



November 7<sup>th</sup>, 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](http://www.stbasilthegreatchurch.com)

### Facebook

[https://www.facebook.com/  
StBasilTheGreatMelkiteGreek  
CatholicChurchRI/](https://www.facebook.com/StBasilTheGreatMelkiteGreekCatholicChurchRI/)

### YouTube

<https://bit.ly/3gkl2Uk>

### Email

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

### Office hours

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

### Divine Liturgies

Tuesday through Friday 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



### 7th Sunday After the Holy Cross

### الاحد السابع بعد الصليب

#### Troparion of the Resurrection (7th tone)

Through your Cross You destroyed death, You opened Paradise to the thief, and turned into joy the mourning of the ointment bearing women, and You ordered your Apostles to proclaim that You rose, O Christ God, Bestowing great mercy upon the world.

طروبارية القيامة باللحن السابع  
لاشيت بصليبك الموت، وفتحت للص الفردوس،  
وحولت نوح حاملات الطيب الى فرح، وأمرت رسلك أن  
يكرووا مبشرين بأنك قد قمت، أيها المسيح الإله، مانحاً  
العالم عظيم الرحمة.

#### 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.

طروبارية القديس باسيليوس  
لقد ذاع منطقتك في كل الأرض. فانها قد قبلت كلامك،  
الذي به بنيت العقائد بياناً إلهياً، وأوضحت طبيعة  
الكائنات، ونظمت أخلاق البشر. فيا أيها الأب البار ذو  
الكهنوت الملوكي، إبتهل إلى المسيح الإله في خلاص  
نفوسنا.

#### 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 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، وأسري الى  
الابتهاال، يا والدة الإله المحامية دائماً عن مكرويك.

#### Epistle Eph 2:14-22, PROKIMENON (Tone 7)

The Lord will give strength to his people; the Lord will bless his people with peace.

Stichon: Give to the Lord, you Sons of God; give to the Lord glory and praise.

#### الاحد الرابع والعشرون بعد العنصرة

#### مقدمة الرسالة

الرب يؤتي شعبه قوة، الرب يبارك شعبه بالسلام  
قدموا للرب يا أبناء الله، قدموا للرب أبناء الكباش



### 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>



### READING from the Epistle of St. Paul to the Ephesians: 2: 14-22

BRETHREN, Christ is our peace. He it is who has made both [Jews and Gentiles] one, and has broken down the intervening wall of the enclosure, the enemy, in his flesh. He has voided the Law of commandments expressed in decrees, so that of the two he might create in himself one new man, and make peace, and reconcile both in one body to God through the cross, having destroyed their enmity within himself. And as he came, he announced the good tidings of peace to you who were far away, and of peace to those who were near: because through him we both have access in one Spirit to the Father. Therefore, you are now no longer strangers or foreigners, but citizens with the saints and members of God's household: you are built upon the foundation of the apostles and prophets (Cf. Is. 28: 16) with Christ himself as the chief cornerstone. In him the whole structure is closely fitted together and grows into a temple holy in the Lord; in him you too are being built together into a dwelling place for God in the Spirit.

ALLELUIA (Tone 7,)

It is good to give thanks to the Lord, to sing praises to your name, O Most High!

Stichon: To proclaim your kindness at dawn and your faithfulness throughout the night.

### Gospel of 7th Sunday of Cross, Luke 8:41-56

THE HOLY GOSPEL ACCORDING TO ST. LUKE THE EVANGELIST  
 AT that time behold, there came a man named Jairus to Jesus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he entreated him to come to his house, for he had an only daughter about twelve years of age, and she was dying. And it happened as he went that he was pressed upon by the crowds. And a certain woman who for twelve years had had a hemorrhage, and had spent all her means on physicians, but could not be cured by anyone, came up behind him and touched the tassel of his cloak; and at once her hemorrhage ceased. And Jesus said, "Who touched me? But as all were denying it, Peter, and those who were with him, said, "Master, the crowds throng and press upon thee, and dost thou say, 'Who touched me?'" But Jesus said, "Someone touched me; for I perceived that power had gone forth from me." But the woman, seeing that she had not escaped notice, came up trembling, and falling down at his feet, declared in the presence of all the people why she had touched him, and how she had been healed instantly. And he said to her, "Daughter, thy faith has saved thee; go in peace." While he was yet speaking, there came one from the house of the ruler of the synagogue, saying to him, "Thy daughter is dead; do not trouble him." But Jesus on hearing this word answered the father of the girl, "Do not be afraid; only have faith and she shall be saved." And when he came to the house, he allowed no one to enter with him, except Peter and James and John, and the girl's father and mother. And all were weeping and mourning for her. But he said, "Do not weep; she is asleep, not dead." And they laughed at him, knowing that she was dead. But he, taking her by the hand, cried out, saying, "Girl, arise!" And her spirit returned, and she rose up immediately. And he directed that something be given her to eat. And her parents were amazed, but he charged them to tell no one what had happened.

### الرسالة (افسس 2: 14-22)

يا اخوة، ان المسيح هو سلامنا. هو جعل الاثنين واحداً، ونقض في جسده حائط السياج الحاجز، أي العداوة. وأبطل ناموس الوصايا بتعاليمه، ليخلق الاثنين في نفسه انساناً واحداً جديداً بأجرائه السلام، ويصالح كليهما في جسد واحد مع الله بالصليب، بقتله العداوة في نفسه. وجاء وبشركم بالسلام، أنتم البعيدين وأنتم القريين. لأن به لنا كلنا التوصل إلى الأب في روح واحد. فلستم اذن بعد غرباء ولا نزلأ، بل انما أنتم مواطنو القديسين وأهل بيت الله. وقد بُنيتم على أساس الرسل والانبياء. ورأس الزاوية هو يسوع المسيح نفسه، الذي يُنسَق فيهِ البُنْيَانُ كله، فينمو هيكلاً مقدساً في الرب. وفيه أنتم أيضاً تُبْنَوْنَ معاً مسكناً لله في الروح.

هللوا

صالح الاعتراف للرب، والاشادة لاسمك أيها العلي  
 ليُخْبِرَ برحمتك بالعداء، وفي الليل بحقّك

### الاحد السابع بعد الصليب

لوقا 8: 41-57

في ذلك الزمان، دنا الى يسوع انسان اسمه يائيرس، وهو رئيس للمجمع، وخرّ عند قدمي يسوع وجعل يتضرّع اليه ان يدخل الى بيته. لأن له ابنةً وحيدة، لها نحو اثنتي عشرة سنة، قد أشرفت على الموت. وبينما هو مُنطَلِق، كان الجموع يزحمونه. وإن امرأةً بها ثَرْفٌ دم منذ اثنتي عشرة سنة، وكانت قد أنفقت معيشتها كلها على الأطباء ولم يستطع أحد ان يشفيها، دنت من خلفه ومسّت هُدْب ثوبه. وللوقت وقفت نرفز ديمها. فقال يسوع: مَنْ لمسني؟ وإذ أنكر الجميع، قال بطرس والذين معه: يا معلم، إن الجموع تُحقيق بك وتضايّقك وتقول مَنْ لمسني؟ فقال يسوع: قد لمسني واحد، فاني شعرت بقوة قد خرجت مني. فلما رأت المرأة أنها لم تخفت، جاءت مرتعدة وخرّت له وأخبرتّه أمام الشعب كله لكَيْةِ علّةِ لمسته وكيف برّكت لساعتها. فقال لها: ثقي يا ابنة، إيمانك أبرأك، اذهبي بسلام. وفيما هو يتكلم، جاء واحد من عند رئيس المجمع وقال له: إن ابنتك قد ماتت، فلا تُتعب المعلم. فسمع يسوع فأجابه قائلاً: لا تخف آمين فقط فتخلص. ولما جاء الى البيت، لم يدع أحداً يدخل معه، إلا بطرس ويعقوب ويوحنا وأبا الصبيّة وأُمّها. وكان الجميع يَبْكُون ويَلطمون عليها. فقال: لا تبكوا، انها لم تمُت بل هي نائمة. فجعلوا يضحكون منه لعلهم بأنها قد ماتت. أمّا هو فأمسك بيدها ونادى قائلاً: يا صبيّة قومي. فرجعت روحها وقامت في الحال، فأمر بأن تُعطى طعاماً. فدهّش أبواها، وأوصاهما أن لا يقولوا لأحد ما جرى.







## 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 7, 2021: SEVENTH SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS. COMMEMORATION OF THE THIRTY-TWO HOLY MARTYRS OF MELITENE, AND OF OUR HOLY FATHER LAZARUS THE WONDERWORKER, HERMIT OF MOUNT GALESIUS.**

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

- + **FREDERICK KOUSSA (40 Day)** by his wife Linda Koussa.
- + **JAMES N. ALLAM (1<sup>st</sup> Anniv.)** by his wife Jackie & Family.
- + **ROGER CARVALHO (8<sup>th</sup> Anniv.)** by his wife Mary Carvalho & daughter & son-in-law Bethany & Eric Arnold.
- + **BARBARA (1<sup>st</sup> Anniv.) & PHILIP CIMINI (8<sup>th</sup> Anniv.)** by her sisters Mary Carvalho, Carol Darling, and Families.
- + **ROSE (44<sup>th</sup> Anniv.) & THOMAS COREY (39<sup>th</sup> Anniv.)** by their daughters Mary Carvalho, Carol Darling and Families.
- + **WILLIAM A. BAKER (31<sup>st</sup> Anniv.)** by Caroline St. Germain & Family.
- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Sarah Peters.
- + **SADIE B. (HARRAKA) TAGER (3<sup>rd</sup> Anniv.)** by Daughter Barbara, Doug & Family.
- + **MARY DEMTY KOUSSA** by John Koussa.
- + **LAWRENCE R. MOON (Birthday Remem. + 37<sup>th</sup> Anniv.)** by children & grandchildren.
- + **WALTER J. "BILL" LEMAY (Birthday Remem.)** by his wife, Shirley.
- + **MARY TAHAN** by Delores & Lorian Agag.
- + **YVONNE HAGGAR COLABELLA** by Irene Balon.
- + **ROSE MARIE BENNETT** by Hon. Thomas Lazieh & Sons.

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

- + **ROSE KHOURY** by Micheline Ghanem.
- + **JOSEPH & BARBARA SALUM & MARGARET SALUM JOYE** by the Family.
- + **JEANNETTE BEATON** by M/M Michael & Lina Raheb.
- + **MARGARET SABBAGH** by Abraham & Michele Domaney & Family.
- + **MYRA HULTQUIST** by Deacon Gilbert & Mimi Altongy.
- + **DIAB YOUNES and SOUAD & JOSEPH YOUAKIM** by Bassil Youakim & Family.
- + **MARIE CLAIRE CHOUHA** by Justin & Danielle Boudjouk & Family.
- + **VICTORIA PROCHNIAK** by Samir & Hanaa Boudjouk.
- + **GEORGE DECKEY** by Joanne & Tom Sabbagh.
- + **GEORGEANNA DECKEY** by Leila & Sheb Shumar (Virginia & Anthony Solomon)
- + **ELIAS J. KISHFY** by M/M Stephen & Maryjoan Walsh & Family.
- + **JULIA & FRED KISHFY** by M/M Norman E. Kishfy & Family.
- + **YUSUF & BLANCHE MUSSALLI** by Rev. Dn.Dr. Edmond & Theresa Raheb.
- + **LOUIS P. KISHFY** by Daniel Shabo.
- + **GEORGETTE A. SAGGAL** by Joe & Yola Saggal.





**SACRIFICIAL GIVING:** October 31, 2021: Budgets: \$3,402.00; Envelopes: \$3,350.00, Loose: \$52.00; Stipends: \$520.00; Candles: \$86.00; Addit'l Cemetery: \$3.00; Building Fund: \$115.00; Addt'l World Mission Sunday: \$65.00; Melkite Diocesan Support: \$240.00; Reimbursement for HOMESERVE: \$96.66.

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.

**NEXT SUNDAY, NOVEMBER 14<sup>th</sup>,** there will be a special collection taken up for the **UPKEEP, MAINTENANCE, & IMPROVEMENT OF THE CEMETERY.** Please contribute generously for the peaceful repose of our loved ones who have gone before us to eternal life in the Hope of the Resurrection.

**FATHER DANIEL NASSANEY UPDATE:** Your prayers are precious. Thank you for all your love and concern. The leg is slowly healing. The wound is closing nicely, but it is still, I guess, a good month or 2 away from closure. Tomorrow, I shall be getting hearing aids. Age catches up with all of us. Saturday, September 11<sup>th</sup>, 2021, will have the 20<sup>th</sup> SHAWN NASSANEY MEMORIAL RACE at Bryant. I hope to get a ride there. It will be a quick visit but my first trip since arriving back for treatment. GOD BLESS! - **Fr. Dan.**

**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](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.

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.

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.





**ST. BASIL CEMETERY:** As an ongoing effort to maintain the appearance of our cemetery, we have contracted Stanley Granite Company to power wash and clean the mausoleums at the cemetery. Anyone who is interested in having their family headstone cleaned, should contact Stanley Granite at 401-434-4064 to make arrangements. The fee is determined by size of your headstone.

**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.

**TODAY**, the MYO will sponsor a **BAKE SALE** in the lobby during church hours. Please patronize them as you always did for their functions. We want them to walk in the footsteps of their predecessors to finance themselves for the NAMY RETREAT this summer and share the comradery of all Melkites throughout the country.

**MEMORIAM:** It is with the deepest sadness that we announce to you passing into eternal life of the handmaid of God, **HELEN E. (MONSUR) AMEEN** on Sunday, October 31, 2021, after a brief illness. She was the beloved wife of the late Edward P. Ameen. She is survived by three sons Edward, Robert & John Ameen, and one daughter Shirley McLaughlin, and grandchildren and great-grandchildren. **SERVICES AND INTERMENT ARE PRIVATE.**

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

**REFLECTION:** *"You do not write your life with words...You write it with actions. What you think is not important. It is only important what you do." - Patrick Ness, A Monster Calls*

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.





# What does it mean to have faith in God? To believe in God?

In today's Gospel reading, we have two miracles. The woman with the flow of blood is healed, and the daughter of Jarius is raised from the dead. But in these two quite different and humanly speaking unrelated miracles, we have an identical message from Christ. "Your faith has made you well," He tells the woman with the flow of blood. "Only believe, and she will be made well," He tells the family of the departed girl.

The Church today, and in fact St. Luke in the way he's chosen to relay these two miracles in his Gospel, talk to us about faith. What does it mean to have faith in

God? To believe in God? The woman with the flow of blood just reaches out to touch the hem of Christ's garment. She doesn't go to Him directly, like Jarius does, and ask for healing. She comes from the side, trying to remain hidden, but having the faith that just touching the Lord will bring her healing. And Christ calls her out of the crowd not because He doesn't know who she is—He's God, and He knows what's just happened. And He doesn't call her out of the crowd for her sake—she has what she's come for. She doesn't want anything else, she doesn't want to be known or recognized, she had only come to see the Lord.

Christ calls her out of the crowd so that her faith could serve as an example. So that people could see that He had come for all—not just for leaders like Jarius, whose house He was traveling to at that very moment. Christ came to bring healing for all. And what did He ask in return? Nothing. Only that we believe. When Christ comes to Jarius' home, He handles the situation a little differently. Jarius' daughter is no longer sick, and in need of healing. She's died while Christ was on the way to see her. But this time He sends everyone away. The only people who get to witness the miracle are three of the disciples, and the father and mother of the young girl. And after the young maiden has been resurrected by Christ—a miracle far more impressive in human terms than simply healing an ill woman—Christ tells them to tell no one. He chose to reveal the faith of the woman who was healed to everyone around, but the faith of the family who's daughter was raised from the dead, He chooses to keep silent.

We know from Christ's own words that believing in God is not simply an intellectual exercise. Christ, in the Gospel this morning, uses the words "faith" and "believe" in the same way, so we'll use them as synonyms this morning. We're not going to talk about differences, Christ uses them to mean the same thing. We know that faith in God is not simply the admission that God exists. As St. James writes in his Epistle, "the demons believe in God and tremble." To think that God is real, or to think that everything we read in the Bible and the Fathers is true, is not what Jesus means by faith in Him.

So what is faith in God? What is the faith that Christ is referring to in the Gospel reading this morning, the faith of those who are healed? As we've already said, faith is more than simply believing that God is real, and that the Bible is true. But these things are necessary. The first step toward true faith is, in fact, the recognition of the reality of God, and our need of Christ as our Savior. And even this first step is a gift from God. But then something must happen with this "head knowledge" in



order for us to be transformed, and truly have faith in God. When we have faith in God, our knowledge leads us, by the grace of God, to the point of giving ourselves to God. Of learning to love God, and to do the things He commanded us to do in Christ. If we truly think that the words of the Scriptures are true, then our lives will be transformed by those words. And this transformation is the product of a growing faith.

We'll begin to strive to do the things Christ calls us to do, and we'll begin to seek to know God and to give our lives over to Him more fully every day. This is what the people in the Gospel reading today were doing. They were relying on Christ to fulfill their every need. They were coming to Him, seeing in Him the source of all life and

healing, and they were coming to bow down and worship Him. Their faith is in their actions. If they had just sat at home and thought, "I believe Christ could do this," but then if they if didn't make any move, nothing would have happened. And the same is true in our lives. Our faith in God is a willful decision to do the things of Christ. "Faith without works is dead," St. James wrote. If we claim to have faith, but we don't try to live according to Christ, if we don't try to follow the commandments of God, then we don't have faith. Faith's not an emotion, and it's not just a cognitive acceptance of fact. Faith in Christ is a life dedicated to doing the will of God.

The woman with the flow of blood doesn't just leave from the place of her healing and return to normal life. She goes home and tells people what has happened. In an early history of the Christian Church (by Eusebius), the historian records that the woman with the flow of blood went home and had a statue built as a memorial of her healing. A statue of her reaching out and touching the hem of Christ's robe. She is remembered as an Apostle in the Church—she saw Christ, she touched Him, and the rest of her life was dedicated to sharing the Truth of Jesus Christ with those around her. In fact, several of the saints write that if we struggle to believe in God, then live like a Christian, and it won't take long before you not only accept God as real, but you'll even have the faith in Christ that so many people are searching for. When Christ performs miracles, He only asks for faith. In fact, He preaches that we'll be saved by our faith in Him. But this saving and transforming faith is a life wholly given to Christ.

In the Orthodox Church, there is no dichotomy between faith and works. If we have faith, then Christ tells us we will have works. The teachings of Christ are not simply dictates—they reveal the very life of God. Christ is God, and all He says flows from the very life of God. His teachings don't just make good people; they form us in the image of God. Loving neighbors and enemies isn't just a good thing to do—it's what God does. If we truly believe what we profess we believe, then our every day and night will be given to the struggle to become more and more like our Lord and Saviour Jesus Christ.

The question we have to ask ourselves each and every day is—are we living faith in Christ, or do our lives profess another as lord? And if we find ourselves falling short in fulfilling the things of God, let us offer repentance, and take up our Cross to follow Him in faith and love. Glory to Jesus Christ!



# الإيمان .. الرجاء .. المحبة



المرموقة. يأتي بصحبة اناس اخرين  
اقتنعهم على مرافقته في ان ياتي ويطلب  
طلبا من يسوع. انه لا يطلب مجرد  
طلب، بل انه يسقط على قدمي يسوع،  
يرمي بنفسه عند اقدام يسوع، كدخيل  
لاحل اخر امامه سوى قدرة يسوع بشفاء  
ابنته. ليس فقط هذا. بل انه حتى بعد  
سماعه خبر وفاة ابنته، يؤمن بان يسوع  
قادر حتى على ارجاع ابنته من الموت!  
انه لايمان عظيم حقاً!

المرأة، لها ايمان عظيم جداً، لكن  
تصرفها هو فريد في الانجيل. انها تأتي  
بعد ان جربت كل محاولات الشفاء على  
يد البشر، انها تأتي بهدوء، وسط الزحمة  
والضوضاء التي كانت تصاحب جمهور  
المحيطين بيسوع. تقترب بكل هدوء ومن  
دون ان تقول شيئاً، لا تصيح بصوت كما فعل الآخرون، وهي لا تريد حتى يسوع ان  
يشعر بها، لان مرضها "نزف الدم" كان معتبراً نجاسة عند اليهود، ولذا كان عليها  
الابتعاد، وعدم لمس احد لئلا يتنجس، حالها حال البرص عند اليهود. ولهذا اقتربت،  
ولمست هذب رداءه فقط دون ان تزعه!

ان الياس يحارب هذين الشخصين (المنزوفة ويائيرس)، لكن الرجاء بيسوع وبقدرته  
الخلاصية يدفعهما لعمل المستحيل من اجل بلوغ مقصدهما والوصول اليه باي ثمن!

لنرى لغة الحوار والمخاطبة التي بها يخاطب يسوع الاثنين، انه يقول للمرأة: "يا ابنتي"  
ويقول للرجل "لا تخف"

لقد خاطبنا مار بولس في رسالته الى اهل كورنثية (1 قور 13: 13) قائلاً "...تبقى  
ثلاثة امور: الايمان والرجاء والمحبة، واعظمها المحبة".

- الايمان: هو دافع المرأة المنزفة والرجل رئيس المجمع، ولكليهما يقول يسوع  
"ايمانك خلصك" و "امن..تخلص ابنتك"،
- الرجاء: هو الذي جعل هؤلاء الاثنين يصممان على بلوغ يسوع رغم كل حواجز  
ومعوقات المجتمع.
- المحبة: انها هي الدافع الالهي الذي من اجله جاء يسوع، انه حب الله اللامتناهي  
الذي يعرضه يسوع لكل البشر.

لننظر دقيقة الى الشفاءات الكثيرة التي عمل يسوع، هل يوجد شخصان متشابهان في  
طلبهما الشفاء من يسوع؟ الجواب هو كلا. وهل يوجد في العالم شخصان خلقهما الله  
متشابهين في كل شيء؟ الجواب بكل بساطة هو كلا! اذن علينا ان نعرف بان الله  
مخططاً خلاصياً في حياة كل منا. وان لكل منا اهمية كبيرة عند الله مهما زاد عدد  
البشر ومهما كثر المؤمنون والقديسون، فكل منا هو "عزيز في عيني الرب".

اخيراً، نحن نعلم ان يسوع جاء لاجل خلاص البشر، وهنا في هاتين القصتين نرى ان  
البشر يبحثان عن يسوع وعن خلاصه، لكن يسوع لا يفوت الفرصة ايضاً، بل يمنح  
بركته وشفائه ونعمه وخلاصه لهم، ولنا جميعاً.

بقي علينا نحن ان نتوجه مثلهم (المنزوفة، ورئيس المجمع) الى يسوع مليونين من  
الايمان والرجاء، وهو يمنحنا من فيض محبته الالهية اللامتناهية، كل ما نحتاج اليه  
امين

كثيرون ساروا وراء المسيح وواحدة نالت الشفاء  
لأنها تقدمت (1) بإيمان (2) بنفس منكسرة تتقدم في  
الخفاء بإنسحاق لتتلامس مع الرب. وبحسب الناموس  
فنازفة الدم هي نجسة تنجس من يتلامس معها، لكن  
السيد القدوس لا يتنجس منا بل بتلامسه معنا يشفي  
ويقدسنا. والسيد أعلن ما فعلته هذه المرأة ليعلن  
إيمانها فتشبه بها وحتى لا ينحسها ضميرها لأنها  
نالت العطية خلصة، ولأن المسيح أعجب بإنسحاقها.  
ونلاحظ قول مرقس عنها، وقد تألمت كثيراً من أطباء  
كثيرين وأنفقت كل ما عندها ولم تنتفع شيئاً بل  
صارَت إلى حال أردأ.

والسيد بعد أن شفاها جسدياً منحها السلام لنفسها =  
إذهبي بسلام إن مسست ثوبه فقط ؟ من لمسنى =  
هناك من يلمس السيد بإيمان فيشفى وهناك كثيرين  
يزحمونه ويلتقون حوله بلا إيمان فلا يأخذون شيئاً.  
وهو يشفي أمراض أجسادنا وأنفسنا وأرواحنا.  
ولاحظ حال المرأة قبل شفاء المسيح لها (1) مريضة جسدياً

(2) نجسة طقسياً بسبب النزف (3) بلا مال (أنفقت كل أموالها).

قوة قد خرجت مني = هذه اللمسة بإيمان تخرج قوة شافية من السيد فكثيرون يملأون  
الكنائس وقلوب من يتلامسوا بإيمان مع يسوع فينالوا قوة. والقوة التي خرجت منه لا  
تعنى أن قوته نقصت بسببها، فهذا كإشعال شمعة من نار شمعة أخرى دون أن تنقص  
شملة الثانية. والتحام قصتي نازفة الدم وابنة يائيرس يعنى أن المسيح هو قوة شفاء  
وحياة.

لاحظ أيضاً أن يائيرس كان في درجة إيمانية أقل من قائد المئة. فيايرس قال للسيد تعال  
وضع يدك، أما قائد المئة فقال قل كلمة فقط، لكن يائيرس طلب بلجاجة = كثيراً. قام  
المسيح بعمل ثلاثة معجزات إقامة من الأموات تمثل عمله الإلهي في إقامتنا من موت  
الخطية. ونلاحظ أن السيد قادر أن يقيمنا من أى درجة من درجات الموت.

1- بنت يائيرس = كانت مازالت في بيت أبيها = تشير للخطية خلال الفكر الخفى في  
الداخل. وهذه تحتاج إلى لمسة

2- ابن أرملة نايين = هذا حُمِلَ في نعش إلى الطريق = وهذا يشير لأن الخطية  
خرجت من مجال الفكر إلى حيز التنفيذ. وهذه إحتاجت أن يوقف السيد الجنازة ويأمر  
الشاب أن يقوم، رمز لتدخل الله ليووقف حركة الخاطئ نحو قبر الخطايا، فلا يكمل  
الشريـر طريق شره وتتحول الخطية إلى عادة ودفع الشاب لأمه يشير لأن المسيح يعيد  
الخطيء لحضن الكنيسة.

3- لعازر = هنا حدث عفونة للجسد = الخطية تحولت إلى عادة إرتبطت بالشخص  
وإرتبط الشخص بها. وما نسمع أن السيد إنزعج وأمر برفع الحجر ونادى لعازر  
ليخرج، وطلب حل رباطاته.

ونلاحظ أن اليهود كانوا يستأجرون في حالات الموت ندابات ومزمرون وهذا لا  
يرضى المسيح فأخرجهم. ونجد هنا أن المسيح يعتبر أن الموت هو حالة نوم كما قال في  
حالة لعازر، وهذا يعطينا أن لا نزعج من الموت فهو حالة مؤقتة يعقبها قيامة بالتأكيد.  
ونلاحظ أن قليلين هم الذين رأوا معجزة قيامة البنت، إشارة لأن قليلون هم من يتمتعوا  
بقوة القيامة. وقليلين (حوالي 500 أو أكثر قليلاً) هم من رأوا المسيح بعد قيامته وقال  
أن تعطى لتأكل = ليثبت أن قيامتها ليست خيالاً أو وهماً. تأمل:- الكنيسة آمنت بقول  
السيد أن الموت ما هو إلا نوم فعبرت عن هذا في ليتورجيتها قائلة " ليس موت لعبيدك  
بل هو إنتقال"

الى اين تتوجه يا ترى وقت المحنة؟ وقت القنوط والياس، عندما لا تجد من حل  
لمشكلتك عند البشر؟ هل تتوجه الى يسوع؟

ما الذي دفع هؤلاء الاثنان من التوجه الى يسوع يا ترى؟

الاول، رجل وجيه، رئيس لمجمع يهودي، معروف امام اليهود بمكانته الاجتماعية

# The Liturgy Explained(part 4)

## THE GREAT ENTRANCE: THE CHERUBIC HYMN

The Great Entrance, or procession with the bread and wine to the altar, begins the Liturgy of the Eucharistic Sacrifice, which is the second part of the Divine Liturgy. This procession parallels the Little Entrance, or procession with the Gospel Book, that commences the Liturgy of the Word or Bible. During the preparations for the procession and after it is completion we sing the Cherubic Hymn. This beautiful chant was first sung in our Liturgy in 574 AD. The Hymn focuses our attention on what is about to happen. During the



Anaphora we will sing the Thrice Holy Hymn of the Angels (Holy, Holy, Holy Lord of Sabaoth...) before the Throne of God (Isaiah 6: 3), thus we should put aside all of our earthly concerns that we may worship God and offer our sacrifice with all of our being. We then will receive the Body and Blood of Jesus Christ in Holy Communion. Jesus is the King of all, and wherever He is, the holy angels are there worshipping Him and escorting Him. Thus during the Liturgy the hosts of angels are present with us, and with us they glorify the King of the Universe.

## THE GREAT ENTRANCE: CEREMONIES

While the people are singing the Cherubic Hymn the priest is preparing the Holy Table for the Eucharistic Sacrifice. First, he spreads the Antimension, which is a special cloth containing relics and blessed by the current Patriarch or diocesan bishop, on this cloth will be placed the chalice and discos. Then he says a prayer asking Christ to make him worthy to offer the Holy Oblation. He or the deacon then performs the small incensation, which consists of incensing the Holy Table, the icons of Christ and the Theotokos, the west and the people. This is done to prepare and purify the Altar and congregation for the offering of the Sacrifice. Before beginning the procession the priest bows to the congregation and asks them to forgive him. During the procession of the bread and wine the priests and deacons mention the various intentions of that particular Divine Liturgy. After the procession the chalice and discos are placed on the Antimension and covered with the great veil or aer. It is part of the uniqueness of the Byzantine Liturgy that the Great Entrance is more solemn than in other Rites. It is considered one of the most beautiful ceremonies of the Liturgy and often depicted in iconography.

## THE KISS OF PEACE

After the Great Entrance is completed, and the Bread and Wine have been placed upon the Altar, we continue our preparation for the Eucharistic Sacrifice with the Kiss of Peace. The Kiss is mentioned several times in the New Testament by St. Paul (I Corinthians 16: 20, Romans 16: 16, II Corinthians 13: 12 & I Thessalonians 5: 26) and St. Peter also mentions it as well (I Peter 5: 14). We see then that the Kiss

of Peace is one of the original parts of the Liturgy going back to the apostolic times. It originated in the Jewish Synagogue as a sign of the brotherhood of all the believers. When we exchange it we are admitting that we are God's family and brothers and sisters in Christ. Secondly it is a sign of reconciliation and forgiveness. In the Sermon on the Mount Jesus said: Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift (Matthew 5: 23 & 24). Thus when we are about to offer the Holy Sacrifice we must be at peace with our fellow Christians. When the Kiss of Peace is given we say: Christ is with us! He is and always will be! By these simple phrases we express our faith in the presence of Christ in the believers and the

whole Church. You should only give the Kiss of Peace to two or three people next to you. It is like a chain consisting of many links. It is not the purpose to run around the whole church and greet everyone. Rather by greeting only those who are next to us we show the brotherhood of the believers, since these persons will greet others as well. This also maintains decorum in the Church, again the purpose is not to greet everyone, but to show the brotherhood of the faithful and that we forgive each other.

## THE CREED

After the Kiss of Peace and immediately before the Eucharistic Prayer (Anaphora), we say the Nicene Creed. This brief prayer expresses the essence of our Faith: That we believe in the Father, the Son and the Holy Spirit, the One God. It is in the name of this same God that we were baptized at the orders of Jesus Himself (Matthew 28: 19). Through Baptism God lives in us, therefore when we profess our faith we are doing so from experience. We know that God is Father because Christ has revealed Him as such. We know that Christ is true God and Man because the Holy Spirit reveals Him as such. We know that the Holy Spirit exists because His love and grace are in our hearts. We guard this reality with our whole being. If anyone comes and wishes to deny the Fatherhood of God, or the divinity and humanity of Jesus Christ, or the divinity of the Holy Spirit, they are denying our salvation and the Trinity that lives in our hearts. We know that this cannot be! We profess, with all of those who have gone before us that God does exist and lives in Heaven and with us! The Creed as we have it now was promulgated at the 1st Council of Nicaea in 325 AD and the 1st Council of Constantinople in 381 AD. Originally it was the Creed of Caesarea in Palestine, which the Holy Fathers took as being the best one in use and therefore made it universal for all Christians. It is used today by the Catholic, Orthodox, Anglican and Lutheran Churches, which constitute the overwhelming majority of Christians in the World.





# شرح القديس الإلهي (الجزء الرابع)



الجماعة، حيث الروح القدس يحل على الكنيسة برمتها ومهمة رئيس الخدمة الوعظ والتعليم، أما مهمة الشعب فتقيل هذا التعليم. هاتانوظيفتان نابعتان من الروح القدس وهما تتمان في الروح القدس وبواسطته، فالكنيسة جمعاء أخذت الروح القدس لا مجموعات. يُمنح الأسقف والكاهن موهبة التعليم في الكنيسة لأنهما شاهدان على إيمان الكنيسة ولأن التعليم ليس تعليمهما بل تعليم الكنيسة ووحدة إيمانها ومجيئها. في الماضي البعيد كانت الجماعة تجيب "أمين" بعد انتهاء العظة تأكيداً بذلك على أنها قبلت الكلمة الإلهية وإثباتاً على أنها واحد في الروح مع الواعظ.

قديس المؤمنين: ينتهي الجزء الأول من القديس الإلهي المعروف بقديس الموعوظين أو قديس "الكلمة" بالعظة ويبدأ الجزء الثاني أو قديس المؤمنين. في الجزء الأول ظهر لنا يسوع عبر الكلمة الإلهية التي سمعناها في الرسالة والإنجيل والعظة. في القديم كان الموعوظون أو الذين يتهيأون للمعمودية يخرجون من الكنيسة عند هذا الحد من القديس بناءً على دعوة الشماس لهم بأن يخرجوا.

الأنديمنسي:

بداية قديس المؤمنين تكون مع فتح الأنديمنسي لتوضع عليه القرايين المقدسة. والأنديمنسي كلمة يونانية وتعني "عوضاً عن المائدة"، وهو كناية عن قطعة قماش مستطيلة عليها أيقونة المسيح وهو في الرمس، وحول الصورة كُتبت طروبارية الجمعة العظيمة: "إن يوسف المتقي أحدر جسدك الطاهر من العود...". فالذبيحة التي ستوضع على الأنديمنسي ليست سوى صورة لذبيحة الصليب التي قدم فيها الرب نفسه فداءً عن البشر أجمعين. وغالباً ما يوضع في زاوية الأنديمنسي جزءاً من رفات أحد القديسين. لأنه في القرون الأولى كانت تقام الذبيحة الإلهية على أضرحة القديسين الشهداء الذين قدموا دمهم وحياتهم ثمناً لإيمانهم بالرب يسوع. ويقوم الأسقف عادةً بتكريس الأنديمنسي عبر التوقيع عليه، وذلك للدلالة على التفويض الذي يمنحه الأسقف للكهنة لكي يقيموا بدورهم الخدمة الإلهية، وتوقيع الأسقف كذلك هو علامة طاعة للرب وللأسقف الذي هو صورة للمسيح رئيس الكهنة الأوحده، ورمزاً للشركة التي تجمع الأسقف والكاهن والرعية.

صلاة الكاهن من أجل نفسه:

يقول الكاهن عند فتح الأنديمنسي الاعلان التالي: "حتى إذا كنا محفوظين من عزتك كل حين..."، وبعده يتلو صلاة من أجل نفسه "ليس أحد من المرتبطين بالشهوات...". يعلن فيها عدم استحقاقه لخدمة الأسرار الإلهية المقدسة، ويعترف أمام الرب أنه إنسان خاطئ ويطلب منه أن يطهره ويجعله مستحقاً للوقوف أمامه بالروح القدس المعطى له بسر الكهنوت. يعي الكاهن أن ما سيحمله بيديه البشريتين (الجسد والدم الإلهيين) هو فوق استحقاق البشر، لذلك يطلب عون الرب لأداء هذه الخدمة؛ وأيضاً أن المسيح هو الذي يقرب الذبيحة التي قربها مرة ومزال يقربها. يشعر الكاهن هنا بالرعدة فيداخله لذا يطلب المعونة من العلاء لكي يكون السر فاعلاً في قلوب المؤمنين وحياتهم.

إفشين قبل الإنجيل: هذه الصلاة تحتل في سر الكلمة الإلهية المكانة نفسها التي يحتلها استدعاء الروح القدس في الأنافورا، يطلب فيها من الأب إرسال روحه القدوس. ففهم الكلمة الإلهية وتقبلها غير خاضعين لإرادتنا وحدها فحسب، فالشرط الأساسي للفهم هو: أن تفتح "عيوننا الروحية" سريراً وأن يحل علينا الروح القدس، وهذا ما تشهد عليه البركة التي تعطى للشماس لقراءة الكلمة الإلهية. قراءة الإنجيل:

في الدورة الصغرى يرفع الكاهن الإنجيل مغطياً وجهه به لكي يُظهر للمؤمنين وجه المسيح، والآن بقراءة الإنجيل الشريف يقدم فمه "للكلمة" حتى يسمع المؤمنون "الكلمة". فإذا عوض الكاهن يرى الناس المسيح، وعبر فمه، نسمع صوته "صوت المسيح". بالإنجيل الشريف نشاهد المسيح في وسطنا ونسمعه يدعونا إلى مملكته. الإنجيل في التقليد الأرثوذكسي ليس جزءاً من الليتورجيا كمادة للقراءة فحسب بل كتاب نحترمه، نكرمه كالأيقونة والمائدة، لذلك نبجّره ونبارك به شعب الله.

الحكمة فلنستقم:

يجب علينا أن نرفع أذهاننا فوق الأرضيات كي نتمكن من فهم كلمة الله، فالكاهن على التحادث مع الله بغيرة وتقوى حارة، فانتصاب الجسد وقوفاً هو علامة أولى للغيرة والتقوى، لأن هذه هي وضعية المتضرعين، هذه هي وضعية العبد المشدود إلى سيده ليسرع على الفور لخدمته.

السلام لجميعكم:

إن منح الكاهن السلام يشير إلى منح نعمة اللاهوت من الله إلى المؤمنين المجاهدين في سبيل الانعتاق من الأهواء، المسيح بيد الكاهن وفمه، يهب نفس المجاهد السلام الذي من فوق، السلام هو اسم المسيح لا بل المسيح هو السلام عينه. تسبق هذه التحية السلامية كل قسم جديد من الليتورجيا الإفخارستية، فهي تعطى قبل قراءة الكلمة الإلهية. والقبلة السلامية المقدسة. وتوزيع القديسات.. لتذكرنا كل مرة أن المسيح "بيننا" يرأس هو بنفسه قديسنا الإلهي لأنه هو "المقرب والمقرب والقابل والمورع".

ولروحك:

الشعب الذي يقبل بركة السلام من الكاهن يصلي لأجله، فهو الأب والراعي وذلك كي يجني هو أيضاً سلام الله.

العظة، الدرس الممقدس: تأتي البشارة لتشهد على أن الكلمة الإلهية سُمعت وفُهمت وقُبلت، فالعظة مرتبطة ارتباطاً عضوياً بقراءة الكتاب المقدس، وكانت في الكنيسة الأولى جزءاً من "اجتماع الجماعة" والعمل الليتورجي الجوهري للكنيسة، والشاهد الدائم على الروح القدس الحي في الكنيسة الذي يرشدها إلى جميع الحق" يوحنا 13:16

للعظ وجهان

1- • يكمل موهبة التعليم التي أعطيت للكاهن ليقوم بخدمته في تعليم الجماعة. 2- • لا تفصل خدمة التعليم عند الإكليروس عن الجماعة التي هي مصدر نعمته.























موهبة التبشير ليست موهبة شخصية بل موهبة تُمنح للكنيسة لتعمل في

# Following Jesus Kids bulletin



## Jesus Heals a Woman

From Mark 5:25-34.

A  had been very sick for **12** years. Doctors could not help the . **1** day she saw  surrounded by many . The  believed she would be healed if she touched Jesus's . The  walked through the  and touched Jesus's . The  was healed. There were many  near , but He knew that somebody had touched Him. "Who touched my ?"  asked. The  was afraid. She knelt in front of . The  told  that she had touched Him.  was not angry with the .  told the  her faith had healed her.





# 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 12:2-12	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>
- 1<sup>st</sup> Grade <https://bit.ly/3syyqNh>
- 2<sup>nd</sup> Grade <https://bit.ly/3mem8sq>
- 3<sup>rd</sup> Grade <https://bit.ly/3mfh9Yn>
- 4<sup>th</sup> Grade <https://bit.ly/3swVGuV>
- 5<sup>th</sup> Grade <https://bit.ly/2W8Vlgu>
- 6<sup>th</sup> Grade <https://bit.ly/3AUdPG6>
- 7<sup>th</sup> Grade <https://bit.ly/3mhcrJr>
- 8<sup>th</sup> 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\_\_\_\_\_

*St. Basil the Great Melkite Greek Catholic Church*

15 Skyview Drive – Lincoln RI 02865

# NEW YEAR'S EVE

## Gala 2022

*from 8:00 pm to 2:00 am*

Featuring:  
**George Kouz**  
& Ensemble

*Cash Bar*



**Tickets:**

William Haddad: 401-354-4581

St. Basil Rectory: 401-722-1345

Samir Boudjouk : 401-334-3754

**Tickets include Mazza & Dinner**

From Habibi's Middle Eastern Kitchen

North Attleboro

Tickets in advance only/Limited Space

All Major credit cards accepted - Deadline December 26, 2021



**Tickets and RSVP order form - Tickets must be prepaid**

\_\_\_\_\_ #VIP seating of 10 (\$110 each)

\_\_\_\_\_ # Adult Tickets (\$90 each)

\_\_\_\_\_ #Children 12 and under (\$60 each)

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



# 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](http://www.melkite.org/vocations) ~ E-mail: [vocations@melkite.org](mailto: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*



## ORDER OF SAINT NICHOLAS

### يمكنكم الآن التقدم بطلب العضوية لجمعية القديس نيقولاوس

سيقوم سيادة المطران نيقولاوس سمرا راعي أبرشية نيوتن لكنيسة الروم الملكيين الكاثوليك بزيارة الرعايا في الفترة القادمة لتكريس الأعضاء الجدد وتقليدهم بميداليات شفيغ الجمعية القديس نيقولاوس أسقف ميرا - ليكيا.

### Apply to Become a Member of the Order of Saint Nicholas

Most Rev. Nicholas Samra, Eparchial Bishop of Newton, will be inducting new members into the Order at an upcoming visit to each parish with the medallion of the Order's patron, St Nicholas of Myra of Lycia.

#### Wonder Worker Membership

**\$1,000**  
(annual gift)

#### Husband/Wife

**\$1,500**  
(annual gift)

#### Lifetime Membership

**\$5,000**  
(one-time gift)

#### Duties of members:

- + 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 Mussa 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 A.M.

Saturday at 4 P.M.

Sunday at 11 A.M.

**The Sacrament of Reconciliation will be available on  
Saturday 2:30 - 3:30 P.M. and Sunday 9:30 - 10:30 A.M.**

“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 الراقيدين 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](http://www.stbasilthegreatchurch.com)

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

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

**Contact us for information and ideas**  
[office@stbasilthegreatchurch.com](mailto:office@stbasilthegreatchurch.com)



## **"GOD LOVES THE CHEERFUL GIVER"**

### **2 COR 9:7**

Donations are greatly appreciated especially during this pandemic crisis. Please click on the link below to donate.  
Thank you and God bless you and yours.

# ADVERTISEMENTS

## MASSUD & SONS FLOOR COVERING, INC. ESTABLISHED 1972

(401) 724-6674

772 Dexter Street., Central Falls, RI

[www.massudflooring.com](http://www.massudflooring.com)

Carpets-Vinyl-Hardwood-Laminate-Ceramic Tile

*"Come See The Massud Family Today"*

**FAMILY  
OWNED & OPERATED  
FOR OVER 48 YEARS!**

Schedule your appointment



**JAMES M. PROCTER**

SALES MANAGER

NMLS# 23362

TOLL FREE : 844-500-5552X3501

DIRECT : 401-589-1601

MOBILE : 401-744-1532

E-FAX : 866-449-9855

JAMES.PROCTER@NATIONSLENDING.COM

800 OAKLAWN AVE. SUITE C-201, CRANSTON, RI 02920

## New England Stone

15 Branch Pike

Smithfield, RI 02917

(401) 232-2040

Monuments . Benches . Paving Blocks



**Lila Delman**  
Real Estate

**MICHELLE H. LEFRANCOIS**

Sales Associate

369 South Main St.

Providence, RI 02903

401-274-1644

M 401-935-5854

F 401-331-1719

E Michelle.Lefrancois@LilaDelman.com

**JOSEPH RAHEB  
ATTORNEY AT LAW**

650 WASHINGTON HIGHWAY  
LINCOLN, RHODE ISLAND 02865  
401-333-3377

**STEPHEN M. CUSHMAN, CPA., MST**



Certified Public Accountants  
Mardo, Lachapelle & Palumbo, LLP  
221 Broadway Providence RI 02903

401-274-8400

Fax : 401-274-9242

Email: [steve@mlcpa.com](mailto:steve@mlcpa.com)

webpage: [mlcpa.com](http://mlcpa.com)



## Offshore Seafood

'Quality at its best'

Fresh Frozen

Bob Marcoux 401-737-3763

**JAMES A. BRIDEN**

Attorney At Law

**Blais Cunningham & Crowe Chester, LLP**

P.O.Box 1325 150 Main street Pawtucket, RI 02862

[www.Blaislaw.com](http://www.Blaislaw.com)

401-723-1122

Fax : 401-726-6140

Email : [jbriden@blaislaw.com](mailto:jbriden@blaislaw.com)

**REGAL CONSULTING GROUP**  
REAL ESTATE CONSULTING AND VALUATION

**MICHAEL P. LEFRANCOIS JR.**

PRESIDENT & CHIEF CONSULTANT

640 GEORGE WASHINGTON HWY-BLDG B

SUITE 103-LINCOLN RI 02865

401-626-6619

[MIKE@REGALCGROUP.COM](mailto:MIKE@REGALCGROUP.COM)

## COSTIGAN - O'NEILL FUNERAL HOME



Phone: (401) 723-4035  
220 COTTAGE STREET • PAWTUCKET, RI 02860

**John H. O'Neill  
Vincent P. O'Neill**

"Catholic Funeral Directors"

FUNERAL HOME AND CREMATION SERVICES



**Proud to be part of your community.**

401.233.4700 — [www.navigantcu.org](http://www.navigantcu.org)

**New location:**

3102 Mendon Rd. Cumberland, RI 02864

Phone: (401) 658-1155



# ADVERTISEMENTS

**NAYCO**

**Great Family Store**

190 Front Street  
Lincoln Shopping Center

724-7504



**Gonsalves/Pastore Realty**  
126 Broad Street, Cumberland,  
RI 02864

**V. Edward Fayan**

**Broker/Associate \* Licensed in RI & MA**

**Bus: 401-728-2770 Cell : 401-474-7279**

**Shirley A. Moon Lemay, CPIW**



**Blais**  
INSURANCE

Tel : 401-725-0070  
Fax : 401-726-2620  
P.O. Box 158, One Walker Street  
Lincoln, Rhode Island 02865

**FAYAN**  
LAW PC

[www.fayanlaw.com](http://www.fayanlaw.com)

**Keith E. Fayan, Esq.**

Hope Artiste Village  
1005 Main Street, Unit 1204  
Pawtucket, RI-02860  
T: 401-475-2755 F: 401-223-6387  
kef@fayanlaw.com  
Admitted in Mass & RI

**Diamond**  
 **Cleaners**

A Brilliant Choice!

**Carl J. Sahady**

President  
Narragansett Shopping Plaza  
(Next to Stop & Shop)  
Pawtucket, Rhode Island

**Park Printers, Inc**

**Service-Quality-Affordability**

Full service Printing since 1976  
496 Power Road, Pawtucket, RI  
401-728-8650



"NO JOB TOO BIG"

**THE AFFORDABLE  
PLUMBER & SON**  
**401.255.6996**



"NO JOB TOO SMALL"

**Elie Jewelers**

"CUSTOMIZE YOUR DREAMS"

SPECIALIZING IN CUSTOM MADE JEWELRY & ON-SITE  
JEWELRY AND WATCH REPAIR WHILE YOU WAIT  
CASH 4 \*GOLD/SILVER/DIAMONDS/PLATINUM\*  
SAMI KARRAZ, PRESIDENT - 508-643-3543  
ELIEJEWELERS@COMCAST.NET  
999 SOUTH WASHINGTON ST., N. ATTLEBORO, MA 02760  
(EMERALD SQUARE MALL LOCATED ON THE FIRST FLOOR)

**Feel Better Live Better**

**ELITE**  
PHYSICAL THERAPY

YOUR HEALTH. YOUR CHOICE.

**Lincoln: 401.475.6599**

**PATRICIA MELKOUN VP of Administration**

[www.elitephysicaltherapy.com](http://www.elitephysicaltherapy.com)

[pmelkoun@elitephysicaltherapy.com](mailto:pmelkoun@elitephysicaltherapy.com)

Lincoln: 401.475.6599  
Cranston: 401.533.9616  
N. Smithfield: 401.597.5840  
Warwick: 401.737.4581  
E. Greenwich: 401.398.7988  
Providence: 401.276.0800  
Coventry: 401.615.3140

**Northeast**  
INVESTMENT GROUP



**Jeffrey M. Boudjouk**

Managing Partner - Wealth Advisor  
[jeff@northeastinvestmentgroup.com](mailto:jeff@northeastinvestmentgroup.com)

**Phone:** 401-213-8315 • **Toll Free:** 855-232-6748 • **eFax:** 401-329-0039  
1000 Chapel View Blvd., Suite 200 • Cranston, RI 02920  
[www.northeastinvestmentgroup.com](http://www.northeastinvestmentgroup.com)

If you wish to advertise your  
business in our weekly bulletin,  
please email  
[office@stbasilthegreatchurch.com](mailto:office@stbasilthegreatchurch.com)



**kw** LEADING  
EDGE  
KELLERWILLIAMS  
REAL ESTATE

**Thinking About Selling?**  
Contact Justin for a Complimentary Home Valuation



**Justin Dower**

Listing Specialist & Realtor®  
Licensed in RI, MA & NY

**(631) 466-1399**

Find me: [Justin.SpectrumREC.com](http://Justin.SpectrumREC.com)

Each Office is Independently Owned and Operated Equal Housing Opportunity