



October 22, 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

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 Liturgy

Winter Schedule Begins This week

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



Th Sixth Sunday After the Exaltation of the Holy Cross

الاحد السادس بعد رفع الصليب

Troparion of the resurrection (4th tone)

The women disciples of the Lord, having learned from the angel the joyful announcement of the resurrection, and having rejected the ancestral sentence, proudly told the apostles: Death is despoiled. Christ God is risen, bestowing to the world great mercy.

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 الرابع

إن تلميذات الرب تعلمن من الملاك بشرى القيامة البهيجة. ونبذن القضاء على الجدين، وقلن للرسل مفتخرات: لقد سلب الموت، ونهض المسيح الإله، واهباً للعالم عظيم الرحمة.

طروبارية القديس باسيليوس

لقد ذاع منطقتك في كل الأرض. فانها قد قبِلت 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 (القنداق) باللحن الثاني

يا نصيرة المسيحيين التي لا تُخزي، ووسيطتهم الدائمة لدى الخالق، لا تعرضي عن أصوات الخطاة الطالبين اليك. بل بما أنك صالحة، بادري إلى معونتنا، نحن الصارخين اليك بإيمان: هلمي إلى الشفاعة، وأسري إلى الإبتغال، 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

NAMW: Promotes and supports vocations to the priesthood and religious life in the United States.
<https://melkite.org/namw>



EPISTLE: GALATIANS 2:16-20 * (21th Sunday After Pentecost) PROKIMENON (Tone 4)

How great are your works, O Lord! In wisdom you have wrought them all.

Stichon: Bless the Lord, O my soul! You are very great indeed, O Lord my God!

READING from the Epistle of St. Paul to the Galatians

BRETHREN, we know man is not justified by the works of the Law, but by faith in Jesus Christ. Hence, we also believe in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law, because by the works of the Law no man will be justified. But if, while we are seeking to be justified in Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? By no means. For if I rebuild the things I destroyed, I make myself a sinner. For through the Law, I have died to the Law that I may live for God. With Christ I am nailed to the cross. It is now no longer I who live, but Christ is living in me. And the life I now live in the flesh, I live within the faith in the Son of God who loved me and gave himself up for me.

ALLELUIA (Tone 4)

String your bow, go forth, reign for the sake of truth, meekness and righteousness, and your right hand shall lead you wonderfully.

Stichon: You loved righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companions.

The Holy Gospel according to St. Luke the Evangelist

At that time when Jesus came to the country of the Gerasenes there met Him a certain man who for a long time was possessed by a devil, and wore no clothes, and lived in the tombs, not in a house. And when he saw Jesus, he fell down before Him, and crying out with a loud voice said, "What have I to do with Thee, Jesus, Son of the most high God? I pray Thee, do not torment me." For he was charging the unclean spirit to go forth from the man. For many times it had laid hold of him; and he was bound with chains and fetters, and kept under guard, but he would break the bonds asunder, and be driven by the devil into the deserts. And Jesus asked him, saying, "What is thy name?" And he said, "Legion," because many devils had entered into him. And they entreated Him not to command them to depart into the abyss. Now a herd of many swine was there, feeding on the mountainside. And they kept entreating Him to give them leave to enter into them. And He gave them leave. And the devils came out from the man and entered into the swine; and the herd rushed down the cliff into the lake and were drowned. And when the swineherds saw what had happened, they fled and reported it in the town and in the country; and people came out to see what had happened. And they came to Jesus, and found the man from whom the devils had gone out sitting at His feet, clothed and in his right mind; and they were afraid. And those also who had seen it reported to them how he had been saved from Legion. And all the people of the Gerasene district besought Him to depart from them; for they were seized with great fear. And He got into a boat and went back. But the man from whom the devils had gone out prayed Him that he might remain with Him. But Jesus sent him away, saying, "Return to thy house, and tell all that God has done for thee." And he departed, proclaiming throughout the whole town all that Jesus had done for him.

الاحد الحادي والعشرون بعد العنصرة

مقدمة الرسالة

ما أعظم أعمالك يا رب، لقد صنعت جميعها بحكمة

باركي يا نفسي. الرب، أيها الرب إلهي لقد عظمت جداً

الرسالة (غلاطية 2: 16-21)

يا إخوة، لعلمنا بأن الإنسان لا يُبرَّرُ بأعمال الناموس، بل أنما بالإيمان بيسوع المسيح، نحن أيضاً أمثلاً بالمسيح يسوع لكي نُبرَّرَ بالإيمان بالمسيح لا بأعمال الناموس. إذ لن يُبرَّرَ بأعمال الناموس أحد من ذوي الجسد. فإن كنا ونحن طالبون التبرير في المسيح نوجد نحن أيضاً خطاة، أفبيكون المسيح خادماً للخطيئة؟ حاشى. فإن عدت أبي ما قد هدمت، جعلت نفسي متعدياً. لأني بالناموس مُت للناموس لكي أحيأ الله. اني مصلوب مع المسيح وأنا حي لا أنا بعد، إنما المسيح حي في. وما أحيأ الآن في الجسد، إنما أحيأ في الايمان بابن الله، الذي أحبني وبدل نفسه عني.

هللوياء—استل وسر الى الامام، واملك في سبيل الحق والدعة والبر، فتهديك. يمينك هدياً عجباً

أحببت البر وأبغضت الإثم، لذلك مسحك الله بدهن البهجة أفضل من شركائك.

الاسبوع السادس بعد عيد الصليب

(لوقا 8: 27-39)

في ذلك الزمان، لما أتى يسوع الى بقعة الغدريين، استقبله رجل من المدينة به شياطين من زمان طويل، ولم يكن يلبس ثوباً ولا يأوي الى بيت بل الى القبور. فلما رأى يسوع صاح وخر له وقال بصوت عظيم: ما لي ولك يا يسوع ابن الله العلي؟ أطلب إليك ألا تعذبني. فإنه كان يأمر الروح النجس أن يخرج من الإنسان، إذ كان قد استحود عليه من زمان طويل. وكان يُربط بسلاسل وقيد ويحرس، فيقطع الرنيط ويسوقه الشيطان الى البراري. فسأله يسوع قائلاً: ما اسمك؟ فقال: جوقة، لأن شياطين كثيرين قد دخلوا فيه. وطلبوا إليه أن لا يأمرهم بالذهاب الى الهاوية. وكان هناك قطيع خنازير كثيرة ترعى في الجبل. فطلبوا إليه أن يأذن لهم بالدخول فيها، فأذن لهم. فخرج الشياطين من الإنسان، ودخلوا في الخنازير، فوثب القطيع عن الجرف الى البحيرة فاختنق. فلما رأى الرعاة ما حدث، هربوا وذهبوا، وأخبروا من في المدينة وفي الحقول. فخرجوا ليروا ما حدث. وأتوا الى يسوع، فوجدوا الإنسان الذي خرجت منه الشياطين جالساً عند قدمي يسوع، لابساً صيخ العقل، فخافوا. وأخبرهم الناظرون كيف أبرئ المعتري. فسأله جميع جمهور بقعة الغدريين أن ينصرف عنهم، لأنه استحود عليهم خوف عظيم. أمّا هو فركب السفينة ورجع. فجعل يطلب اليه الرجل الذي خرجت منه الشياطين أن يكون معه، فصرفه يسوع قائلاً: ارجع الى بيتك، وحدث بما صنع الله اليك. فذهب وهو ينادي في المدينة كلها بما صنع اليه يسوع.



Divine Liturgy Intentions

THIS SUNDAY, OCTOBER 22, 2023: SIXTH SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS. HOLY ABERCIUS, THE EQUAL OF THE APOSTLES, BISHOP OF HIEROPOLIS, THE WONDERWORKER, AND OF THE SEVEN HOLY CHILDREN MARTYRED AT EPHEBUS.

9:00 a.m. DIVINE LITURGY:

- + **ANTONY, MARY, FADI BEYLOUNEH** by Peter & Rania Tanzi.
- + **PETER & VIRGINIA TANZI** by Peter & Rania Tanzi.
- + **RICHARD KOUSSA (Birthday Remem.)** by Linda A. Koussa.
- + **FRED KOUSSA (Birthday Remem.)** by Linda A. Koussa.
- + **JOSEPH A. NOURY (33rd Anniv.)** by his daughters & their Families.
- + **LOUIS P. and SADIE B. TAGER (Birthday Remem.)** by daughter, Barbara, Doug and Family.
- + **JOSEPH D. AZAR** by the Family.

11:15 a.m. DIVINE LITURGY:

- + **MAGEE MARTINEZ** by Tony & Jayne Mardo.
- + **JEAN LOZE (10th Anniv.)** by Craig & Natalia Kishfy & Family.
- + **JOHN R. ROWEY** by Moussa & Georgette Eid.
- + **YOUSEF GEORGI DEEB** by M/M Samir Boudjouk.
- + **MICHAEL TAHHAN** by Sonia Badro.
- + **MARIE MARDO** by M/M Kyle Mardo & Family.

Prayer for the dead

O God of all spirits and of all flesh, who have destroyed death, overcome the devil, and given life to the world: grant, O Lord to the souls of your servants, who have departed from this life, that they may rest in a place of light, in a place of happiness, in a place of peace, where there is no pain, no grief, no sighing. And since You are gracious God and Lover of mankind, forgive them every sin they have committed by thought, or word, or deed, for there is not a man who lives and does not sin: You alone are without sin, your righteousness is everlasting, and your word is true.

For You are the Resurrection and the Life, and the Repose of your departed servants, O Christ our God, and we render glory to You, together with your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever. Amen.





SACRIFICIAL GIVING: OCTOBER 15, 2023: Budgets: \$1,669.00 (Envelopes: \$1,609.00, Loose: \$60.00); Candles: \$94.00; Stole Offerings: \$250.00; Sunday School Registration: \$45.00; Building Fund: \$2,040.00; Cemetery: \$100.00.

Father Ephrem has now been here three years and is fully available for 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.

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 in 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.

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 area, 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!

WORLD MISSION SUNDAY TODAY: "Vast numbers of people still do not know Jesus Christ. Pope Francis begins his message for this year's celebration with these words. But He quickly offers us to make a joy-filled, life-giving difference in this regard. "World Mission Sunday is a privileged moment when the faithful of various continents engage in *prayer and concrete gestures of solidarity* in support of the young Church in mission lands." Pope Francis encourages us to take joyful part in the Church's mission to all the nations, as we live our lives, grounded in love for Jesus and concern for the needs of the most disadvantaged. May World Mission Sunday offer each one of us an opportunity to accomplish both, as we share the joy of the gospel and help the poor by our fervent prayer and through generous hearts!

CHURCH SCHOOL 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

REFLECTION: "Compassion is difficult to give away because it keeps coming back"

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.



Following Jesus Kids bulletin



Lead the Children
to Jesus By Going Through the
Old Testament

The maze contains the following biblical books:

- Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Daniel, Ezekiel, Habakkuk, Nahum, Micah, Jonah, Obadiah, Amos, Joel, Hosea, Malachi, Zechariah, Haggai, Hebrews, 1 Peter, James, Revelation, Philippians, Titus, Acts, Philemon, Galatians, Colossians, Moses, John, and Matthew.

Life After Demons and Pigs



It's probably human nature to think about moving on to a new place from time to time. The prospect of starting over, putting our old problems behind us, and having new and exciting opportunities often appeals to us. Sometimes we just get restless and long for something new.

That's how the man in today's gospel lesson felt. Jesus Christ had cast many demons out of him and had delivered him from a terrible existence. The wretched man had been naked, living in a cemetery, with no family or friends. Everyone was afraid of him, for even chains and shackles could not control him when the demons took over. After the Lord set him free, the man understandably wanted to leave town, to follow the One who had delivered him. But Christ did not want him to do that. Instead, he was to return to his own house and tell what great things God had done him. So that is what he did; he proclaimed throughout the whole city how the Lord had blessed him and had given him his life back.

We surely cannot blame this poor fellow for wanting to move on. He must have been known in the country of the Gadarenes as that crazy man whom everybody feared. That is apparent from people's reaction to the sight of him when he is finally clothed and in his right mind. They were afraid and probably wondered what would happen next. They even asked the Lord to depart because of it. Perhaps this was some kind of trick. Maybe he would become violent again at any moment. The man knew that this was how people viewed him and was probably ashamed, as any of us would be in his situation. So he wanted to put his hometown behind him and not look back. He wanted simply to be with Jesus Christ, who was probably the only person who had shown him compassion and friendship in many years.

But that was not Christ's plan. He knew that the Gadarenes did not understand the Gospel. He knew that they were so disturbed by the amazing changes in the man's life that they could not hear the word of the Lord. So it was time for the Savior to leave, but the man who had been possessed by demons was to stay. For eventually, people would see that the positive changes in this man were permanent. Over time, they would get to know him and accept him. And his new life would be living proof of Christ's salvation. He would be living evidence that God's blessing and healing have come even to demon-possessed Gentiles of whom everyone was terrified. He would be a living sign that the mercy of Christ extends to all and can heal even the worst wounds and diseases of our souls.

We are called, like the man in today's lesson, to stay right where we are, among those who know us well—for good or for bad—to work out our salvation together with them. Our challenge is to accept with humility the family, the church community, the job, the school, the friends, the neighborhood, the blessings and the challenges, that God in His providence has allowed us to face. No, He is never the author of evil, but He calls us to put up with one another's weaknesses and life's disappointments with patience, perseverance, and forgiveness. If we think that the grass is always greener somewhere else, we will never learn that we are members of a Body, that we are not isolated individuals, but members of one another in Christ. Whether in church, family, work, school, or friendships, it is by bearing with one another that we work through our difficulties and learn to stop thinking simply in terms of our own desires, but in terms of what is best for others with whom we share a common life.

Staying put is often good, not only for our communities and relationships, but for ourselves. The man who had been demon-possessed could have left his town and put that sad part of his life behind him. It would have been easier for him to forget his painful past by moving on. But perhaps we kid ourselves when we think that it is best to put the dark moments of our lives completely out of mind. They are reminders of our weakness and of the truth that that we do not save ourselves, that we are always dependent upon the Lord's mercy and blessing in our lives. We are never self-sufficient as Christians, and our journey is not one of perfect success. No, we should not obsess on our weaknesses, failures, and pains; it is rarely helpful to dwell upon them. We should be grateful and joyful about God's blessings in our lives. But we should also acknowledge what our past sins reveal about us: our spiritual sickness and brokenness, and the fact that we can easily fall back into the pit of our own corruption. When we remember who we were, and where we are tempted to return, we are reminded to stay focused, to be on guard, and to be all the more thankful that the Lord has raised us up from our low estate. It was true for the Gadarene demoniac, and it is true for all of us who have put on the new life in Christ. When we remember what it was like to wallow in the mire of our passions like pigs in mud, we will glorify with humility the One who set us free.

If he had left town, no one whom he met would have known about his past unless he had mentioned it. And even if he told them about it, the story would not be nearly as significant for them as it would be for the people in his hometown. It is one thing to hear about someone's transformation, but quite another to see it with your own eyes. And it was only by staying home that this man was able to become a uniquely powerful icon of what Jesus Christ can do to heal and fulfill even the most miserable human being.

Of course, we have not been running around demon-possessed, naked, and out of our minds in cemeteries. But we have all at times give into our temptations and allowed our passions to overtake us. Though we may have repented and found God's forgiveness, we can still be ashamed to encounter people or situations that remind us of our failings. Out of pride, we do not want to be reminded of how we acted and how we may be tempted to act again. Granted, we should not put ourselves in situations of great temptation when we can avoid it. But we also should not hide our light under a bushel; we should not allow pride to keep us from showing others to what the Lord has done for us. Like the Gadarene demoniac, we should return to our house, our home, our neighborhood, our classroom, our workplace, our friendships, and become a living example of what Jesus Christ can do in the lives of sinners.

Some may be skeptical of the changes in us or even afraid and ask us to leave, as they did to Christ Himself. Regardless of that, we should simply focus on living with joy, gratitude, and humility the new life that the Lord has given us. That is how we will proclaim the good news of the Kingdom of God even as we remain in our familiar settings, giving thanks for the great things that Christ has done for us. And then others will know that the Lord's mercy, blessing, and healing are for people just like you and me, right where we are, no matter how painful the past has been. As St. Seraphim of Sarov taught, "Acquire the Spirit of peace and thousands around you will be saved."

مجنوني الجدرين



"الشياطين" يُصيها الهلع بمجرد رؤيتها ليسوع، وتُسارع إلى الإعراف بألوهيته وسيادته المطلقة... من هذه الناحية، عرفت "الشياطين" من هو يسوع، ولم يعرفه الكثيرون من شعبه الذين شاهدوا آياته وسمعوا كرازته (كعلماء الشريعة مثلاً)... وهلع "الشياطين" ناتج عن معرفتها بالمصير المُخصَّص للإبليس وملأكته" وبالزوال النهائي لمملكة الشِّرِّ وحلول "ملكوت الله"، وإعتقادها بأن يسوع جاء يقضي عليها "قبل الأوان" (أي قبل "اليوم الأخير"، يوم الدينونة العامة)... وبما أن الخنازير تُعتَبَر حيوانات نجسة في البيئة اليهودية، فهي بذلك تليق "بالشياطين". وحين دخولها في الخنازير، لم تحتمل حتى هذه الحيوانات تأثير "الشياطين" عليها، فرمّت بنفسها في البحيرة، أي أن "الشياطين" جرّت عليها الموت. وهذه إشارة إلى الحالة المزرية التي قد يصل إليها كل من يُصح عبداً للخطيئة ويبتعد عن الحياة الحقيقية بالله.

* في النقطة الرابعة، ما يلفتنا هو موقف سكان تلك المنطقة بعدما أخبرهم رعاة الخنازير بما جرى، فجأؤوا إلى المكان وعابنوا ما حصل... فلم يهتموا قط بشفاء الرجلين، أو بظهور علامة من علامات "ملكوت السماوات". لم يفرحوا بشفاء إبني مدينتهم، وبعودة كرامتهما الإنسانية إليهما، بل خافوا فوراً على مصادر رزقهم، وطلبوا إلى يسوع المغادرة... وهذه حال كل واحد منا حين يُفضّل مصالحه وأمجاد العالم على الدخول في سرّ الحياة بالله، ولا يفرح لشفاء أخيه من خطاياه (موقف الأخ الأكبر في مثل "الإبن الضال"). فقلنا أن ندرك أن ابن الله دخل في صميم حياة البشر "لكي يُخلص ما قد هلك" ويُعيد الخليقة إلى حياة النعمة... شتان ما بين موقف هؤلاء "الجدرين" الذين رفضوا يسوع، وموقف السامريين الذين إستضافوه مدة يومين في ما بينهم، وقبلوا كلمة الحياة.

ثالثاً - الخلاصة الروحية:

وبعد، إن هذه الرواية تبين لنا حالة الإنسان (وكذلك العالم) المُبتعد عن الله والمُستعبد من "إبليس"، والذي "يُعوّزه مجد الله". إن الإنسان الذي ينقاد إلى نزواته الأرضية، الزائلة، المؤقتة إلخ... ويُصبح عبداً لها، يكون على مثال "مجنوني الجدرين"، ويعيش في "قبر" أو سجن أهوانه. وكلنا يعلم في قرارة نفسه ما أكثر "الشياطين" في حياتنا، وكم أن النفس البشرية هي "ساحة صراع" يومي بين الرغبة في الخير وعمل الشِّرِّ، كقول بولس الرسول "الخير الذي أريده لا أفعله، والشِّرُّ الذي لا أريده إياه أفعل" (روم 7: 19)... إن مجد الله ظهر في شخص يسوع المسيح ابن الله المتجسد، الذي جاء ليصنع مشيئة أبيه السماوي ("لا تكن مشيئتي بل مشيئتك")، وهي خلاص ما قد هلك وإعادة الخليقة إلى حالة النعمة الأصلية. وكل بشارة الإنجيل هي لإخبارنا عن محبة الله التي ظهرت في ملء الزمان، عبر الخلاص الذي تم بيسوع المسيح، والذي جوهره تحرير الإنسان من عبودية الخطيئة والموت.

لقد أظهر الرب يسوع بهذه الآية سلطانه الإلهي المُطلق حتى على "الأرواح النجسة"، وبين لهذه "الشياطين" أن نهايتها لا بد آتية، لأن ملكوت الله قد إقترّب بشخصه، محرراً البشر من يرها. وسوف يبقى هذا "التجاذب" بين مملكة الشيطان وملكوت الله قائماً، بدءاً من تجربة يسوع في البرية، مروراً بطرد الشياطين من البشر، وصولاً إلى "عرس الصليب"، حيث إعتقد الشيطان أنه إنتصر على ابن الله. لكن الإنتصار النهائي سيبدأ في "اليوم الذي صنعه الرب"، وسوف يكتمل في "اليوم الأخير" حيث ستكون لله الكلمة الأخيرة.

اليوم، يخرج الرب يسوع من النطاقين الجغرافي والبشري المعتادين، حيث كان يركز بملكوت الله في الجليل وسط "الخراف الضالة من آل إسرائيل"، ويتوجّه إلى منطقة مُقابلة، أطلق عليها متى إسم بقعة "الجدرين" (أو "كورة الجرجسيين"). ويبدو أن هذه البقعة يكثر فيها "غير اليهود"، بدليل وجود قطعان للخنازير في كنفها. لا بدّ من الإشارة هنا، إلى أن الإنجيليين "الإزائيين" الثلاثة قد أوردوا الرواية نفسها، لكن متى تكلم عن مجنوتين (متى 8: 28-34)، فيما تكلم مرقس ولوقا عن مجنون واحد (مر 5: 1-20) و(لو 8: 27-39). كما كان متى أكثر دقة في تسمية ووصف مكان حصول الآية (بقعة "الجرجسيين")، فهو يعرف المنطقة وشعبها أكثر من مرقس ولوقا، وهو أساساً شاهد عيان للرب يسوع (كونه من "الإثني عشر")، ويخاطب جمهوراً من المؤمنين من أصول يهودية. بينما مرقس ولوقا يخاطبان مؤمنين من أصول "أممية" (وثنية). مهما يكن الأمر، فإن جوهر الخطاب واحد، وهو إظهار سلطان يسوع المُطلق على "الأرواح النجسة"، ومسيحيّته من خلال كل أعماله.

تستوقفنا في رواية اليوم أربع نقاط أساسية:

* في النقطة الأولى، إن المكان الذي أتى يسوع إليه اليوم، هي أرض غريبة نسبياً عن البيئة التي إعتاد يسوع أن يُشير فيها. وهي ترمز إلى أرض "الغربة عن الله"، حيث مرتع "الشياطين" وحيث تكثر الخطيئة والموت، وذلك يتجلى بصورتين: الخنازير والقبور. وليس أدلّ على ذلك من المُقارنة مع "الأرض البعيدة" التي إنطلق إليها "الإبن الضال"، والذي وصل إلى الحضيض لدرجة أنه إضطرّ لأن يردى الخنازير ليبقى حياً (حسدياً)، وهو "حيّ - ميت" فعلياً... إلى ذلك، تُضيف نقطة مهمة جداً، وهو أن "ساكني" هذه البقعة يكونون على صورتها، والعكس بالعكس. فمن يغيب الله عن حياته، يدخل فعلياً "قبر النفس" وتُعشش "شياطين النفس" في حياته وتصرّفاته كلها...

* في النقطة الثانية، يستقبله إنسانان مجنونان، ممسوسان، مُعتريان (التوصيفات كثيرة)... وفي مفاهيم ذلك الزمان، كان يُقال إن "فيهما شياطين كثيرة". وكان هذان يسكنان القبور (رمزاً لإفصالهما عن المُجتمع)، وكانا هاتحين جداً (دليل إفصالهما عن الواقع)... ليس لهما من "الإنسان" إلا الإسم والشكل الخارجي. يمكننا تشبيههما بسفينة عارقة في فعر البحر، أو بشيء قد ضربه "الصدأ"... هما شخصان إستعبداً بالكامل ولم تعد لهما إرادة حرة واعية. هما شخصان يهرب منهما الجميع، يخاف منهما الجميع، ويحكم عليهما الجميع. وإستطراداً، نقول إن مرقس ولوقا قد حرصا على إيراد إسم "الروح النجس"، وهو "الجنون" أي جوقة، فإن عرفنا أن "الجنون" تعني مجموعة من قرابة ستة آلاف شخص، لأدركنا مدى إستعباد هكذا أشخاص من "الشياطين"، ومدى هبوطهم إلى الحضيض.



هما إذأ صورة عن العبودية الشخصية بالكامل لعالم الخطيئة والشِّرِّ، وتسليم الذات إلى "الشياطين" (الأهواء الشريرة على إختلافها) وليس إلى الله، وإلا لماذا كانا يسكنان القبور؟ حين نُصبح عبداً لخطيئتنا، نبتعد عن النعمة الإلهية، ونسكن بدورنا "القبور"، حيث لا حياة بل موت فعلي... بالخطيئة، تسكن نفوسنا في "القبور" قبل أن تسكنها أجسادنا. حين نغمس بالرديلة، نبتعد عن "النور" وعن عيون الناس، لأننا نخجل بأفعالنا، ونكون "فضلنا الظلمة على النور"... كما أنه، في الرؤية الشاملة، هذان "المجنونان" هما صورة عن حال البشرية جمعاء التي إستعبدها "إبليس" وأبعدها عن سبيل الله، ولم تعد قادرة على التحرر بمجهودها، "فأعوّزها مجد الله" (رو 3: 23)... وعلى مثال الممسوسين العائشين في العراء وخارج مدينتهما، فإن البشرية أصبحت عارية من نعمة الله وبالتالي خارج الفردوس (خارج قلب الله).

* في النقطة الثالثة، وفيما نرى يسوع يأخذ المُبادرة ويشفي المجنوتين (ذلك أنهما فاقدتا الإدراك الفعلي من كثرة "الشياطين" التي إعترتهما)، نرى هذه



LITURGICAL CALENDAR



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

ANNOUNCEMENTS



Welcome to

St. Basil The Great Melkite Greek Catholic Church

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Contact us for information and ideas
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OF THEM, FOR THEY ALL CONTRIBUTED
OUT OF THEIR ABUNDANCE, BUT SHE GAVE
OF HER POVERTY PUT IN ALL THE LIVING
THAT SHE HAD." *MARK 12:41-43*

"GOD LOVES THE CHEERFUL GIVER" 2 COR 9:7

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ANNOUNCEMENTS

As of 09/15/2023



St. Basil the Great Melkite Greek Catholic Church

15 Skyview Drive Lincoln, RI 02865

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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!

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Find me: Justin.SpectrumREC.com

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