



November 12, 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



8th Sunday After the Holy Cross

الاحد الثامن بعد رفع الصليب

Troparion of the Resurrection (7th tone)

You destroyed Death by Your cross. You opened paradise to the thief. You changed the weeping of the myrrhbearers, and commanded Your apostles to proclaim that You, O Christ God, have risen, granting 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 Presentation of the Blessed Virgin, (Tone 4)

The most pure Temple of the Savior, and the most precious and bright bridal chamber, the Virgin, sacred treasury of the glory of God, openly appears today into the temple of the Lord, bringing with her the grace of the most Holy Spirit. Wherefore the angels of God are singing: "This is the heavenly tabernacle!"

نشيد القيامة باللحن السابع

لاشيت بصليبك الموت، وفتحت للص الفردوس، وحولت نوح حاملات الطيب الى فرح، وأمرت رسلك أن يكرزوا مبشرين بأنك قد قمت، أيها المسيح الاله، مانحاً العالم عظيم الرحمة.

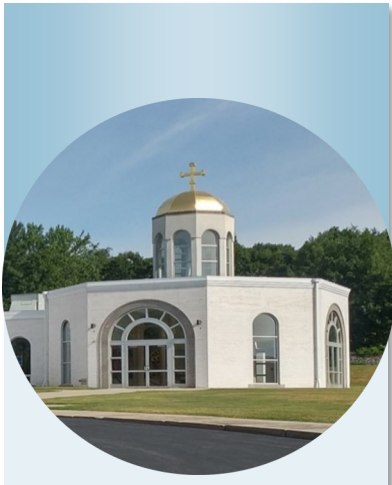
طروبارية القديس باسيليوس

لقد ذاعَ منطقتك في كل الأرض. فانها قد قبِلتْ كلامك، الذي به بيّنت 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 (قنطاق دخول العذراء الى الهيكل) باللحن الرابع

ان هيكل المخلص الاطهر، البتول الحجلة الوافرة الكرامة، وكتر مجد الله المقدس، تدخل اليوم الى بيت الرب، وتدخل معها نعمة الروح الالهي. فيسبحها ملائكة الله: هذه هي المظلة السماوية.



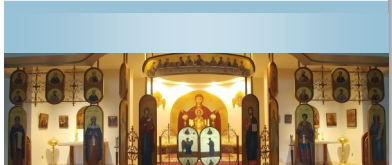


Our church organizations:

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: Eph 2:14-22 TWENTY-FOURTH SUNDAY AFTER PENTECOST 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.

READING from the Epistle of St. Paul to the Ephesians
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,) Ps. 91: 1, 2

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: Luke 10:25-37

8th of Holy Cross, Luke 10: 25-37 (The Merciful Samaritan)

At that time, behold, a certain lawyer got up to test Jesus, saying, "Master, what must I do to gain eternal life?" But he said to him, "What is written in the Law? How do you read?" He answered and said, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself." And he said to him, "You have answered rightly; do this and you shall live." But he, wishing to justify himself, said to Jesus, "And who is my neighbor?" Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after both stripping him and beating him went their way, leaving him half-dead. But, as it happened, a certain priest was going down the same way, and when he saw him, he passed by. And likewise a Levite also, when he was near the place and saw him, passed by. But a certain Samaritan as he journeyed came upon him, and seeing him, was moved with compassion. And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. And as he was leaving the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you send, I, on my way back, will repay you.' Which of these three, in your opinion, proved himself neighbor to the man who fell among the robber?" And he said, "The one who took pity on him!" And Jesus said to him, "Go and do as he did."

الاحد الرابع والعشرون بعد العنصرة

مقدمة الرسالة

الربُّ يُوِّثِي شعبه قُوَّةَ، الربُّ يباركُ شعبه بالسلام
قدموا للربِّ يا أبناء الله، قدموا للربِّ أبناء الكباش
الرسالة (افسس 2: 14-22)

يا اخوة، ان المسيح هو سلامنا. هو جعل الاثنين واحداً، ونقض في جسده حائط السياج الحاجز، أي العداوة. وأطلق 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 القريبين. لأنَّ به لنا كلنا التوصل إلى الآب في روح واحد. فلستم اذن بعد غريباً ولا نزلاء، بل انما انتم مواطنو القديسين وأهل بيت الله. وقد بُنيتم على أساس الرسل والانبياء. ورأس الزاوية هو يسوع المسيح نفسه، الذي يَنسَقُ فيه البُنْيَانُ كُلُّهُ، فينمو هيكلاً مقدساً في الرب. وفيه أنتم أيضاً تُبْتَوْنَ معاً مسكناً لله في الروح.

هللوا

صالح الاعتراف للرب، والاشادة لاسمك أيها العلي
ليُخَبَّرَ برحمتك بالغداة، وفي الليل بحمك

الاحد الثامن بعد الصليب

(لوقا 10: 25-37)

الإنجيل (لوقا 10: 25-37) السامري الرحيم

في ذلك الزمان، دنا إلى يسوع واحد من علماء الناموس، وقال مجرباً له: يا معلم، ماذا أعمل لأرث الحياة الأبدية؟ فقال له. ماذا كتبت في الناموس. كيف تفكر؟ فأجاب وقال: أحب الرب إلهك بكل قلبك، وبكل نفسك، وبكل قدرتك، وبكل ذهنك، وقريبك كنفسك. فقال بالصواب أجبت، افعل ذلك فتحيا. فأراد أن يُزكي نفسه فقال ليسوع: ومن قربي؟ فعاد يسوع وقال: كان إنساناً منحدراً من أورشليم إلى أريحا، فوقع بين لصوص فعزوه وأوسعوه ضرباً، ثم مضوا وقد تركوه بين حي وميت. فاتفق أن كاهناً كان منحدراً في ذلك الطريق فأبصره وجاز. وكذلك لاوي وافي المكان، فأبصره وجاز: ثم إن سامرياً مسافراً مر به، فلما رآه تحن. فدنا إليه وضمم جراحاته، وصب عليها زيتاً وخمراً، وحملة على دابته الخاصة وأتى به إلى فندق واعتنى به. وفي الغد، عند انطلاقه أخرج دينارين وأعطاهما لصاحب الفندق وقال: اعتن به. ومهما تُنفق فوق هذا فأنا أدفعه لك عند عودتي. فأني هؤلاء الثلاثة تحسبهم صار قريباً للذي وقع بين اللصوص؟ قال: الذي صنع إليه الرحمة. فقال له يسوع امض واصنع أنت أيضاً كذلك



Divine Liturgy Intentions

THIS SUNDAY, NOVEMBER 12, 2023: EIGHTH SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS. COMMEMORATION OF OUR FATHER AMONG THE SAINTS JOHN THE MERCIFUL, PATRIARCH OF ALEXANDRIA, OF OUR HOLY FATHER NILUS THE SINAITE.

9:00 a.m. DIVINE LITURGY:

- + **SADIE B. TAGER** by George & Jeanne Harraka.
- + **STEVEN KANAKRY (2nd Anniv.)** by his parents & Family.
- + **JAMES N. ALLAM (3rd Anniv.)** by his Family.
- + **HUSBAND CLIFFORD & SON ROBERT** by Shirley Villeneuve & Family.
- + **ROSE SANKY ((Australia)** by Eugenie Mashata & Family.
- + **DECEASED MEMBERS OF SANKY FAMILIES** by Eugenie Mashata & Family.
- + **LAWRENCE R. MOON (Birthday Remem. & 39th Anniv.)** by his daughters & grandchildren.

11:15 a.m. DIVINE LITURGY:

- + **MAGEE MARTINEZ** by Albert & Ghada Dekki.
- + **GEORGETTE S. SAGGAL (2nd Anniv,)** by Joe & Yolanda Saggal.
- + **YOUSEF GEORGI DEEB** by Elias & Barbara Deeb.
- + **JOHN R. ROWEY** by Tony & Aida Hanna.
- + **MICHAEL TAHHAN** by Sleiman 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: NOVEMBER 5, 2023: Budgets: \$4,008.00 (Envelopes: \$3,920.00, Loose: \$88.00); Candles: \$137.00; Stole Offerings: \$1,305.00; Building Fund: \$30.00; Addit'l Melkite Diocesan Support: \$105.00.

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.

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

IN GOOD STANDING: For your Pastor to sign letters of recommendation, family and student school related papers, character reference or any civil document for a registered parishioner, one must be in good standing with the church spiritually *and* giving noticeable TIME, TALENT, & TREASURE on a regular and continuing basis to our parish. Did we ever consider that some of us might not be in good standing and may need to change that?

VOCATION VIEW: The Gospel shows a beautiful vocation story. Christ invites a young man to follow Him and join in His ministry. Notice that worldly concerns have become too central in his life and impedes his response – though his desire to do so is obviously there. Paul reminds us that the devil is constantly trying to keep us from surrendering to God's plans. Pray that many will be strong enough to respond to Christ's invitation to the priestly ministry. It is an invitation, and will not be "forced" – but we can help possible candidates by our prayers and faith-filled encouragement.

NOVEMBER 14: St. Philip the Apostle – born in Bethsaida on the shore of the Lake of Tiberias, the place of origin of Andrew and Peter. He was called in Galilee after Jesus had been baptized by John. A very ancient tradition mentioned by the historian Eusebius relates that his remains were preserved in Hieropolis of Phrygia.

NOVEMBER 16: Apostle Matthew the Evangelist – Matthew, also called Levi, is the publican or tax-collector who invited the Lord to a banquet. Sanctified by the descent of the Holy Spirit at Pentecost, he composed his Gospel in the Aramaic dialect, a form of Hebrew, and preached the faith to the Jews. He is symbolized by an animal with a human face, the first animal of Ezechiel's prophecy (1:10) because his Gospel begins with the genealogy according to the flesh of our Lord Jesus Christ.

TODAY, there will be a special collection taken up for the **UPKEEP, MAINTENANCE & IMPROVEMENT OF THE CEMETERY.** Please be as generous as you can, and we thank you for your continued support in providing a peaceful resting place for our beloved deceased.

REFLECTION: "In the sentence of life, the devil may be a comma – but never let him be the period."

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

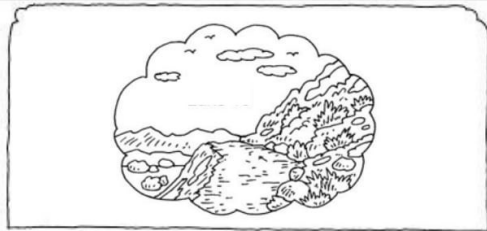


Parable: THE Good Samaritan

Print Free: www.lambsongs.co.nz

By Jill Kemp

Illustrated by Richard Gunther



God's Law says: 'Love your neighbour as yourself.'
A man asked Jesus "Who is my neighbour?"
Jesus told this story to show that people of
any culture should be treated with kindness.



A man was walking along the road from
Jerusalem to the town of Jericho when some
bad men ran off with his coat and left him
lying on the side of the road, badly hurt.



The hurt man lay in the hot sun.
At last he saw someone coming past.
It was a very holy man who loved to pray.
"Help me please," cried the hurt man.



But the very holy man took no notice
He walked on the other side of the road.
He didn't stop to help the hurt man.
He was too busy praying to God.



A very clever teacher, from his own town,
came past. He walked on the far side of
the road and pretended not to see the
hurt man. He did not stop to help him.



A stranger from the country of Samaria came
along the road with his little donkey. He
saw the hurt man by the side of the road.
The man from Samaria was very kind.



"I will help you, my friend," said the
kind man from Samaria. He gave the
man a drink of water and helped him.
Then he put him on his donkey's back.



He found a place for the man to stay
and paid for everything he needed.
Jesus wants us to help other people.
That is called "being a good Samaritan."

Do you recognize yourself in the parable of the Good Samaritan?



According to the Gospel, every man is a "neighbor", irrespective of his race, tribe or convictions. A "neighbor" for a Canadian is not only a Canadian, or for an American, an American, and so forth; that is, not only a like-minded person, not only a colleague and not only a fellow countryman. A neighbor for us may prove to be also our public, political enemy, our ideological opponent, a man who does not agree with us on religious and other questions, a man who is psychologically and physically alien to us and even offensive.

Every man is a "neighbor" - whether he is one of our own or a stranger. Love for one's "own" must not fill up our whole heart to such an extent that no place remains in it for showing consideration to "strangers". The parable of the Good Samaritan, as also the whole Gospel, erases the boundaries between our notions of who is "near" and who is "far". For God, no one is far. For God, all men are near, all are his precious creations

Few there are who can love everyone equally; but we can engender in our hearts a new consciousness of the absolute value of each human individual. Perhaps it is beyond our strength to love an enemy; but we can look on an enemy through the prism of Divine love. It is entirely within our power to convince ourselves that Christ died on the Cross for him also. Consequently, he, our enemy, is worthy of this! There is something in him worthy of Christ's death. He is not a blank, but God's creature, bearing His image and likeness. God became man so that man might become a god, that is, god-like. God-manhood is the basis of religious life and the basis of the life of the whole world - in as much as man is a microcosm. God Himself is humane; that is why man too must be humane. In men's humanness, their divine likeness is manifested.

The parable of the Good Samaritan teaches us that any human individual, any man - be he sick, poor, a thief, an enemy - is higher in value than an abstract idea of good, an abstract idea of the common, public welfare, an abstract idea of churchliness, generally accepted traditions, regulations and canons.

The parable of the Good Samaritan teaches us a hierarchy of values: man comes first, and the Sabbath second. Public, social and ecclesiastical institutions exist for man, and not the other way round. We, like the Samaritan, must first of all see the man, his status in society notwithstanding, his splendid clothes or pauper's rags notwithstanding.

The Lord gave us the parable of the Good Samaritan in answer to the lawyer's question about what he should do in order to receive eternal life. When Christ answered with the commandment on love,

the lawyer again turns to Him with a question: "And who is my neighbor?" This was the question of the minimalist, who wanted to know the minimum that needs to be fulfilled in order to enter into Life. By the parable of the Good Samaritan, Christ shows both the lawyer and us that the question is not correctly put forth. The parable of the Good Samaritan goes further than a teaching on whom to consider our neighbor. It shows us how to become a neighbor ourselves for each man in need of mercy.

The Patristic interpretation of the parable is highly instructive. According to the thought of the Fathers, the man going down from Jerusalem to Jericho is Adam, who in this case represents all mankind. Our primogenitors, who did not stand firm in good and fell into sin, were banished from Paradise, from the "Heavenly Jerusalem", and had to live in the world, where they were forced to contend with various difficulties. The thieves are a symbol of the demonic powers who envied the purity of the first people and pushed them onto the path of sin, depriving our primogenitors of faithfulness to God's will and of life in Paradise.

The wounds are the consequences of sin, which make us spiritually weak. The priest and the Levite represent the law of the Old Testament, given by Moses, and the priesthood of Aaron, which by themselves could not save man.

The Good Samaritan is Jesus Christ, Who gave us the New Testament and the grace of God (the oil and wine in the parable) for the healing of our infirmities. The inn is the Church of God, where we find everything necessary for our recovery. The innkeeper is an image of the Church's pastors and teachers, whom God charged to care for the flock.

The departure of the Samaritan in the morning symbolizes the appearance of Christ after his Resurrection and also His glorious Ascension. The two denarii, given to the innkeeper, are the Divine Revelation, given in Sacred Scripture and Tradition. Finally, the Samaritan's promise to return to the inn for a final reckoning is a prophesy of the Second Coming of the Lord Jesus Christ, when to each man will be given according to his works.

Here then is a small portion of the rich content of the parable of the Good Samaritan, which teaches us who our neighbor is and how to become neighbors ourselves for others. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God (I John 4:7).

الرَّبَّ يسوع المسيح هو السامري الصالح



والرجل الذي كان نازلاً من اورشليم إلى أريحا يمثل آدم ، وأورشليم ترمز إلى الفردوس ، وأريحا ترمز إلى العالم . أما اللصوص ، فهم يمثلون القوى المعادية للإنسان ، والكاهن يمثل الشريعة ، واللاوي يمثل الأنبياء ، والسامري (كلمة سامري تعني : الحارس) يمثل ، بل هو نفسه : ” الرَّبَّ يسوع المسيح ” .

– ساعدني يا إلهي كي تكون عيناى رحومتين ، حتى لا أظنُّ بأحد ولا أحكُّ على أحد من خلال المظاهر الخارجية ، ولكن حتى أُمَيِّز جمال كلِّ نفس ، وأكون عوناً لها .

– ساعدني يا إلهي كي تكون أذناى رحومتين ، حتى أميل إلى مساعدة قريبى ، وكى لا أكون لأُمبالياً (لا مُباليةً) لآلامه وشكواه .

– ساعدني يا إلهي كي يكون لسناى رحيماً ، حتى لا أتوه بالسوء على أحد ولكى يكون عندي لكل واحدٍ عزاءٍ وغفران .

– ساعدني يا إلهي كي تكون يداى رحومتين ومملؤتين بالأعمال الحسنة ، حتى أتمكَّن من صنع الخير مع القريب وأقوم بكلِّ الأعمال المتعبة والشاقة .

– ساعدني يا إلهي كي تكون قدماى رحومتين حتى أسارع لخدمة القريب متعلِّباً (متعلِّباً) على تعبى الذاتى فإن راحتي الحقيقية هي فى خدمة قريبى .

– ساعدني يا إلهي كي يكون قلبى رحيماً حتى أشعر بمُعانةٍ قريبى . لن أبخلُ بقلبى على أحد ، سأكون طيباً (طيبةً) حتى مع الذين أعرفُ أنَّهم سيستغلُّون طيبة قلبى . وأنا بدورى سألتجئ إلى قلب يسوع الرحيم فأنسى مُعاناتي .

يا إلهي لتستقر فى رحمتك . قد أمرتني يا ربَّ أن أمارسَ الدرجات الثلاث للرحمة :

الأولى : فعل المحبة (الرحمة) مهما كان .

الثانية : الكلمة المُعزية ، فإذا لم أستطع المساعدة بالفعل أساعد بكلمة تعزية .

الثالثة : الصلاة ، إذا لم يكن باستطاعتي أن أظهرَ رحمةً بالفعل أو بالكلمة ، باستطاعتي تقديمها بالصلاة .

ها أنا أرسلُ صلّاتي إلى حيثُ لا أستطيع أن أكونَ بالجسد . يا يسوع اجعلني شبيهاً (شبيهةً) بك فإِنَّكَ قادرٌ على كلِّ شيء . آمين .

من ناحية أخرى ، فإنَّ الجراح ترمز إلى التمرد ، والدابة ترمز إلى جسد الربِّ الحامل أوجاعنا ... والدينارين رمز للعهد القديم والجديد ووعده السامري بالعودة مجدداً يرمز إلى مجيء الربِّ الثانى ليدين الأحياء والأموات ...

إنَّ هذا السامري كما جاء على لسان النَّبِيِّ أشعيا : ” هو الذى أخذ أسقامنا وحَمَلَ أَمراضنا ” (متى ٨ : ١٧) ، وتألّم من أجلنا . لقد حملَ المُحتَضِرَ المولم والمعدَّب وذهب به إلى الفندق ، والفندق يرمز إلى الكنيسة المقدَّسة . هذه الأخيرة مفتوحة للجميع ، لا ترفض مساعدة أحد ، والجميع مدعوون إليها من قبل الرَّبِّ يسوع الذى يفتح يديه ويستقبلنا قاتلاً : ” تَعَالُوا إِلَيَّ جَمِيعاً أَيُّهَا المُرَهَقُونَ المَثْقَلُونَ ، وأنا أريحكم ”

بعد مرافقة السامري للجريح إلى الفندق ، لم يغادره فى الحال ولا لحظةً واحده ، بل بقى بالقرب منه يوماً كاملاً . اعتنى بجراحه ، ليس فى النهار فقط ، بل فى الليل أيضاً ، محيطاً إياه بمحبة وعناية فائقة ...

بالفعل ، إنَّ حارس النفوس هذا ، أظهر أنه أكثرُ قُرباً إلى البشر من معلِّمى الشريعة ، وذلك من خلال أعمال الرحمة التى قام بها تجاه الذى ” وَقَعَ بأيدي اللصوص ” وبيَّن له أنه قريبه بالأفعال والأعمال ، روحياً ومعنوياً ، أكثر من الكلام ...



” إقتدوا بي كما اقتدى أنا بالمسيح ” (قورنثس الأولى ١١ : ١) ، من خلال هذه الآية التى كتبها وعلمها القديس بولس نستطيع جيداً أن نقندين بالرَّبِّ يسوع المسيح وأن نشفق على الذين ” يقعون بأيدي اللصوص ” ، وأن نقترَب منهم ، وأن نسكب زيتاً وخمراً على جراحهم وأن نضمدها ، وأن نحملهم على دابتنا الخاصة ونحمل أثقالهم وهمومهم ومشاكلهم . حتى تتمجد قدرة رحمة الله .

لقد اراد ابن الله ” يسوع الرحيم ” أن يحتننا على القيام بأعمال الرحمة والمحبة ، فقال موجهاً كلمته إلينا جميعاً ، أكثر منه إلى علماء الشريعة : ” إذْهَبْ فاعْمَلْ أنتِ أيضاً مثل ذلك ” . لممارسة أعمال الرحمة فى حياتنا اليومية لنتحد مع القديسة فوستينا



LITURGICAL CALENDAR



NOVEMBER	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 2:9-14 Luke 11:47-12:1	3 Sts Acepsimas, Joseph and Aethalas 1 Thessalonians 2:14-20 Luke 12:2-12	4 St Hermias 2 Corinthians 8:1-5 Luke 9:1-6
تشرين الثاني – نوفمبر 2023	5 5 th Sunday after Holy Cross الأحد الخامس بعد عيد الصليب Ephesians 2:4-10 Luke 16:19-31	6 St Paul the Confessor of Constantinople 1 Thessalonians 2:20-3:8 Luke 12:13-15, 22-31	7 St Lazarus 1 Thessalonians 3:8-13 Luke 12:42-48	8 Synaxis of the Archangels Michael and Gabriel محفل مقدس لرؤساء الملائكة Hebrews 2:2-10 Luke 10:16-21	9 St Matrona 1 Thessalonians 4:18, 5:1-10 Luke 13:1-9	10 St Orestes 1 Thessalonians 5:9-13, 24-28 Luke 13:31-35	11 St Theodore the Studite 2 Corinthians 11:1-6 Luke 9:37-43
OCTOBER 2023	12 8 th Sunday after Holy Cross الأحد الثامن بعد عيد الصليب Ephesians 2:14-22 Luke 10:25-37	13 St John Chrysostom Hebrews 7:26-8:2 John 10:9-16	14 St Philip the Apostle Acts 8:26-39 John 1:43-51	15 Sts Gourias, Samonas and Habib 2 Thessalonians 2:1-12 Luke 15:1-10	16 St Matthew the Apostle 1 Corinthians 4:9-16 Matthew 9:9-13	17 St Gregory of Neo-Caesarea 2 Thessalonians 3:6-18 Luke 16:15-18, 17:1-4	18 Holy Martyrs Plato and Romanos Galatians 1:3-10 Luke 9:57-62
DECEMBER 2023	19 9 th Sunday after Holy Cross الأحد التاسع بعد عيد الصليب Ephesians 4:1-7 Luke 12:16-21	20 Preparation of the Entrance of the Theotokos into the Temple 1 Timothy 1:1-7 Luke 17:20-25	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 1:18-20, 2:8-15 Luke 18:15-17, 26-30	23 St Amphilochios 1 Timothy 3:1-13 Luke 18:31-34	24 St Clement of Rome 1 Timothy 4:4-8, 16 Luke 19:12-28	25 Leave-taking of the Entrance of the Theotokos Galatians 3:23-4:5 Mark 5:24-34
	26 13 th Sunday after Holy Cross الأحد الثالث عشر بعد عيد الصليب Ephesians 5:8-19 Luke 18:18-27	27 St James the Persian 1 Timothy 5:1-10 Luke 19:37-44	28 St Stephen the Latter 1 Timothy 5:11-21 Luke 19:45-48	29 Sts Paramon and Philumenes 1 Timothy 5:22-6:11 Luke 20:1-8	30 St Andrew the Apostle 1 Corinthians 4:9-16 John 1:35-51		

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

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

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

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

Contact us for information and ideas
office@stbasilthegreatchurch.com



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

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November 12-18
10am - 4pm



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A decorative header featuring golden musical notes and snowflakes on a dark blue background. The notes are arranged in flowing lines, and the snowflakes are scattered throughout.


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PRESENTS

SPIRITUAL NIGHT

A single white snowflake is positioned to the left of the main title.

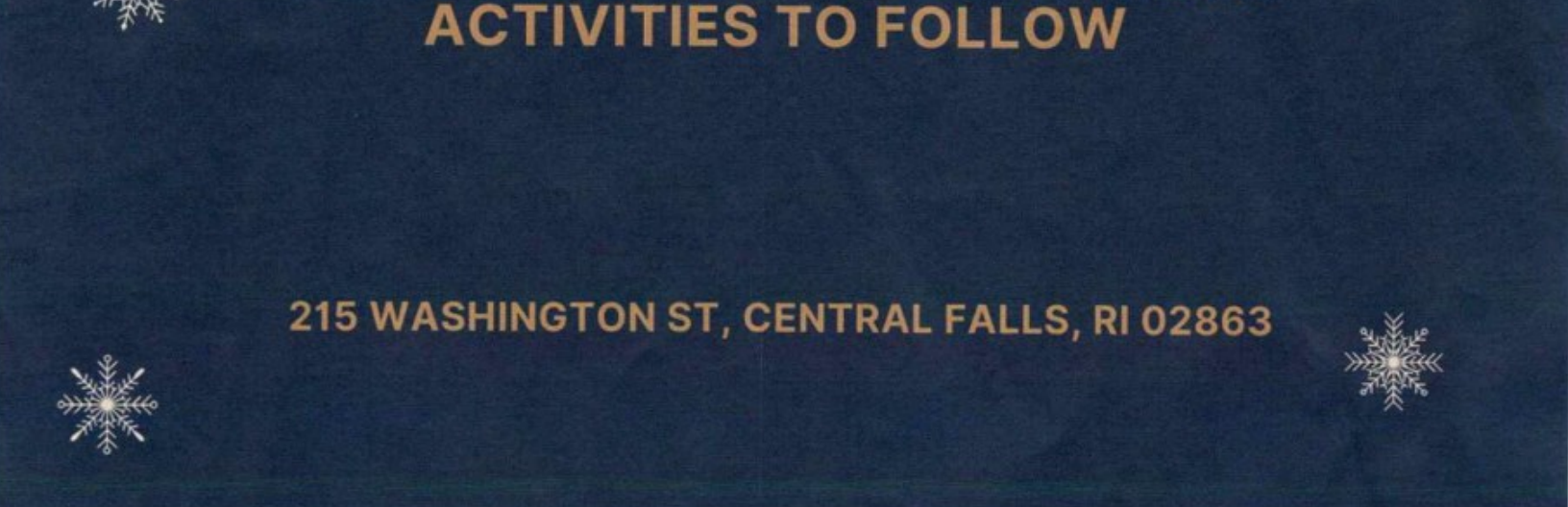

*JOIN US AS WE CELEBRATE THE NATIVITY
THROUGH THE ART OF JOYFUL AND MEDITATIVE
CHRISTMAS HYMNS*

A decorative section featuring golden musical notes and snowflakes on a dark blue background. The notes are arranged in flowing lines, and the snowflakes are scattered throughout.

**1 DECEMBER 2023
6-7PM**

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A single white snowflake is positioned in the bottom left corner.A single white snowflake is positioned in the bottom right corner.

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For info & tickets:

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

RSVP: Sunday November 26

Table Reservations Only – Deadline is Sunday, November 26, 2023
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 \$30

#_____ MYO Members 5 years and over \$20

#_____ Children under 5 Years are free

Name_____

Address_____ Phone_____

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MYO THANKSGIVING FOOD DRIVE

The MYO will be collecting non perishable food items, paper products, and monetary donations for all in need in the surrounding area.

We will be distribute all donations prior to Thanksgiving. Collection boxes will be marked and placed outside the kitchen, in the hallways, and outside of the 4th grade classroom.

Contact any MYO member for a donation, or call
Joseph Massud at 508-802-7585
or
Christine Barrett at 401-265-0386.

We thank you in advance for your generosity.

ANNOUNCEMENTS

As of 09/15/2023



St. Basil the Great Melkite Greek Catholic Church

15 Skyview Drive Lincoln, RI 02865

Sharing our Faith
SECURING OUR FUTURE



Campaign Facts:



Campaign Goal: \$1,000,000



Outstanding Goal: \$329,240



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

Parish Community Facts:



Total Registered Families: 410



Active Families: 200



% of Active Families Participation: 55%

"It's not about how much we give, but how much love we put into giving"
-Mother Teresa

Current & Future Projects:



Church Roof Replacement: Project completed, final cost \$321,000.



Rectory Roof Replacement: Project completed, final cost \$18,850.



Church Window Repairs: Project completed, final cost \$9,000. Additional window was found to need repair, awaiting additional estimate.



HVAC & Boiler Replacement: Proposals received, estimated cost \$196,000. Boiler does need immediate replacing, awaiting timeframe. HVAC system is okay for now.



Flooring Upgrades: Proposal received, estimated cost \$50,000 (carpeting for Church, Cultural Center, office & hallway), awaiting samples and timeframe.



Parking Lot Sealing: Project completed at both Rectory & Church, final cost \$14,000.



Interior Repairs, Expand Storage & HVAC Vent Cleaning: Partial proposals received. Vent cleaning completed, final cost \$9,020



Exterior/Masonry/Walkway Repairs: Awaiting proposals. Maintenance to mosaic of The Blessed Mother completed, cost \$8,000.



Security Cameras/Door Upgrades: Camera system complete, final cost \$10,500. Electrification of doorway proposal received, pending completion.



Central Air Conditioning and HVAC improvements to Rectory: Project completed, final cost \$56,665.

Important Highlights

- We are extremely grateful to all of those who have contributed and supported the campaign thus far.
- The finance committee has begun strategy planning on maximizing the return of current financial reserves for future projects. God willing, this will prevent the need for another capital campaign and *allow for a more spiritual focus!*
- As reflected above, donations have varied in amounts, we do not expect everyone to support with the same amount...*However, we do pray that everyone will support this important campaign!*
- This is an open and transparent campaign, if you have any questions, suggestion, or concerns Fr. Ephrem or any of the committee members would be more than happy review/discuss during coffee hour or feel free to call them at the numbers listed below.



For more information contact any of the committee members, [click here](#), or scan this code with your Smartphone Camera!

Jeff Boudjouk: 401-441-2737

Ann Sabbagh: 508-243-1190

Kyle Mardo: 401-578-5369

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