



November 14th, 2021

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



Address

15 Skyview Drive
Lincoln, Rhode Island 02865

Tel (401) 722-1345

Parish Website

www.stbasilthegreatchurch.com

Facebook

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

YouTube

<https://bit.ly/3gki2Uk>

Email

office@stbasilthegreatchurch.com

Office hours

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

Divine Liturgies

Tuesday through Friday at 9:00 AM

Sunday

English 9:00 AM
Arabic 11:15 AM

Religious Education

Sunday 10:00 am—11:15 AM

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

Holy Mysteries

Reconciliation

The Sacrament of Reconciliation will
be available before the Divine
Liturgy or by appointment

Baptism

Please arrange with the pastor

Marriage

A notice of at least 6 months should
be given to the pastor, before the
proposed wedding date to arrange
for the required interview and
instructions



8nd Sunday after the Holy Cross

الاحد الثامن بعد الصليب

Troparion of the Resurrection (8th tone)

O Merciful One, Who came down from on high and endured burial for three days in order to save us from suffering. O our Life and our Resurrection, glory to you.

Troparion of Saint Philip (3rd tone)

O holy Apostle Philip, intercede with the merciful God that He may grant our souls the forgiveness of sins

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

The most pure Temple of the Savior, his most precious bridal chamber, the Virgin, sacred treasure of God's glory, enters today in the house of the Lord, bringing with her the grace of the divine Spirit. Wherefore the angels of God are singing: "Behold the heavenly tabernacle!"

طروبارية القيامة باللحن الثامن

انحدرت من العلاء أيها التحنن، وقبّلت الدفن ثلاثة أيام، لكي تعتقنا من الآلام، فيا حياتنا وقيامتنا، يا رب المجد لك.

طروبارية القديس فيلبس الرسول (باللحن الثالث)

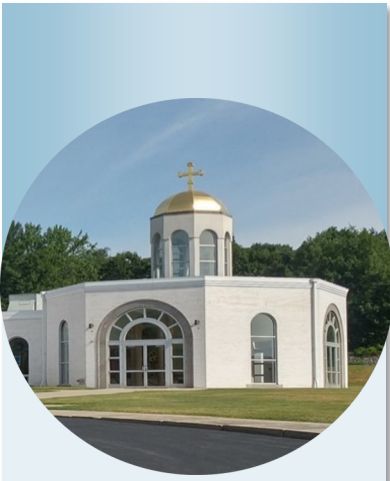
أيها الرسول القديس فيلبس، تشفع إلى الإله الرحيم أن يُنعم بغفران الزلات لنفوسنا.

طروبارية القديس باسيليوس

لقد ذاع منطلقك في كل الأرض. فانها قد قبّلت كلامك، الذي به بينت العقائد بياناً إلهياً، وأوضحت طبيعة الكائنات، ونظمت أخلاق البشر. فيا أيها الأب البار ذو الكهنوت الملوكي، إبتهل إلى المسيح الإله في خلاص نفوسنا.

نشيد الختام (قنداق دخول العذراء الى الهيكل)

ان هيكل المخلص الاطهر، البتول الحجلة الوافرة الكرامة، وكثر 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 Acts 8:26-39

Prokimenon

Their voice has gone out into all the earth - and their words to the ends of the world.

Stichon: The heavens declare the glory of God.

The reading is from the Acts of the Apostles 8:26-39

In those days an angel of the Lord spoke to Philip, saying, "Get up and go south on the road that goes down from Jerusalem to Gaza." This road is deserted. It happened that an Ethiopian, a eunuch, a minister to queen Candace of Ethiopia in charge of all her treasure, had come to Jerusalem to worship and was returning home, sitting in his chariot and reading the prophet Isaiah. And the Spirit said to Philip, "Move up and keep close to that chariot." And Philip ran forward and heard him reading the prophet Isaiah, and asked, "Do you then understand what you are reading?" And he replied, "How could I, unless someone guide me?" And he asked Philip to come up and sit with him. Now, the passage of the Scriptures he was reading was this: As a sheep was led to the slaughter. As a spotless lamb silent before its shearer, he opened not his mouth. In his humiliation, his judgment was taken away, and who shall declare his generation? For his life was taken away from the earth. (Is. 53: 7)

And answering Philip, the eunuch said, "Please tell me who is he referring to, himself or someone else?" Then Philip, opening his mouth and starting from this passage of Scriptures, announced to him the Good News of Jesus. And as they continued along the road, they came to some water, and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" And Philip said, "If you believe with all your heart, it can be done." And he answered and said, "I believe Jesus Christ is the Son of God." And he ordered the chariot to be stopped, and both Philip and the eunuch went down into the water, and he baptized him. But when they came out of the water, the Spirit of the Lord took Philip away, and the eunuch saw him no more, but went on his way rejoicing.

Alleluia

The heavens shall declare your wonders, O Lord.

Stichon: God is glorified in the council of the saints.

Gospel: 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 spend, 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 robbers?" And he said, "The one who took pity on him!" And Jesus said to him, "Go and do as he did."

مقدمة الرسالة

في كل الارض ذاعَ مَنْطِقُهُمْ، وإلى اقاصي المسكونة
 كَلَامُهُمْ

السموات تُذيعُ مجدَ الله، والفلكُ يُخبرُ بأعمالِ يَدَيه

فصلٌ من اعمال الرسل القديسين

في تلك الايام، كَلَّمَ ملائكة الرب فيلبس قائلا: قُمْ فامض نحو الجنوب، الى الطريق المنحدر من اورشليم الى غزة، وهي مقفرة قفام ومشي. واذا برجل حبشي. خصي، ذي منزلة عظيمة عند كنداكَة ملكة الحبشة، وهو قيم جميع خزانيتها، قد جاء ليسجد في اورشليم، وكان راجعاً جالسا في مركبته يقرأ في أشعيا النبي. فقال الروح لفيلبس: اقترب والزم هذه المركبة. فبادر اليه فيلبس. فسمعة يقرأ في أشعيا النبي. فقال: هل تفهم ما تقرأ؟ فقال وكيف يُمكنني إن لم يُرشدني أحد؟ وطلب الى فيلبس أن يصعد ويجلس معه. وكان الموضع الذي يقرأه من الكتاب هذا: كشاة سيق الى الذبح، ومثل حمل صامت أمام الذي يجزّاه، هكذا لا يفتح فاه، في مذلتِه ألغى قضاؤه. وأما مولده فمن تصفه؟ لأن حياته تُنزع من الارض. فأجاب الخصي قال لفيلبس: أسألك عن قول النبي هذا. أعن نفسه أم عن رجل آخر. ففتح فيلبس فاه، وابتدأ من ذلك المكتوب، فبشره يسوع. وفيما هما مُطلقان في الطريق انتهيا الى ماء. فقال الخصي: هُذا ماء فما المانع من أن أعتمد؟ فقال فيلبس: إن كانت تؤمن بكل قلبك يجوز. فأجاب قائلا: إني أؤمن بأن يسوع المسيح هو ابن الله. وأمر بأن تقف المركبة. ونزلا كلاهما الى الماء، فيلبس والخصي، فعمدوا. ولما صعدا من الماء، خطفت روح الرب فيلبس. فلم يعد يعاينه الخصي، فسار في سبيله فرحاً.

هللوا

تعتزفُ السَّمَاوَاتُ بعجائبك يا رب، وبحِقْلٍ في جماعة القديسين . الله مُمَجِّدٌ في جماعة القديسين، عظيم ورهيبٌ عند جميع الذين خُوِّلُ

الاحد الثامن بعد الصليب

(لوقا 10: 25-37)

في ذلك الزمان، دنا الى يسوع واحد من علماء الناموس، وقال مجرباً له: يا معلم، ماذا أعمل لأرث الحياة الابدية؟ فقال له. ماذا كتبت في الناموس. كيف تقرأ؟ فأجاب وقال: أحب الرب إلهك بكل قلبك، وبكل نفسك، وبكل قدرتك، وبكل قلبك وبكل ذهنك، وقريبك كنفسك. فقال بالصواب أجبت، افعل ذلك فتحيا. فأراد ان يزكي نفسه فقال ليسوع: ومن قربي؟ فعاد يسوع وقال: كان انسانٌ منحدراً من اورشليم الى أريحا، فوق بين لصوصٍ فعزوه وأوسعوه ضرباً، ثم مضوا وقد تركوه بين حيٍّ وميت. فاتفق أن كاهناً كان منحدراً في ذلك الطريق فأبصره وجاز. وكذلك لاوي وافي المكان، فأبصره وجاز. ثم أن سامرياً مسافراً مر به، فلما رآه تحنن. فدنا اليه وضمّد جراحاته، وصب عليها زيتاً وخمراً، وحمله على دابته الخاصة وأتى به الى فندقٍ واعتنى به. وفي الغد، عند انطلاقه أخرج دينارين وأعطاهما لصاحب الفندق وقال: إعتني به. ومهما تُنفق فوق هذا فأنا أدفعه لك عند عوتي. فأبى هؤلاء الثلاثة تحسبه صابراً قريباً للذي وقع بين اللصوص؟ قال: الذي صنع اليه الرحمة. فقال له يسوع إمض واصنع أنت أيضاً كذلك.



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

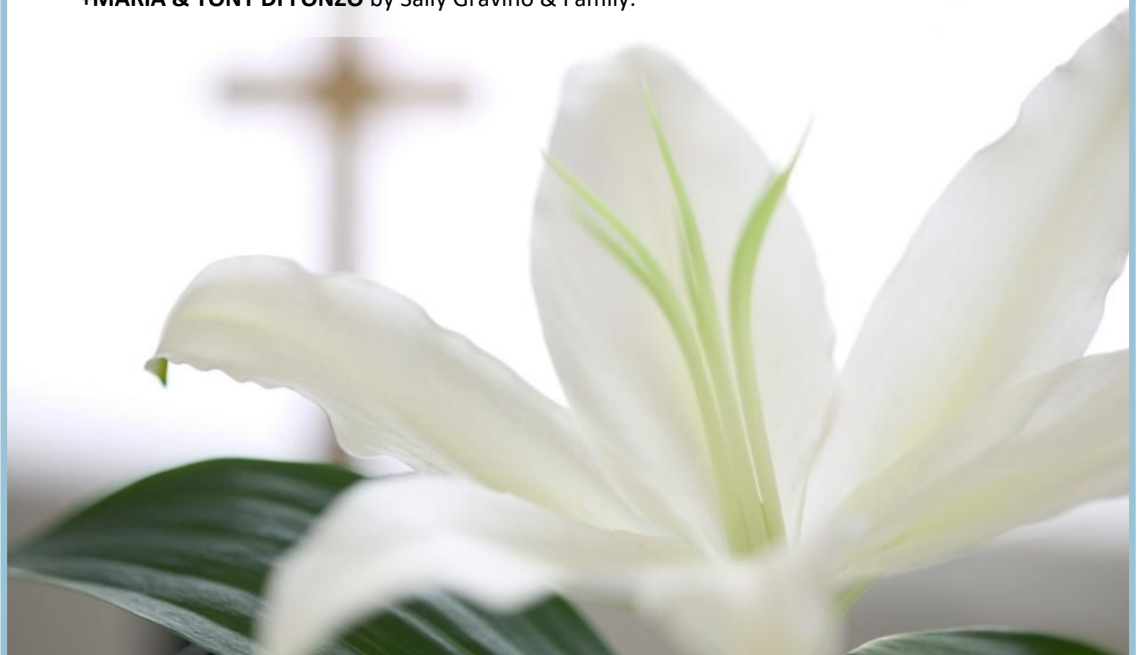
**TODAY, NOVEMBER 14, 2021: FIFTH SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS.
COMMEMORATION OF THE HOLY AND ILLUSTRIOUS APOSTLE PHILIP.**

9:00a.m. DIVINE LITURGY:

- +REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE by M/M Anthony & Jayne Mardo.
- +JAMES N. ALLAM by M/M Charles Allard.
- +FREDERICK KOUSSA by M/M John & Carol Danho.
- +GEORGE P. BANNA, SR. (20th Anniv.) by the Family.
- +ALICE NAJMY BANNA (14th Anniv.) by the Family.
- +MARY TAHAN by Wayne & Judy Rawan.
- +VICTORIA PROCHNIAK by M/M Ronald Raheb.
- +MARY (DEMTY) KOUSSA by Abe & Michele (Koussa) Domaney & Family.
- +YVONNE HAGGAR COLABELLA by Joe & Yolanda Saggal.

11:15a.m. DIVINE LITURGY:

- +YUSEF AGHIA (2nd Anniv.) by his wife Rouaid and his children and Family.
- +PETER MASHATA by Eugenie Mashata & Family.
- +DECEASED MEMBERS OF THE MASHATA & TABBAKH FAMILIES by Eugenie Mashata & Family.
- +VIOLET (RAHEB) MARCOTTE (Birthday Remem.) by Deacon Edmond & Theresa Raheb.
- +LOUIS P. KISHFY by Craig & Natalia Kishfy & Family.
- +JEANNETTE BEATON by M/M Gary Kishfy.
- +MARGARET SABBAGH by Samir & Hanaa Boudjouk.
- +MARIE ROSE KAROUSHAN (Damascus, Syria) by Dr. Nabil & Nancy Toubia.
- +ELLA & GABRIEL PETERS by Sally Gravino & Family.
- +GAETANO GRAVINO by Sally Gravino & Family.
- +LOUIS PETERS by Sally Gravino & Family.
- +STEVEN KILSEY by Sally Gravino & Family.
- +VIOLET & GEORGE CANDJON by Sally Gravino & Family.
- +ALBERT ALBA, SR. by Sally Gravino & Family.
- +JEANNETTE VOAS by Sally Gravino & Family.
- +PHYLLIS & RICO GRAVINO by Sally Gravino & Family.
- +MARIA & TONY DI FONZO by Sally Gravino & Family.





SACRIFICIAL GIVING: November 7, 2021: Budgets: \$3,921.00; Envelopes: \$3,898.00, Loose: \$23.00; Stipends: \$255.00; Candles: \$81.00; Addit'l Cemetery: \$150.00; Building Fund: \$835.00; Addit'l Melkite Diocesan Support: \$35.00; Fuel: \$15.

Please be advised that the weekly bulletin has not been printed due to the COVID-19 guidelines and restrictions, but presently, information is available online, church Facebook page and on YouTube.

TODAY, NOVEMBER 14th, there will be a special collection taken up for the **UPKEEP, MAINTENCE, & 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 11th, 2021, will have the 20th 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 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.





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.

MEMORIAM: It is with the deepest sadness that we announce to you the passing into eternal life of the handmaid of God, **GEORGETTE S. SAGGAL** on Tuesday, November 9, 2021. She was the beloved wife of the late Francis Saggal. She is survived by her children, Yolanda Saggal, Abdalla Saggal, and Pauline Loga; her sisters, Wedad Kawa and Marcell Dallal; Grandchildren, and great grandchildren. Visiting hours Friday, November 19th in the Church 4-7 p.m. Funeral Saturday, November 20th, at 10 a.m. Burial in St. Basil's Cemetery.

On behalf of the clergy of St. Basil's Community, relatives, and friends, we offer our sincere and heartfelt sympathy to her children, grandchildren, great grandchildren, relatives and friends, 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: *"Let no man pull you so low as to hate him." - Martin Luther King, Jr., A Knock at Midnight: Inspiration from the Great sermons of Rev. Martin Luther King, Jr..*

O Jesus, Who has said,
"Ask and you shall
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O Jesus, Who has said,
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of the Theotokos Your
Most Holy Mother, I feel
confident that my prayer
will be granted.



The Medicine of Love!



Today's Gospel, the Good Samaritan—how we love to hear this story! We generally avoid people, trying not to make eye contact—on the street, in the subway, on the freeway, in the grocery store. But here is a story of one man who made eye contact with a stranger. He stopped what he was doing and looked at him as his brother. He loved his neighbor as himself.

The whole question revolves around the word “neighbor.” In the Gospel, a lawyer honestly questions Jesus—he really wants to know what he must do to inherit eternal life. Jesus replies: you know what to do—love God and love your neighbor. The lawyer cannot resist a bit of legal quibbling: “and who is my neighbor?” So Jesus tells the parable of the Good Samaritan. Question: “Who is my neighbor?” Answer: Every man is my neighbor. The word “neighbor,” after all, means the “nearby” one—your neighbor is anyone nearby. Treat every man, every woman, every child with mercy, and you will go to heaven. If the lawyer were looking for a loophole, Jesus does not afford him that satisfaction. Every man is my brother.

Every man is Jesus

In fact, every man is Jesus. So said Mother Teresa. It was the first thing I ever heard her say, and I realized immediately only a saint sees Jesus in every person. So the Samaritan finds a man beat up and bloody. The Samaritan treats the wounded man with mercy, and so God treats the Samaritan with mercy. That's how we get to heaven. Indeed, God is invisible to those who do not show mercy. As St. Paul says in the second reading: Christ Jesus is the image of the invisible God. And Mother Teresa adds: the poor man is the image of the invisible Jesus. Jesus comes to us in every person we see every day, and he reveals the face of God to us in them.

“You have only to carry it out”

Moses tells the Israelites in the first reading: If only you would keep the commandments of God! You would increase and prosper and find true joy. And the command of God is not mysterious or remote: it is in your hearts already; you have only to carry it out. You can be a saint. I can be a saint. We can all go to heaven, and live in peace and joy here on earth. We have only to carry out the command of God already in our hearts. That command is so simple: love God, and love your neighbor.

Today you will leave Mass and see many people. Some will irritate you. Some will insult you. Some will weary you. Each one of them is Jesus. He walks the earth disguised as troublesome people, to teach us how to love. **Love isn't a feeling; it is a decision**, and only this decision to love brings us true joy. Make the effort to love the people you don't want to love. **Practice charity** again and again until you get it right. Take a deep breath and exercise patience. Force yourself to

think of others even when your own head is hurting. Anticipate the other person's needs and serve him, even when he doesn't deserve it. Forgive that person who disrespects you.

Love hurts, at least in the beginning. Mercy costs us, sometimes a great deal. Mother Teresa was talking to a group of American professionals one time. “Smile at each other,” she said. “Smile at your wife, smile at your husband, smile at your children, smile at each other—it doesn't matter who it is—and that will help you to grow in greater love for each other.” One of the men (perhaps a lawyer) asked her, “Mother, are you married?” She responded: “Yes, I am, and sometimes Jesus asks a great deal of me, and it is hard to smile at him.” But she kept on smiling, and that is why she went to heaven. We can do the same, if we put our minds to it.

- Blessed are those who care and who are not afraid to show it - they will let people know they are loved.
- Blessed are those who are gentle and patient- they will help people to grow as the sun helps the buds to open and blossom.
- Blessed are those who have the ability to listen – they will lighten many a burden.
- Blessed are those who know how and when to let go – they will have the joy of seeing people find themselves.
- Blessed are those who, when nothing can be done or said, do not walk away, but remain to provide a comforting and supportive presence –they will help the sufferer to bear the unbearable.
- Blessed are those who recognize their own need to receive, and who receive with graciousness –they will be able to give all the better.
- Blessed are those who give without hope of return – they will give people an experience of God.



من هو قريبي؟



وميت.

مرّ به ثلاثة رجال :

الأول كاهن «نزل في تلك الطريق» أي انه كان سالكاً ذات الطريق ربما يكون قد انتهى من عمله، وعاد ليستريح، وكان المفروض أن يسعفه فلا عمل يعطله، ولكنه لم يفعل، «رأه وجاز مقابله» بدون اهتمام.

والثاني كان لاويًا وبحكم عمله كان مساعدًا للكاهن، «جاء ونظر»، وربما

تأثر وتأسف، ولكنه لم يقدم أي إسعاف، بل «جاز مقابله»

أما الثالث فقد كان «سامريًا»، وفي عُرف (الناموس) «هو عدو» وبالرغم من ذلك العداء، «تقدم وضمد جراحاته»، قدم الاسعاف «وصب عليها زيتًا وخمرًا»، قدم من مستلزمات سفره، «وأركبه على دابته وأتى به إلى فندق واعتنى به». ودفع للفندق مالا تحت الحساب

سؤالنا اليوم أنا من أي نوع القريب؟ «من أشبه من هؤلاء الثلاثة؟

قريبي هو كل إنسان وأي إنسان يحتاج إلى رحمة ومحبة الله.

تحدد شخصية الإنسان من خلال علاقته بمحيطة وبالتالي من علاقته بقريبه الذي يضعه الله في طريقه. وليست هذه العلاقة جزء من الحياة فقط إنما هي تشكل الأمر الأهم لابل هي غاية الحياة وطريقها، فمهما كنا نري أناساً غلب عليهم طابع الفردية والمجتمع أيضاً ازداد فيه الفردية فإن الإنسان لا يمكن أن يعيش مفرداً. لذلك المجرب الناموسي وقع في حيرة باحثاً عن ماذا يعمل ليرث الحياة؟ وعن من هو قريبي؟ وجواب يسوع له كان كصدمة كهربائية أيقظت فيه الوعي وفتحت قلبه على العلاقات والمحبة. هذه الصدمة غيرت من نظرتة تجاه الآخر، فهو كيهودي كانت نظرتة للقريب في مفهوم الاخ أو ابن العم (صلة قرابة دموية) أو بمعنى أوسع قليلاً في مفهوم الدين أو الحزب السياسي أو القومية أو العرقية.

أما في مفهوم المسيح:

1- القريب تحدد هويته وجود المحبة وليس أي نوع من المحبة بل المحبة الملزمة التي تشمل الرحمة

2- القريب هو من نذهب اليه ونصنع معه الرحمة أي كل انسان نشعر بإمكانيتنا أن نتجه اليه كما فعل هذا السامري اتجه إلى الجريح دون وجود روابط عائلية ونصنع معه رحمة.

3- القريب هو الشخص الذي نخرج إليه بروح المحبة والرحمة والحنان، فكل انسان يوجد الان أمام المسيحي يجب أن يكون هو قريبي سواء خرجنا إليه أو مازلنا مقصرين تجاهه، كل انسان يضعه الله في طريق "كان من كان".

ما يطلبه منا المثل اليوم:

اخوتي الاحباء مطلوب منا اليوم أن نعبر من ذاتنا إلى ذات الآخر وننتقل من مفهوم القربي العادية إلى مفهوم جديد، فيجب أن اعتبر كل من هم على جانب الطريق هم اقربائي، والمسيحي اليوم مدعو لأن يكون هو السامري الصالح الذي يبلسم جراحات العالم والانسان الحزين على مثال ربه ومعلمه يسوع المسيح. وأن يجعل المسيحي أن كل فعل رحمة ومحبة تجاه الآخر هو صلة قرابة فعلية أن لا يخسرها لأنه سيدان عليها. فلا شركة حقيقة مع الله دون حب القريب والضمانات في الحياة هي في خدمة القلب وليس في تجنبه، أيضاً لا شركة مع الله لقلب لا يحب ولا يتحنن. فكل ما واجب على المسيحي أن يخرج إلى الآخر ويصنع معه رحمة

تقترح علينا هذه القصة ثلاث فلسفات عالمية اليوم،

الأولى- "الذي لك هو لي وسأخذه." كانت هذه فلسفة العصابة.

الثانية- "الذي معي هو لي وسأحفظ به." هذه كانت فلسفة الكاهن واللاوي.

الثالثة- "الذي لي هو لك وأريدك مشاركتي به." هذه كانت فلسفة السامري الصالح

يقدم لنا لوقا الانجيلي في هذا النص مثل السامري الصالح الذي طرحه يسوع المسيح كجواب على سؤال أحد معلمي الناموس في إحدى المناقشات التي دارت بينهم وقام احد معلمي الناموس ليجربه " بقوله ماذا أعمل للأرث الحياة الابدية؟ وهنا أراد يسوع أن يعيد هذا الناموسي إلى شريعته بسؤال ماذا تقول الشريعة؟ وما كان على

ذاك الناموسي أن يجابوب إلا من خلال الشريعة التي يحفظها كلامياً فقط أحب الرب إلهك من كل قلبك ومن نفسك ومن كل فكرك وقدرتك وأحبيب قريبك مثلما تحب نفسك»أفعل هذا فتحيا». وهنا وقع الناموسي المجرب فريسة تآنيب الضمير، «بالرغم من ذلك أراد أن يبرر نفسه فقال ليسوع: ومن هو قريبي؟

« وكان جواب الرب له بمثل السامري الصالح. هذا المثل وضع امامنا نحن المؤمنين الانسان في كل كيانه وكأن يسوع اراد من الانسان أن يوسع في حدود تضامنه البشري إلى أبعد ما يكون من صلة القرابة أو الدين أو المذهب أو الوطن، كي يتمكن هذا الانسان من بناء كيانه وشخصيته المتسعة الأفاق. وتحدد شخصية الانسان من خلال علاقته بمن يحيطه،

وهذا يعني :

أولاً : علاقة الانسان بقريبه حسب المفهوم العادي والسائد أي العلاقة التي لاتبعد كثيراً عن نطاقه

وثانياً : علاقته بقريبه الذي يضعه الله في طريقة .

وما نحن كم من أشخاص يضعها الله في طريقنا دون أن نلتفت إليهم ؟

هذا المفهوم يجعلنا أن يدفعنا إلى القول بأن خلاصة مثل السامري تتمحور في المحبة لله والمحبة للناس

كم من أناس يتهون في الطريق بسبب تعدد الطرق الذي يسلكونها ويتسألون أين الطريق؟

وكم من أشخاص يجولون تائيهين في مجاله الافكار بسبب كثرتها ويتسألون أين الحق؟ وكم من احباء يغرقون في مبالغة العبادة بتقديم الذبائح وسفك الدماء ويتسألون أين الحياة؟

كحالة المجرب الناموسي ربما يعرف الحياة لكنه ضائع تائه غارق، يأتي إلى يسوع لا ليساله أين الحياة بل ماذا أعمل لأرث الحياة؟ يسوع يرد على السؤال بسؤال كي يخرج هذا المجرب من حدوده الضيقة تجاه الناموس والشريعة فيقول له ماذا تقول الشريعة ؟ يجاوبه أحب الرب إلهك من كل قلبك ونفسك وقدرتك وفكرك، وأحبيب قريبك كنفسك أفعل هذا فتحيا. هنا لماذا تركز وصية الشريعة على مبدأ الحب الكياني

الجواب يكمن في " افعل هذا لتحيا" وهنا نقله كبيرة في حياة المجرب ونقطة تحول في مجرى الحب الكلامي إلى الحب العامل أو الايمان المحب أو الايمان العامل بالمحبة وهذا هو العمل الاساسي الذي يساعد على خلاص الانسان، لذا فوصية المحبة تتلخص في أربع كلمات أحب من

كل قلبك : فالقلب هو مركز الحياة فهو قادر على الحب.

كل نفسك: فالنفس مركز الاحساس والتأثر فهي قادرة على فعل العبادة.

كل قدرتك: فالقدرة هي مركز الارادة فهي قادرة على الطاعة والخضوع.

كل فكرك: فالفكر هو مركز القوة العاملة فهو قادر على التأمل وفعل الايمان الثابت والعامل بالمحبة وجعله ايمانا حياً ثابتاً ومثمراً عاملاً وفعالاً.

جواب يسوع على سؤال البعض الباحث عن الحياة بقوله أنا الطريق والحق والحياة ممكن نكون نحن عارفين الوصية ولكن لانترجمها في حياتنا ونبرر أنفسنا بالكثير من التبريرات كالمجرب الذي برر نفسه بقوله ليسوع من هو قريبي؟

هنا يأتي جواب يسوع في تحدي مفهوم القريب انطلاقاً من مثل السامري الصالح وكأنه اراد من خلال هذا المثل أن يخرج الانسان من ذاته وتوقعه وانكماشه ومحدوبته. تقول القصة إنساناً سافر من مكان إلى آخر وفيما هو في الطريق، تعرض له بعض المجرمين، فاعتدوا عليه فجرحوه، وجردوه من ثيابه ومن كل ما يملك. وتركوه بين حي

The Liturgy Explained(part 5)

THE ANAPHORA: OUR SACRIFICE

We begin the Anaphora (Eucharistic Prayer) with a dialogue between the priest and people that goes back to the origins of Christianity. First, we are called to attention: Let us stand well...to offer the holy oblation in peace. This sentence points out two truths, first the people offer the Sacrifice together with the priest. The priest leads his people in prayer, that is why he faces East with them. The priest stands at the head of his community, not over it. He cannot offer the Liturgy without the faithful being present. Second, the Liturgy is a Sacrifice. The Sacrifice is our gifts, our lives and above all

Christ Himself on the Cross. It is not re-enacted, but rather we are present at the original event through the power of the Holy Spirit. This Sacrificial nature of the Liturgy is expressed in the words that we use: Quran for the bread means sacrifice; the Maronites call the Liturgy the Qorbono which means sacrifice, and the Latin word Host means sacrificial victim. The people answer: A mercy of peace, a sacrifice of praise. This phrase acknowledges that Christ made peace with the Father for us by his death on the Cross (Romans 5: 1). We also offer our praises and our very lives as a sacrifice to God along with Christ. This sacrificial nature of the offering is confirmed in the Words of Institution. When Christ said: This is my Body... This is my Blood (Matthew 26: 26-28); He was using the same words that a 1st century Jew used when he presented a sacrificial lamb in the Temple. The difference of course being that Christ presented not a lamb, but Himself as the Sacrifice (Hebrews 9: 12). This supreme Sacrifice is made present at each Holy and Divine Liturgy.

THE ANAPHORA: WE PRAISE GOD WITH THE ANGELS

Almost every church member knows by heart the Angelic Hymn: Holy, Holy, Holy Lord of Sabaoth... These words of the Angels found in the Prophet Isaiah (Isaiah 6: 3) become ours as we praise God for his majesty and all of his Gifts to us. The greatest Gift that God the Father ever gave us was Jesus Christ and the work of Salvation that He accomplished. The Salvation that we have received from Jesus Christ is the main reason that we come together to praise and worship God. In the Anaphora (Eucharistic Prayer) the work of Christ is the main theme. We glorify God with the Angelic Hosts because we have experienced Salvation through Baptism and our Christian Life. We look forward to when the Lord will come again and perfect the Kingdom. In the meantime, we continue to glorify and praise Him. Where ever Christ is present - He is present in church through the various modes of the Icons, Gospel, priest, Holy Communion and in the hearts of the faithful according to the Second Vatican Council - the Angels are there to worship Him. So the icons of the Angels in our church are expressing the spiritual reality of their presence with us as we glorify God together. In the Liturgy the Church on earth and the Church in Heaven are united



before the throne of God in praise and worship.

THE ANAPHORA: THE ROLE OF THE HOLY SPIRIT

Jesus was conceived in the womb of the Virgin Mary by the power of the Holy Spirit (Luke 1: 35), and He offered Himself on the Cross to the Father through the power of the Holy Spirit (Hebrews 9:14). Likewise during the Anaphora, when the Bread and Wine become the Body and Blood of Jesus Christ, this is also the work of the Holy Spirit. It is one of the great spiritual insights of the Eastern Churches to recognize the operation and presence of the Holy Spirit in the work of salvation. This theological insight is clearly expressed in the Anaphora when the priest asks the Father to send down your Holy Spirit upon us and upon these gifts

here offered, and make this bread the precious Body of your Christ. This happens after the people sing, we praise You, we bless You... We believe that our Heavenly Father always answers this petition because in St. Luke's Gospel Jesus said: If you then, who are wicked, know how to give good gifts to your children, how much more will the Father in Heaven give the Holy Spirit to those who ask Him (Luke 11: 13)? We further believe that all of the Sacraments are likewise accomplished through the power of the Holy Spirit. This is why we use passive formulas for them, i.e. The servant of God is baptized... because it is Christ Who is the true Priest, and the Holy Spirit is the true Agent of action in church. We are able to eat the Bread from Heaven (John 6: 33) because the Holy Spirit placed Christ in the womb of the Virgin, and that same Holy Spirit changes our simple bread and wine into the Body and Blood of Christ during the Anaphora of the Divine and Holy Liturgy.

THE LITANY BEFORE THE LORD'S PRAYER

The Litany before the Lord's Prayer consists of two different Litanies. To the first we answer, Lord, have mercy, and to the second we respond, Grant this, O Lord. The first Litany prays for the renewal of the grace of Pentecost. We ask God the Father to send us the grace of the Holy Spirit because He has received our Sacrifice (Christ) on the Heavenly Altar. The Sacred Body and Blood are the Vehicle of this grace because the human nature of Christ is anointed and filled with the Holy Spirit due to His baptism (Mark 1: 10). In the second Litany we ask God for a peaceful and sinless life. We ask for an Angel of Peace (guardian angel) to help us in staying free from sin, and we ask for God's forgiveness of our sins. The priest's prayer at the end of the Litany ties both litanies together by asking God to make us worthy of receiving Holy Communion for the purpose of having our sins forgiven and communion in the Holy Spirit. This Pneumatological emphasis on the Body and Blood of Christ is part of our unique understanding of the meaning of Holy Communion as Byzantine Melkites.



شرح القداَس الإلهي (الجزء الخامس)



بالكلام الجوهري. الكاهن يمنحنا سلام الله، لأنه جيد أن نكون في حالة سلام مع الله ومع الآخرين ومع أنفسنا في هذه اللحظات المقدسة. ثم يعلن الكاهن "لنحب بعضنا بعضاً لكي نعرف بعزم واحد مقربين، ويجب الشعب: "باب وابن وروح قدس، ثالثاً متساو في الجوهر وغير منفصل". في القديم كان الشعب عند هذا الإعلان يتبادلون القبلة المقدسة، كما يقول بولس الرسول: "سلموا بعضكم على بعض بقبلة مقدسة" (رومية 16:16)، ويرددون خلالها: المسيح معنا وفيما بيننا كان وكائن ويكون. هذا الترتيب مازال محفوظاً إلى

يومنا هذا بين الكهنة في الهيكل. فبسبب محبة المسيح التي فينا لا يسعنا إلا أن نحب الغريب الذي يقف بجانبنا الذي سيشاركنا هذه الكأس الواحدة. الدعوة إلى المحبة بيننا تفتتح الكلام الجوهري الذي نستعد فيه للمناولة، فالمحبة ليست موضوعاً نظرياً، بل عمل يترجم بأفعال محبة تؤكد فيها للعالم أننا فعلاً جسد واحد هو جسد المسيح، وأن المسيح حاضر بالحقيقة معنا وفيما بيننا.

الأمر الثاني المهم في هذا الإعلان هو ارتباط إعلان محبتنا لبعضنا بإقرار إيماننا بالثالوث القدوس. وعت الكنيسة أن الشرط الأساسي للفكر الواحد، الذي يطلبه منا المسيح، هو المحبة التي هي على صورة محبة المسيح لنا، على صورة محبة الثالوث الأقدس الذي نعلن إيماننا به. المحبة والإيمان بالثالوث الأقدس مرتبطان. فكما أن الثالوث هو في وحدة نابعة من محبة سرمدية هكذا يجب أن نكون في محبة بعضنا كما الثالوث لنصير واحداً في المسيح. وكما أن المحبة شرط أساسي لاشتراكنا بالذبيحة الإلهية، كذلك إيماننا المشترك الواحد بالثالوث هو شرط أساسي لهذه المشاركة. الإيمان المشترك الواضح هو الركيزة الأساسية للمناولة المشتركة لذا يأتي تشديدنا على وحدة الإيمان في الكنيسة قبل المناولة المشتركة. المناولة المشتركة مع الآخرين هي تنويع لعملية الوحدة الإيمانية وليست وسيلة للوصول إلى الوحدة.

دسستور الإيمانيات:
عند انتهاء ترتيل "باب وابن وروح..." يعلن الكاهن: "الأبواب، الأبواب بحكمة لنصنع" ويتلو الشعب دستور الإيمان: "أؤمن بإله واحد..." في القديم، كان الإعلان: "الأبواب الأبواب" تنبيهاً لحافظي أبواب الكنيسة كي يتيقظوا ولا يسمحوا لأي من الموعوظين الذين يستعدون للمعمودية بالدخول إلى الكنيسة بعد هذا الإعلان، لأنه يحق للمعمدين فقط الاشتراك في الذبيحة الإلهية. اليوم، يدعون الإعلان إلى إغلاق كل الأبواب المؤدية إلى قلوبنا والتي قد يدخل غيرها أي فكر شرير يعرقل اشتراكنا بجسد ودم الرب أو يمنعه، وإلى فتح ذهننا لكي نعي هذا الإيمان الذي نحن مزعمون أن نعلنه.

الشاروبيميون:
أثناء تلاوة الكاهن الصلاة من أجل نفسه ترتل الجوقة ترتيلة التقدمة أو ما يعرف "بالتسبيح الشاروبيمي" "أيها الممثلون الشاروبيم سرياً...". غاية هذا التسبيح الشاروبيمي تهيئة المؤمنين للاشتراك في الأسرار المقدسة. إنه دعوة لهم لكي يتشبهوا بالملائكة المحيطين بالعرش الإلهي المسبحين باستمرار: "قدوس قدوس قدوس رب الصباوت" (اشعيا 6). وتدعون هذه الترتيلة إلى التشبه بالشاروبيم (وهم فصيلة من الملائكة) وترنيم تسبيح الملائكة والتجرد والترفع عما هو دنيوي مادي، ووضع الرب دائماً نصب أعيننا كما تفعل الملائكة. إن ملك الكل ورب الجميع سيأتي سرياً ويحضر بيننا على المائدة المقدسة فيجب علينا الاهتمام به فقط "لأن الحاجة إلى واحد" (لو 42:10)

الدخول:
بعد انتهاء ترتيل التسبيح الشاروبيمي، يأخذ الكاهن الكأس والصينية عن المذبح في تطواف داخل الكنيسة ويضعها على المائدة المقدسة. إن هذه القرايين هي قرايينا التي قدمناها عن أنفسنا وعائلاتنا، ويجب علينا أن نقدم قبل كل قداس إلهي تقدماتنا لكي نرفع صلاتنا جميعاً مشتركين مع بعضنا، كجسد واحد للمسيح، في الصلاة من أجل الجميع. الكاهن يحمل قرايينا ويرفعها إلى الهيكل السماوي ويدخل معها إلى الملكوت لنجلس إلى مائدة الرب في ملكوته ونشترك جميعاً في ذبيحة المسيح. أثناء التطواف يعلن الكاهن: "جميعكم ليذكر الرب الإله في ملكوته السماوي كل حين...". ثم يرفع رئاسة مطران الأبرشية ويذكر الأحياء والأموات الذين قدمت على أسمهم القرايين المقدسة. نستودع من نذكرهم الله. نذكر الأحياء والأموات معاً لأنه لا شيء يفصل في الكنيسة بين من رقد ومن هو حي. الجميع، أحياء وأمواتاً، أحياء في المسيح يسوع، لأن المسيح "إله أحياء وليس إله أموات" (متى 23:22). أخيراً عند وصول الكاهن إلى داخل الهيكل يضع القرايين على المائدة ويضع عليها الستر الكبير، إشارة إلى درجة الحجر عن باب القبر الذي وضع فيه المسيح.

الطلبات:
بعد الانتهاء من وضع القرايين على المائدة المقدسة يبدأ الكاهن تلاوة سلسلة من الطلبات (لنكمل طلباتنا للرب) التي تسبق الكلام الجوهري. وتقسّم إلى قسمين: القسم الأول يجيب عليه الشعب بـ "يارب ارحم" ويطلب فيها الكاهن من أجل القرايين ونجاتنا من الضيقات والضرر والأحزان والشدة. والقسم الثاني يجيب عليه الشعب بـ "استجب يا رب". ويسأل الكاهن من الرب السلام ليوثنا وأن يحفظ نفوسنا وأجسادنا من الشرير. وأن نمضي بقية حياتنا بالسلام الذي من الله وأن تكون حياتنا مسيحية لكي يكون وقفنا أمام منبر المسيح في اليوم الأخير بلا عيب. **قانون الشكر أو الكلام الجوهري**
بعد انتهاء الطلبات يقف الكاهن في الباب الملوكي ويمنح السلام والبركة للشعب قائلاً: "السلام لجميعكم"، مفتتحاً بذلك قانون الشكر أو ما يعرف



Loving God and Our Neighbour

In today's Gospel reading we learn that the greatest commandment is to love God with all our heart and soul and strength, and to love our neighbour as ourselves.

The most important thing you do in your life is loving God. If you really love God then you will do what is right and love other people as well. The Samaritan in the story loved God even though he didn't worship Him in the proper way like the Jews did. But because he loved God he wanted to please Him by being kind to his enemy.

If you don't love God then you will not be able to make good decisions about other things either. You can't even love other people properly if you don't love God the most. The priest and Levite in the parable probably cared more about themselves than about God. That is why when they saw their own countryman injured and lying by the roadside they just walked past.

Is God the most important person in your life? Talk to Him every day and you will grow to love Him. You can be a good neighbour to everyone by being a good friend of God.



Answers to True or False: 1.false 2.true 3.true 4.false 5.true 6.false 7.true

www.thekidsbulletin.wordpress.com

The Kids' Bulletin



Which of the three paths would the good Samaritan take?

Find out which one leads to the man who was robbed.



Jesus told the Parable of the Good Samaritan to show the people what it means to love your neighbour after someone asked Him "Who is my neighbour?"



LITURGICAL CALENDAR



NOVEMBER



تشرين الثاني - نوفمبر

2021

October 2021

S M T W T F S

1 2

3 4 5 6 7 8 9

10 11 12 13 14 15 16

17 18 19 20 21 22 23

24 25 26 27 28 29 30

31

December 2021

S M T W T F S

1 2 3 4

5 6 7 8 9 10 11

12 13 14 15 16 17 18

19 20 21 22 23 24 25

26 27 28 29 30 31

Liturgical Symbols:

Abstain from meat

Church Major Feasts

Fast from midnight until noon

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

SUNDAY SCHOOL



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

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

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

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

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

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

St. Barbara's Feast Day Celebration

ST. BASIL THE GREAT MELKITE CHURCH
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*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:
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Dinner-Sleaa-Pastry

\$20-Adults

\$15-MYO & 13-17

\$5-Children under 12

For info & tickets:

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

RSVP: Sunday November 28

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

For Information Call: Samir Boudjouk 401-744-1141

Ticket Order Form

All Tickets must be pre-ordered

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

Or Place in the Sunday Collection Basket at Church

#_____ Adults \$20

#_____ MYO Members 13 and over \$15

#_____ Children 12 and under \$5

Name_____

Address_____ Phone_____

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_____ #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



St. Basil the Great – Melkite Greek Catholic Church

15 Skyview Dr., Lincoln RI



The Festival of Lights!

You are invited to a memorable celebration
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On December 17th, 2021 at 7:00 pm
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OFFICE OF VOCATIONS MESSAGE

*Come, take light from the Light
That never fades...*

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Melkite Eparchy of Newton ~ Office of Vocations

1428 Ponce de Leon Ave., NE ~ Atlanta, Georgia 30307

Voice: 404-373-9522 ~ Fax: 404-373-9755 ~ www.melkite.org/vocations ~ E-mail: vocations@melkite.org

Behind and before every vocation to the priesthood or to the consecrated life there is always the strong and intense prayer of someone: a grandmother, a grandfather, a mother, a father, a community....

This is why Jesus said: "Pray therefore the Lord of the harvest," that is, God the Father, "to send out laborers into his harvest" (Mt 9:38). Vocations are born in prayer and from prayer; and only through prayer can they persevere and bear fruit.

- Pope Francis, Regina Caeli Message, Fourth Sunday of Easter, April 21, 2013



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القديس نيقولاوس أسقف ميرا - ليكيا.

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(annual gift)

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

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

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





We are pleased to announce

The Daily Divine Liturgy

At St. Elias Chapel (St. Basil the Great Melkite Greek Catholic Church)

Tuesday through Friday at 9:00 A.M.

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

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

“I am the resurrection and the life. Those who believe in me, even though they die, will live” *John 11:25*

Remember me in your Kingdom

You are invited to the Divine Liturgy for the departed
in the Lord in the Hope of Resurrection
On the last Wednesday of the Month at 6:30 pm

أَنَا هُوَ الْقِيَامَةُ وَالْحَيَاةُ. مَنْ آمَنَ بِي وَلَوْ مَاتَ فَسَيَحْيَا. (يو 11: 25)

اذكرني في ملكوتك

أدعوكم إلى القداس الإلهي

من أجل 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

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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