو القيامة والحياة»

الرب في إقامته للموتى كان، من ناحية، يُعلن لاهوته وسلطانه على الحياة والموت مما جذب كثيرين إلى الإيمان مُجدّدين الله قائلين: «قد قام فينا نبي عظيم وافترقد الله شعبه» (لو 7: 16؛ يو 11: 45)؛ كما أن إقامة الرب للموتى، من ناحية أخرى، كانت إشارة إلى قيامة الأموات عند مجيئه الرب في اليوم الأخير، وهي التي بَشَّرَ بها كثيراً (يو 5: 29,28,24) والتي كفلها موته على الصليب وقيامته. والقيامة الأخيرة ليست كقيامته ابن الأملة وابنة يائرس ولعازر. فهؤلاء بعد أن أقامهم الرب ماتوا، ولكنها قيامة الحياة الأبدية التي لا يعقبها موت (وإن كانت للأشجار قيامة الدينونة أي الموت الأبدية).

سنقوم كلنا، هكذا أنعم الله على مؤمنيه. ورغم قسوة الموت ومرارته ودموع الحزن التي لا نستطيع أن نمنعها عندما يُعيَّب الموت أعباءنا، ولكن ينبغي أن يكون للحزن سقف لا يتجاوزه، وأن نواجهه ببراءة وعد القيامة الآتية حتماً (إر 31: 16؛ 1 تس 4: 13) كي لا ننضوي تحته.

هذه المرة ذهب الرب من كفرناحوم (حيث كان قد شفى غلام قائد المائة: لو 7: 1-10) جنوباً إلى مدينة نابين (1) الصغيرة، التي دخلت التاريخ لأن الرب صنع فيها واحدة من آيات محبته وتحنّنه على البشر: «فلما اقترب إلى باب المدينة، إذا ميت محمول، ابنٌ وحيدٌ لأمه، وهي أرملة ومعها جمع كثيرٌ من المدينة» (لو 7: 12).

هل كانت مصادفة أنّ الرب وهو يقترب من باب المدينة(2)، تفرّج منه هذه الجنازة متّجهة إلى خارج المدينة حيث المقابر؟ وهل الرب مثلنا يسير دون أن يعرف ماذا ينتظره (أع 20: 22)؟

في تعاملات الله، خاصة مع مؤمنيه، لا توجد مصادفات. فكل شيء مقصود بترتيب وعناية وبالضبط. وعندما يأتي

الرب وقت احتياجنا ومعنا المعونة في شخص قريب أو غريب، فهي ليست مصادفة، ولكنه مُرسَل من قِبَل السماء للخدمة استجابة للصلاة أو إدراكاً للاحتياج حتى يغير سؤال. وعندما يقترب الله منّا طالباً المساعدة في شخص أحد إخوته الأصغر، فهي ليست مصادفة، وإنما هي حضورٌ إلهي ودعوة لممارسة الإيمان وتفعله. وهو ما يجري معنا كل يوم ويُدرّكه الروحانيون أصحاب القلوب المفتوحة على السماء.

والرب لما أتى إلى نابين جاء قاصداً الأرملة ذات القلب الكسير، يدفعه تحنّنه الذي أحدره من مجده إلى أرض الناس لينشلهم من موت الخطية وينقلهم إلى الملكوت الذي أعدّه للذين يُتّقونه (لو 1: 50).

«فلما رآها الرب تحنّ عليها»: «أرملة فقدت زوجها من قبل، وما هي تفقد السنن الباقي وحيدها الشاب(3)، الذي كانت تدخره لقادم الأيام، لتعاني بعده الوحدة والحاجة وتتراحم في قلبها الأرحان. فأبى مأساة ساحقة هذه، وهي التي حرّكت مشاعر الأقارب والجيران فراقها هذا الجمع الكبير. والرب أيضاً، الذي شاركنا اللحم والدم، تحرّكت أحشائه نحوها، وهو في تألمه مجزياً قادر أن يرثي لضعفاتها وأن يعين المجزئين (عب 2: 14,18؛ 4: 15).

ومشاهد تحنّنه على الجمع أيام تجسّده يسجّلها الكتاب كثيراً. ومكتوب أنه: «لما رأى الجمع تحنّ عليهم، إذ كانوا منزعجين ومنطرحين كغنم (هائمه) لا راعي لها» (مت 9: 36,35؛ مر 6: 34). وكان بعد أن ينتهي من تعليم الجمع يُبدي اهتمامه باحتياجات أجسادهم، فيقول مرة: «إني أشفق على الجمع، لأن الآن لهم ثلاثة أيام يمكنون معي وليس لهم ما يأكلون (بعد أن نفذ زادهم). ولست أريد أن أصرفهم صائمين لنلا يُجوّروا في الطريق» (مت 15: 32)، فيجري معجزة يُكرّر فيها القليل من الخبز والسلمك ليُشبع الجمع.

وفي تحنّنه شفى المرضى (مت 13: 14)، وظهرَ الرُّبُص (مت 14: 14؛ مر 1: 41)، وفتح أعين العميان (مت 20: 34). وهو يتحنّن لأن هذه هي طبيعته، فهو «أبو الرأفة واله كل تعزية(2)» (كو 1: 3)، و«كما يترأف الأب على البنين يترأف الرب على خائفيه» (مز 103: 13). وهو تحنّن على الأملة رغم أنها لم تسأله، فربما لم يبلغ رجاؤها أن يُقيم ابنها من الموت، بل لعلها في ذهولها ودموعها لم تفتن إلى وجوده أصلاً، كما لم يدعُ أحدٌ من حولها. ولكنه لم يكن يحتاج أن يُعزّفه أو يسأله أحد لأنه يعرف ويقدر. وهو الذي تقدّم إلى مريض بركة بيت حسدا الذي ظلّ قعيداً ثماني وثلاثين سنة، فأعطسه صحيحاً (يو 5: 6)؛ كما جاء إلى الأعمى منذ ولادته وفتح عينيه (يو 9: 1).

ومع هذا فرما يتساءل البعض: كيف يسمح الله المتحنّن محب البشر بالألام يجوز فيها محبوه؟ والحقيقة أنّ الله، وإن كان يسمح بالألام والتجارب، إلا أنه لا يصنعها «وهو لا يُجزّب أحداً» (يع 1: 13). والخطية التي تورّط فيها الإنسان خضوعاً لإبليس هي مصدر تعاسته وضعفه وآلامه وموته، وهي التي كلّفت الله تدبير الخلاص وأن يدنو الرب «الموت... لأجل كل واحد» (عب 2: 9). كما أن هناك العالم الظالم المضطهد الموضوع في الشرير، وضغوط الحياة على الأرض التي مصيرها الفناء. ولكن الله دائماً حاضر وسط الضيق يتدخل للإنقاذ (مز 50: 15؛ 91: 15؛ 118: 5) ، وهناك نعمته وقوته التي تكفل في الضعف (2كو 12: 9)، والتي تجعل «كل الأشياء تعمل معاً للخير للذين يحبون الله» (رو 8: 28).

وهكذا تصير التجربة فرصة «لكي تظهر أعمال الله» (يو 9: 3) فيتمجّد الله ويتشدّد الإيمان. وفوق هذا فقد وهب الله مؤمنيه أن تكون ألامهم (خاصة تلك التي من أجل الإيمان) مشاركة للرب في آلامه (في 1: 29؛ 3: 10)، وفي النهاية تتولّى إلى مجد أبدي (رو 8: 17؛ 2كو 4: 17).

«وقال لها: لا تبكي»

في مثل هذه المواقف يجتهد الناس للتخفيف عن المخزوين بمشاركتهم في حزنهم، فقد يبكون معهم (رو 12: 15) أو يعزّوهم بالكلمات، وقد يُبشرونهم أن يكفوا عن البكاء ويتصابروا، ولكن ليس عندهم أكثر. ولكن الرب المتحنّن عندما يقول للأرملة: «لا تبكي»، فالأمر يختلف. فهو قادر أن يهب الرجاء الذي يُجفّف الدموع، كما أنه قادر على غلبة الموت وانتزاع الشاب الميت من براءته، لأن الرب هو «القيامة والحياة» (يو 11: 25). وهو المكتوب عنه أنه في آخر الأيام «سيمسح كل دموعاً» من عيون الحزاني (رؤ 21: 4)، وهكذا يتحوّل الحزن إلى فرح لا يقدر أحد أن ينزعه (يو



# LITURGICAL CALENDAR



OCTOBER	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 تشرين الأول - أكتوبر 2023	<b>1</b> 2 <sup>nd</sup> Sunday after Holy Cross الأحد الثاني بعد عيد الصليب 2 Corinthians 9:6-12 Luke 6:31-36	<b>2</b> St Cyprian Philippians 1:1-7 Luke 6:24-30	<b>3</b> St Stachys and his companions Philippians 1:8-14 Luke 6:37-45	<b>4</b> St Hierotheos of Athens Philippians 1:12-19 Luke 6:46-7:1	<b>5</b> St Charitina Philippians 1:20-27 Luke 7:17-30	<b>6</b> St Thomas the Apostle 1 Corinthians 4:9-16 John 20:19-31	<b>7</b> Sts Sergios and Bacchos 1 Corinthians 15:58-16:3 Luke 5:27-32
	<b>8</b> 3 <sup>rd</sup> Sunday after Holy Cross الأحد الثالث بعد عيد الصليب 2 Corinthians 11:31-12:9 Luke 7:11-16	<b>9</b> St James the Apostle 1 Corinthians 4:9-16 Matthew 9:36-10:8	<b>10</b> Sts Eulampios and Eulampia Philippians 2:16-23 Luke 8:1-3	<b>11</b> St Theophane of Nicaea Philippians 2:24-30 Luke 8:22-25	<b>12</b> Sts Probos, Tarachos and Andronicos Philippians 3:1-8 Luke 9:7-11	<b>13</b> Sts Carpos, Papyllas and Agathonicos Philippians 3:8-19 Luke 9:12-18	<b>14</b> St Cosmas of Maiuma 2 Corinthians 1:8-11 Luke 6:1-10
SEPTEMBER 2023 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	<b>15</b> Second Council of Nicaea أحد آباء مجمع نيقية الثاني Titus 3:8-15 Luke 8:5-15	<b>16</b> St Longinos the Centurion Philippians 4:10-23 Luke 9:18-22	<b>17</b> St Andrew of Crete Colossians 1:1-11 Luke 9:23-27	<b>18</b> St Luke the Apostle Colossians 4:5-11,14-18 Luke 10:16-21	<b>19</b> Holy Prophet Joel Colossians 1:24-2:1 Luke 9:49-56	<b>20</b> St Artemios Colossians 2:1-7 Luke 10:1-15	<b>21</b> St Hilarion 2 Corinthians 3:12-18 Luke 7:1-10
NOVEMBER 2023 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	<b>22</b> 6 <sup>th</sup> Sunday after Holy Cross الأحد السادس بعد عيد الصليب Galatians 2:16-21 Luke 8:27-40	<b>23</b> St James of Jerusalem Galatians 1:11-19 Matthew 13:54-58	<b>24</b> St Arethas and his companions Colossians 2:20-3:3 Luke 11:1-10	<b>25</b> Sts Marcian and Martyrios Colossians 3:17-4:1 Luke 11:9-13	<b>26</b> St Demetrios 2 Timothy 2:1-10 John 15:17-16:2	<b>27</b> St Nestor Colossians 4:10-18 Luke 11:23-26	<b>28</b> Sts Terence and Neonila 2 Corinthians 5:1-10 Luke 8:16-21
	<b>29</b> 7 <sup>th</sup> Sunday after Holy Cross الأحد السابع بعد عيد الصليب Galatians 6:11-18 Luke 8:41-56	<b>30</b> Sts Zenobios and Zenobia 1 Thessalonians 1:1-5 Luke 11:29-33	<b>31</b> St Stachys and his companions 1 Thessalonians 1:6-10 Luke 11:34-41				



# Weekly Divine Liturgy Schedule



## *The Divine Liturgy Schedule*

### **Divine Liturgy**

- Sunday at 9:00 am & 11:15 am

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

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Saturday, November 4th, 10:00 am - 9:00 pm  
Sunday, November 5th, 11:30 am - 5:00 pm

..... ↓ .....

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# ANNOUNCEMENTS



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## 2 COR 9:7

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# ANNOUNCEMENTS

As of 09/15/2023



## 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:** \$329,240



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

### Parish Community Facts:



**Total Registered Families:** 410



**Active Families:** 200



**% of Active Families Participation:** 55%

*"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 completed, final cost \$9,000. Additional window was found to need repair, awaiting additional estimate.



**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



**Exterior/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 \$56,665.

### 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

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