



October, 30th 2022

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

Sunday Divine Liturgy

9:00 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



5h Sunday After the Exaltation of the Holy Cross

الاحد الخامس بعد رفع الصليب

Troparion of the resurrection (4th tone)

The Women disciples of the Lord heard from the Angels the joyful news of the resurrection, and casting away the ancestral sentence, they announced with pride to the Apostles: Death is vanquished, Christ God is risen! And has bestowed great mercy upon the world

نشيد القيامة بالحن الرابع
إن تلميذات الرب تعلمن من الملاك بشرى القيامة
البهيجة. ونبذن القضاة على الجدين، وقلن للرسول
مفتخرات: لقد سلب الموت، ونهض المسيح الإله، واهباً
للعالم 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 منطقك في كل الأرض. فإنها 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 أنك صالحة، بادري إلى معونتنا، نحن الصارخين
إليك بأيمان: هلمي إلى الشفاعة، وأسري إلى الابتهاال، يا
والدة الإله المحامية دائماً عن مكرميك.





Our church organizations:

MAYA: Organization of Melkite Catholics ages 18 – 26 (and at least 1 year out of high school) under patronage of our bishop, the Most Reverend Nicholas Samra.
<https://melkite.org/maya>

MYO: Provides a common forum for all the young people of St. Basil's Church, and that the Organization initiate, coordinate, and direct religious, social, educational, and humanitarian programs designed to promote the involvement of its membership in the Christian Faith and the Melkite tradition.
www.stbasilthegreatchurch.com/myo.html

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



Epistle: Gal 2:16-20

PROKIMENON (Tone 4) Ps.103: 24,1

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

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

READING from the Epistle of St. Paul to the Galatians: 2: 16-20

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

ALLELUIA (Tone 4) Ps.44: 5, 8

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

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

Gospel of the 5th Sunday of Holy Cross, Luke 16: 19-31 (The Rich Man & Lazarus)

At that time, the Lord told this parable; "there was certain rich man who used to clothe himself in purple and fine linen, and who feasted every day in splendid fashion. And there was certain poor man, named Lazarus, who lay at his gate, covered with sores, and longing to be filled with the crumbs that fell from the rich man's table; even the dogs would come and lick his sores. And it came to pass that the poor man died and was borne away by the angels into Abraham's bosom; but the rich man also died and was buried in hell. And lifting up his eyes, being in torments, he saw Abraham far off and Lazarus in his bosom. And he cried out and said, 'Father Abraham have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.' But Abraham said to him, 'Son, remember you in your lifetime have received your good things, and Lazarus in like manner evil things; but now here he is comforted whereas you are tormented. And besides all that, between us and you a great gulf is fixed, so that those who wish to pass over from this side to you cannot, and they cannot cross from your side to us.' And he said, 'Then, father, I pray you to send him to my father's house, for I have five brothers, that he may testify to them, lest they too come into this place of torments.' And Abraham said to him, 'They have Moses and the Prophets; let them listen to them.' But he answered, 'No father Abraham, but if someone from the dead goes to them, they will repent.' But he said to him, 'If they do not listen to Moses and the Prophets, they will not believe even if someone rises from the dead.'"

الاحد الحادي والعشرون بعد العنصرة

مقدمة الرسالة

ما أعظم أعمالك يا رب، لقد صنعت جميعها بحكمة
 باركي يا نفسي الرب، أيها الرب إلهي لقد عظمت جداً

الرسالة (غلاطية 2: 16-21)

يا إخوة، لعلمنا بأن الإنسان لا يُبرَّر بأعمال الناموس، بل أنما بالإيمان بيسوع المسيح، نحن أيضاً آمناً بالمسيح يسوع لكي نُبرَّر بالإيمان بالمسيح لا بأعمال الناموس. إذ لن يُبرَّر بأعمال الناموس أحد من ذوي الجسد. فإن كنا ونحن طالبون التبرير في المسيح نوجد نحن أيضاً خطاة، أفيكُون المسيح خادماً للخطيئة؟ حاشي. فإن عدتُ أبني ما قد هدمتُ، جعلتُ نفسي متعدياً. لأنني بالناموس مُت للناموس لكي أحيأ لله. أني مصلوبٌ مع المسيح وأنا حيٌّ لا أنا بعد، إنما المسيح حيٌّ فيّ. وما أحيأ الآن في الجسد، أنما أحيأ في الإيمان بابن الله، الذي أحبني وبذل نفسه عني.

هللوا

استل وسر إلى الامام، واملِك في سبيل الحق والدعة والبر، فتهديك. يمينك هدفاً عجباً
 أحببت البر وأبغضت الإثم، لذلك مسحك الله بدهن البهجة أفضل من شركائك.

الاحد الخامس بعد الصليب

(لوقا 16: 31-19)

في ذلك الزمان، كان انسانٌ غنيٌ يلبسُ الارحوان والبر، ويتنعم كل يوم تنعماً فاخراً. وكان يسكن اسمعلاز مطروحاً عند بابه مصاباً بالقرح. وكان يشتهي أن يشبع من القنات الذي يسقط من مائدة الغني، ولم يُعطه أحد، بل كانت الكلاب أيضاً تأتي وتلحس قروحه. ثم مات المسكين، فنقلته الملائكة الى حضن ابراهيم. ومات الغني ايضاً ودفن. فرفع عينيه وهو في الجحيم في العذابات، فرأى ابراهيم من بعيد ولعازر في احضانه. فنادى قائلاً: يا أبت ابراهيم ارحمني، وأرسل لعازر ليغمس في الماء طرف إصبعه ويبرد لساني، لأنني مُعذب في هذا اللهب. فقال ابراهيم: تذكر يا ابني أنك نلت خيراتك في حياتك، ولعازر كذلك بلاياه. والآن فهو يتعزى وأنت تتعذب. وفوق هذا كله فيبتنا وبينكم هوة عظيمة قد أثبتت، حتى إن الذين يريدون أن يجازوا من هنا إليكم لا يستطيعون، ولا الذين هناك أن يعبروا إلينا. فقال: أسألك إذن يا أبت أن تُرسله الى بيت أبي. فإن لي خمسة أخوة حتى يشهد لهم، لكي لا يأتوا هم ايضاً إلى موضع العذاب هذا. فقال له ابراهيم: ان عندهم موسى والأنبياء، فلستمعوا منهم. قال: لا يا أبت ابراهيم، بل إذا مضى إليهم واحد من الأموات يتوبون. فقال له: إن لم يسمعوا من موسى والأنبياء، فإنهم ولا إن قام واحد من الأموات يقتنعون.



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

SUNDAY, OCTOBER 30, 2022: FIFTH SUNDAY AFTER THE EXALTATION OF THE CROSS. MARTYR ZENOBIUS & HIS SISTER ZENOBBIA.

9:00 a.m. DIVINE LITURGY:

- + **CATHERINE KANDO** by Deacon Gilbert & Mimi Altongy.
- + **MARGARET SABBAGH** by Najat Khoury Madour.
- + **JOSEPH & ANGELA KAYATA** by Michael & Barbara O'Rourke & Family.
- + **CHARLES & ANNE O'ROURKE** by Michael & Barbara O'Rourke & Family.
- + **LAYLA ANGELA CHARETTE** by Uncle Michael, Auntie B., Greg & Katie O' Rourke.

11:15 a.m. DIVINE LITURGY:

- + **MRS. JEANNETTE AYOUB DAIKH (Aleppo, Syria)** by Dr. & Mrs. George & Carol Daikh.
- + **MR. SAMUEL RAHEB** by the Family.
- + **MICHAEL GEORGE BOUDJOUK (NJ)** by Nelly Kishfy.
- + **GEORGETTE S. SAGGAL** by Bud & Mary Saggal & Family.
- + **JULIA, FRED, ELIAS J. KISHFY** by M/M Norman E. Kishfy.





SACRIFICIAL GIVING: October 23, 2022: Budgets: \$1,686.00: Envelopes: \$1,585.00, Loose: \$101.00; Candles: \$76.25; Stole Offerings: \$175.00; Building Fund: \$70.00; Sunday School Registration: \$25.00; World Mission Sunday: \$188.00.

PLEASE NOTE: Before making any **ENGAGEMENT/BAPTISM/MARRIAGE RECEPTION PLANS**, please contact the Church in advance. We would rather not have you disappointed if you've already made commitments without checking our schedule first.

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.

TURN CLOCKS BACK ONE HOUR: Don't forget to turn clocks **BACK** one hour **next Saturday, November 5th**. The actual return to **STANDARD TIME** begins at **2:00 a.m. on Sunday morning, November 6th**. If you neglect to adjust your time pieces, you may be the earliest bird up and around in your neighborhood. (And you'll more than get "to church on time"). So, turn back the hour hand, and good sleeping.....an extra hour of it. It's the hour you have been owed since Spring.

AHLAN WA SAHLAN! WELCOME!

We wish to welcome into our midst for the first time, His Excellency, Francois Beyrouti, newly consecrated, as the 6th Eparchial Bishop of Newton for the Melkite Greek Catholics in the U.S.A., all visiting clergy, civic and state officials, invited guests, and friends of our neighboring communities near and far.

It is an honor and privilege for us to have Sayidna schedule his first Pastoral Visitation to the Community of St. Basil's.

We look forward to Bishop Beyrouti, 6th Eparch and 7th Bishop of the Diocese of Newton, to continue to lead the clergy and his people well into the third millennium. Bishop Francois, with almost twenty-five years of priestly experience, is a Bishop of commitment, prayer, and dedication to God's people. May Sayidna Francois experience in the years to come, the same joys and support of his predecessors in shepherding the flock of this great Diocese.

To all of you- **THANK YOU**- for sharing this joyful and auspicious day with us, and we ask Almighty God to bless us all in His goodness and mercy.

AXIOS! WORTHY! MUSTAHIQ!

EIS POLLA ETI, DHESPOTA! LEE SANEENA KATHEERA , YA SAYID! MANY YEARS, MASTER!

A SPECIAL THANK YOU to those who voluntarily welcome visitors to our church by inviting them to the Cultural Center and/or sitting with them during the Coffee Hour or inviting them to visit again. You are good apostles of & for our church! If, God willing, our Parish grows, it will be because of these actions.

May we all remember to be thankful for everything that we have and be always ready to display that gratitude honestly & fairly!

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.





TODAY, OCTOBER 30th, there will be a special collection taken up for **MELKITE DIOCESAN SUPPORT**. Please help subsidize our monthly payment for the operation of our Diocese. Please give generously.

ANOINTING OF THE SICK: Traditionally referred to as Extreme Unction or Last Rites, the Sacrament of the Anointing of the Sick was previously most commonly administered to the dying, for the remission of sins, and the provision of spiritual strength and health in modern times, however, its use has been expanded to all who are gravely ill or about to undergo a serious operation.

The Church stresses a secondary effect of the sacrament: to help a person recover his health. Like Confession and Holy Communion, to which it is closely linked, the Sacrament of the Anointing of the Sick can be repeated as often as it is necessary.

It is the Pastor's desire to provide the Sacraments or pastoral visits to our parishioners. Because the Federal Privacy Act HIPPA will not allow to respond if requests are made by friends or some other non-family member, it is important that the patient or a family member let the Pastor or one of the Deacons know when they are needed. When you or a family member are hospitalized or are homebound and are in need of the Sacrament of the Sick, please phone the church number at 401-722-1345 to arrange for a visit. It is also recommended that the family to inform the hospital or nursing home upon admission that the patient desires a visit from the Church.

If you anticipate a hospital stay or have a serious health problem, please ask Father Ephrem for the Sacrament following Divine Liturgy or contact the office as soon as possible. Although it is sometimes impossible to anticipate the need, waiting until the last minute could result in no priest being available or no time for the priest to arrive. Remember only a priest may provide this Sacrament as it includes remission of sin as well as healing.

The Sacrament of the Sick is a Sacrament of healing and should occur early in an illness when possible so that the patient will be able to participate in it.

REFLECTION: By putting rules & rituals around Jesus, we often miss the reality of His presence!

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
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O Jesus, Who has said,
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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.





Lazarus and the Rich Man

In today's Gospel Jesus tells a parable about a rich man and a poor man. While they were alive, the rich man had everything he wanted. He feasted every day and was never hungry. Meanwhile Lazarus, the poor man, lay in the rich man's gate, always hungry and sick. Even the dogs came to lick the sores on his body.

Once the men died everything changed. The rich man went to Hell. He got what he deserved for thinking only of himself while he was alive. Lazarus, on the other hand, went to be with Abraham in Heaven. He had suffered so much while he was alive, but now he was perfectly happy.

The rich man wanted a drop of water to cool his tongue but Lazarus couldn't help him. He found out what happens if you only think about getting the best for yourself. What does this story make you want to do for the poor and suffering people around you?



www.thekidsbulletin.com

The Kids' Bulletin



Luke 16:19-31

*In today's Gospel reading the rich man asks
Abraham to send Lazarus to him
with a drop of cool water.
But can Lazarus cross between
Heaven and Hell?
See if the maze will let him cross.*

The Poor Man Has a Name



The gospel reading for the day gives us the name of the desperately poor and miserable Lazarus, but leaves out the name of the rich man. This detail shows us that God's kingdom is not like worldly kingdoms, not like human society as we know it. For the kind of

wealth that makes people famous in this life counts for nothing in the next. And the kind of humility, the kind of complete trust in God that the poorest of the poor are in the best position to have, counts for little in today's world; yet, it is only by that kind of humble trust that anyone will enter the kingdom of God.

No, the point is not that all the rich will be damned and all the poor will be saved. Instead, it is that there are strong and deep temptations associated with focusing on wealth, possessions, and success in this world. For if we love ourselves, our riches, and our status more than God and neighbor, no matter how much or little we have, we will shut ourselves out of the kingdom. The name Lazarus means "One who has been helped," and those whose miserable life circumstances do not encourage them to trust in money, power, or success are in a good position to learn that their help is in the Lord, in His mercy and love.

The rich man never learned that lesson, however. He wore only outrageously expensive clothes and had a great feast every day. He must have known about the poor beggar Lazarus. He probably stepped over or around him every time he went in or out of his house. Here was a dying man, lying on the ground, whose only comfort was the stray dogs who would lick his open sores. All that Lazarus wanted were the crumbs that fell from the man's table, you might say his garbage. But the rich man was so greedy and thoughtless that he apparently denied him even that. Our Lord is quite clear about the consequences of such a life. This man showed no mercy; he demonstrated no love for his wretched neighbor. Consequently, he cut himself off from the mercy and love of God.

His eternal suffering shows the reality of what it means to refuse to respond to our calling to live as those created in God's image and likeness. This man would not be like Christ in any way. He showed what he thought of the Lord by treating his neighbor, surely one of "the least of these" who also bore the divine image and likeness, literally like trash. And when he called for mercy from Father Abraham, he made no confession and did no repentance. He cared only for himself and his brothers, and obviously had no concern for obeying Moses and prophets who had made clear the obligation of the Jews to care for the poor.

As we say in the prayers of the Church, we will all need mercy before the judgment seat of Christ. We err, however, if we think of the Lord's mercy as being available only in some arbitrary way at some point in eternity. For we encounter Him every day in our neighbors, especially the poor, wretched, and inconvenient: the widow, the orphan, and the stranger. We participate in His mercy by showing mercy to them. The rich man in the parable shaped himself decisively in unholy ways by his behavior; in contrast, we may shape ourselves decisively in holy ways by our behavior. We never earn God's mercy, but we will ultimately make offerings of our lives to God or to something else. We will either worship and serve Him or ourselves. Perhaps the Lord's eternal judgment will be more a confirmation of who we have become than a shocking decree from out of the blue.

God knows our hearts and we can hide nothing from Him, either today

or at any point in the future. Our faith as Orthodox Christians goes to the heart, to the depths of who we are, but also reminds us that we are always in relationship with other people who are also the children of God. We encounter Him in them. Who we are in relation to

Jesus Christ is shown each day of our lives in how we treat others, especially those who need our help, attention, and friendship, as well as our enemies. A Christianity that ignores "the least of these" is not worthy of the name. Every human being is created in the image and likeness of God. We bring judgment upon ourselves whenever we treat our neighbors, no matter who they are or how they have offended us, in ways that do not manifest the divine love and compassion.

Contrary to popular opinion, the Christian life is not about feeling, emotion, or sentiment. No, it is a commitment, a sacrifice, an offering of ourselves to God. As St. Paul wrote, "I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me." Surely, those who live that way will bear witness to the mercy of Christ by showing that same mercy to other people.

The Nativity or Advent fast starts on November 15 as we prepare to welcome Christ at His Nativity on December 25. During those forty days, we should plan on giving the money that we save by eating a humble diet to those who do not have the basic necessities of life, as we have done as a parish for Syrian refugees and needy people in our own community. Think also of the crumbs from our tables, the small bits of time and energy, that we are all able to give: to the sick and lonely who need visitors or at least a note or a phone call; to children who need tutors and mentors; to pregnant women in difficult situations who need our support to help them welcome their babies; and to the countless other people in our own neighborhoods who need God's blessing in their lives in tangible, practical ways.

The hard truth is that, if we are not sharing our lives and blessings with others in some way, we will become just like the rich man who was too caught up with his own pleasure to worry about poor Lazarus. We know where that path leads. The good news is that Christ has shown us a better way which is open to us in every generation, in every walk of life, no matter how rich or poor we are. For the money and power of the world will fade away; they do not last. Only one thing lasts, and that is the selfless love of our Lord, God, and Savior Jesus Christ Who has conquered sin and death. And we all have gifts and abilities that may become channels of His blessing and mercy to a world of people like Lazarus, whether their wounds are physical or spiritual or emotional.

We do not have to save the world; Christ has already done that. We just have to be faithful: to trust, believe, and follow our Savior in how we treat others. He turned no one away empty-handed and neither should we. If we claim His mercy and love for ourselves, we must do likewise for all who bear His image and likeness. We must be Christians not merely in name, but also in how we live, even when it is inconvenient. Then we will become living icons of the salvation that Jesus Christ has brought to a world of sin and death, and the Lazaruses of the world will know that they too are the children of God. And together with them, we will all share in the mercy of a Lord Who raises the dead, heals the sick, feeds the hungry, and makes even the most miserable people guests at His heavenly banquet.

وكان غني....وكان فقير اسمه لعازر



حي (إن عطش احد فليقبل إلي) (ياخذ ماء حي مجانا). لنسأل أنفسنا هل نأتي للصلاة حين نحتاج فقط أم لإدامة العلاقة مع الله، مع شخص يسوع. انه ينتظر لآتي إليه، لأجلس معه، فهل سأتركه ينتظر طويلا. ان ابتعادنا عن الإنجيل يجعلنا نتعد عن معرفة شخص الله في يسوع وبالتالي كيف سنعرف صفاته، رحمته، محبته وكيف سنعيش هذه الأمور مع الآخرين.

من هم الأغنياء الحقيقيين ؟

إن لعازر كان غنيا في نفسه في شعوره لما أدرك رحمة الله ومرافقة الله له، رضي بما هو عليه لم يحسد الغني على مائدته ولا على لبسه بل اشتهى الفتات الساقط من مائدته ولم يتذمر بل سكت صابرا..... يقول النص (مات لعازر وحملته الملائكة إلى حضن إبراهيم وإمّا الغني مات ودفن). فموت لعازر لم يحسب موتا بل انتقال من عالم الفناء إلى عالم البقاء.

وهناك أمر آخر وهو ذكر اسم لعازر ولا يذكر اسم الغني وهذا يدل إن يسوع يعرف خاصته، أبناءه القريبين منه المتواضعين ولا يعرف المتكبرين لأن الله لا ينظر إلى الناس بحسب أموالهم أو عظمتهم وجمالهم بل ينظر إلى الأيمان والفضيلة والقلب. فالخلاص إذن لا يتوقف على الغنى والفقر لكن على الأيمان ونقاوة القلب ومدى ارتباطه بالله وتسليم حياتنا لله والسير وفق إرادته وهو ما نسميه الغنى الحقيقي والذي يحصل على هذا الخلاص يكون غنيا مهما كان فقيرا. فخطيئة هذا الغني ممكن ان تكون خطيئتنا نحن اليوم، خطيئة الإهمال، الجمود، الكسل، غياب المبادرات. يجب إن نشترك ببناء عالمنا ومن حولنا وإن نبين اتحادنا مع الله في المشاكل التي تواجهنا بالنظر إلى من حولنا وما يحتاجون، إن نقوم بمبادرات في مجال حياتنا، إن نشترك مع الله في خلق شيء جديد، في بناء الملكوت على الأرض، إن نبني أنفسنا وبنينا الآخر من خلال نشر المحبة. اليوم الوقت مفتوح لتتقدم إلى الرب لننال الغفران ونكون في حصنه بالتوبة، إن نعي إننا خطاة ونرتمي في حضن الأب الغافر (توبوا فقد اقترب ملكوت الله). إن الله يحينا وسوف ينسى في كل مرة نرجع إليه، فلو رجع الغني إلى الله وراجع نفسه وحياته لأصبح في حضن الأب.

هل نرى حاجة الآخرين اليوم؟ هل لنا الرغبة في إن نفرح الآخر؟ هل نستطيع الخروج من ذاتنا ونعطي للآخر وكيف؟ إن الطرق كثيرة وعديدة وكل منا حسب إمكانياته ووفق قدراته قد يكون بإطعام فقير أو إعطاء المال أو الخدمة التي فيها نخرج من ذاتنا ونعطي للآخر من وقتنا، من معرفتنا، المهم إن نستخدم الوزنات التي أعطانا إياها الرب حينها سنرى بركة الرب على ما أعطانا من وزنات .

لقد استخدم يسوع الأمثال ليوضح لنا عن فكر الله وعن الخطايا التي نعيشها والتي يجب إن ننبيه إلى التخلي عنها وتركها لنرجع تائبين إلى حضن الأب. إن الخطيئة التي يحملها هذا المثل هي خطيئة الإهمال، والتي يجب إن نطلب غفران الله عليها. إن هذه الخطيئة تحدث دون إن تسبب للذي يعملها أي صدمة نفسية

ولا تبدو بأنها خطيئة لأنها ليست موجودة ضمن لائحة الخطايا الأساسية (القتل، السرقة، الزنا....) والتي تسبب للإنسان صدمة نفسية تجعل الإنسان يتوب ويرجع طالبا الغفران. إن المثل يوضح موقف الله. فالله لم يحاسب الغني على إهماله إياه بل على إهماله للقريب وهنا تظهر أهمية الوصية (أحب قريبك كنفسك)

إن خطيئة الغني انه لم ير الفقير الجالس أمام بيته والملى بالقروح في حين يتمتع هو بالملذات والبيت الفخم والسبب في ذلك هو بعده عن الله متمركزا على ذاته لا ينظر لحاجة الآخرين. لقد كانت هذه صفات الفريسيين الذين اعتبروا الغنى دليل رضى الله عليهم، يسوع أوضح لهم بأن الفقير كوفئ والغني عوقب ليس بسبب غناه بل لأنانيته في استخدام أمواله إذ لم يطعم لعازر الجالس أمام بيته. فالفريسيين تصورا أنفسهم في منزلة تفوق باقي البشر الأمر الذي جعلهم لا يخضعون لأقوال يسوع (عدد 14) لذا جاءهم يسوع بهذا المثل ليظهر لهم حقيقة حالهم.

إن الغنى كان مظهر من مظاهر الشرف عند الفريسيين ومقياس لقيمة المرء لكن وكما نعرف إن شرف الإنسان وقيمه في أخلاقه وفضائله الموجودة في معاملته للآخرين. فالغني نظر للفقير نظرة دونية، نظرة السيد للعبد فلم يفكر، أن يعطيه كسرة خبز. انه لم يفهم أن السعادة الحقيقية هي ان يجعل غيره سعيدا لأنه فاقد الأيمان، فاقد النعمة، فاقد الخلاص.

أما لعازر كان فقيرا مريضا وغير قادر على المشي ولم ينل مطلبه من الغنى المتمتع بالملذات. لكن الموت جاء على الاثنين فهو نهاية الارتباط بالعالم حيث انتقل لعازر من رفقة الكلاب إلى رفقة الملائكة وجلس في حضن إبراهيم. انه لم ينل ذلك بسبب فقره بل بسبب صبره الجميل على ماض الأيام وعدم تدمره كان يعلم ان العناية الإلهية ترعاه. كما إن الغني حين انتقل إلى النار ليس بسبب غناه بل قساوة قلبه وعدم الأكرات بصلح الآخرين. فنجاة لعازر وهلاك الغني متوقفان على عبادة الله بقلب نقي وضمير طاهر. فممك أن أغنى الناس أن يمجّد الله فينجو وممكن للفقير ان يهين الله ويهلك فعند دخولنا العالم الآتي لا يسأل ان كنا فقراء أم أغنياء بل يسأل فقط عن القداسة التي بدونها لن نرى الرب فالفقير التجأ إلى رحمة الله ونال غفران الخطايا إما الغني فاكفى بالمال واستغنى عن الله. والاستغناء عن الله والاكتفاء بما دونه خطيئة يرتكبها الأغنياء والفقراء على السواء.

بدأ الغني ألان يطلب (أي التجأ إلى الصلاة) لشدة حاجته إما حين كان على الأرض لم يكن محتاجا إلى الصلاة وربما كان يصلي الصلاة التقليدية بكلمات يرددها دون ان يكون لها نفع ومعنى ويتصور أنه بذلك يخلص ويحسب مؤمنا. إن الصلاة بمعناها الحقيقي هي الصلة مع الله والعلاقة مع شخص لا تعرف بالتدريج على كل صفاته وأنشبه به شيئا فشيئا. فلو كان قد طلب وهو على الأرض الماء لأعطيت إليه انهار ماء

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After the 11:15 am Divine Liturgy

St. Basil the Great Church

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**Feast Day Ceremony
& procession with "Sleaa"**

Dinner & Cash Bar

**Saturday
December 3, 2022
6:30 pm – 11:00 pm**

at St. Basil's Cultural Center
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Dinner-Sleaa-Pastry

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Samir: 401-744-1141

RSVP: Sunday, November 27

Table Reservations Only – Deadline is Sunday, November 27, 2022

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 \$25

_____ MYO Members 13 and over \$15

_____ Children 12 and under \$5


Name _____

Address _____ Phone _____



LITURGICAL CALENDAR



| OCTOBER | Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|--|--|---|---|--|---|---|
|  | 30 5 th Sunday after Holy Cross الأحد الخامس بعد الصليب Galatians 2:16-20 Luke 16:19-31 | 31 St Stachys and his companions Colossians 2:13-20 Luke 11:29-33 | | | | | 1 St Romanos the Melodist Hebrews 9:1-7 Luke 10:38-42, 11:27-28 |
| تشرين الأول - أكتوبر 2022 | 2 2 nd Sunday after Holy Cross الأحد الثاني بعد عيد الصليب 2 Corinthians 6:16-7:1 Luke 6:31-36 | 3 St Thérèse of the Child Jesus Ephesians 4:25-32 Luke 6:24-30 | 4 St Hierotheos of Athens Ephesians 5:20-25 Luke 6:37-45 | 5 St Charitina Ephesians 5:25-33 Luke 6:46-7:1 | 6 St Thomas the Apostle 1 Corinthians 4:9-16 John 20:19-31 | 7 Sts Sergios and Bacchos Ephesians 6:18-24 Luke 7:31-35 | 8 St Pelagia 1 Corinthians 15:39-45 Luke 5:27-32 |
| SEPTEMBER 2022 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 | 9 St James the Apostle 3 rd Sunday after Holy Cross الأحد الثالث بعد الصليب 2 Corinthians 4:9-15 Luke 7:11-16 | 10 Sts Eulampios and Eulampia Philippians 1:1-7 Luke 7:36-50 | 11 St Theophane of Nicaea Philippians 1:8-14 Luke 8:1-3 | 12 Sts Probus, Tarachos and Andronicos Philippians 1:12-19 Luke 8:22-25 | 13 Sts Carpos, Pappylas, Agathonicos Philippians 1:20-27 Luke 9:7-11 | 14 St Cosmas of Maiuma Philippians 1:27-24 Luke 9:12-18 | 15 St Lucian of Antioch 1 Corinthians 15:58-16:3 Luke 6:1-10 |
| NOVEMBER 2022 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 | 16 Second Council of Nicaea أحد أباء مجمع نيقية الثاني Titus 3:8-15 Luke 8:5-15 | 17 St Andrew of Crete Philippians 2:12-16 Luke 9:18-22 | 18 St Luke the Apostle Colossians 4:5-11, 14-18 Luke 10:16-21 | 19 Holy Prophet Joel Philippians 2:24-30 Luke 9:44-50 | 20 St Artemios Philippians 3:1-8 Luke 9:49-56 | 21 St Hilarion Philippians 3:8-19 Luke 10:1-15 | 22 Seven martyrs at Ephesus 2 Corinthians 1:8-11 Luke 7:1-10 |
| | 23 6 th Sunday after Holy Cross الأحد السادس بعد عيد الصليب Galatians 1:11-19 Luke 8:27-39 | 24 St Arethas and his companions Philippians 4:10-23 Luke 10:22-24 | 25 Sts Marcian and Martyrios Colossians 1:1-11 Luke 11:1-10 | 26 St Demetrios 2 Timothy 2:1-10 John 15:17-16:2 | 27 St Nestor Colossians 1:24-2:1 Luke 11:14-23 | 28 Sts Terence and Neonila Colossians 2:1-7 Luke 11:23-26 | 29 St Anastasia 2 Corinthians 3:12-18 Luke 8:16-21 |



Church Major Feasts



Abstain from Meat

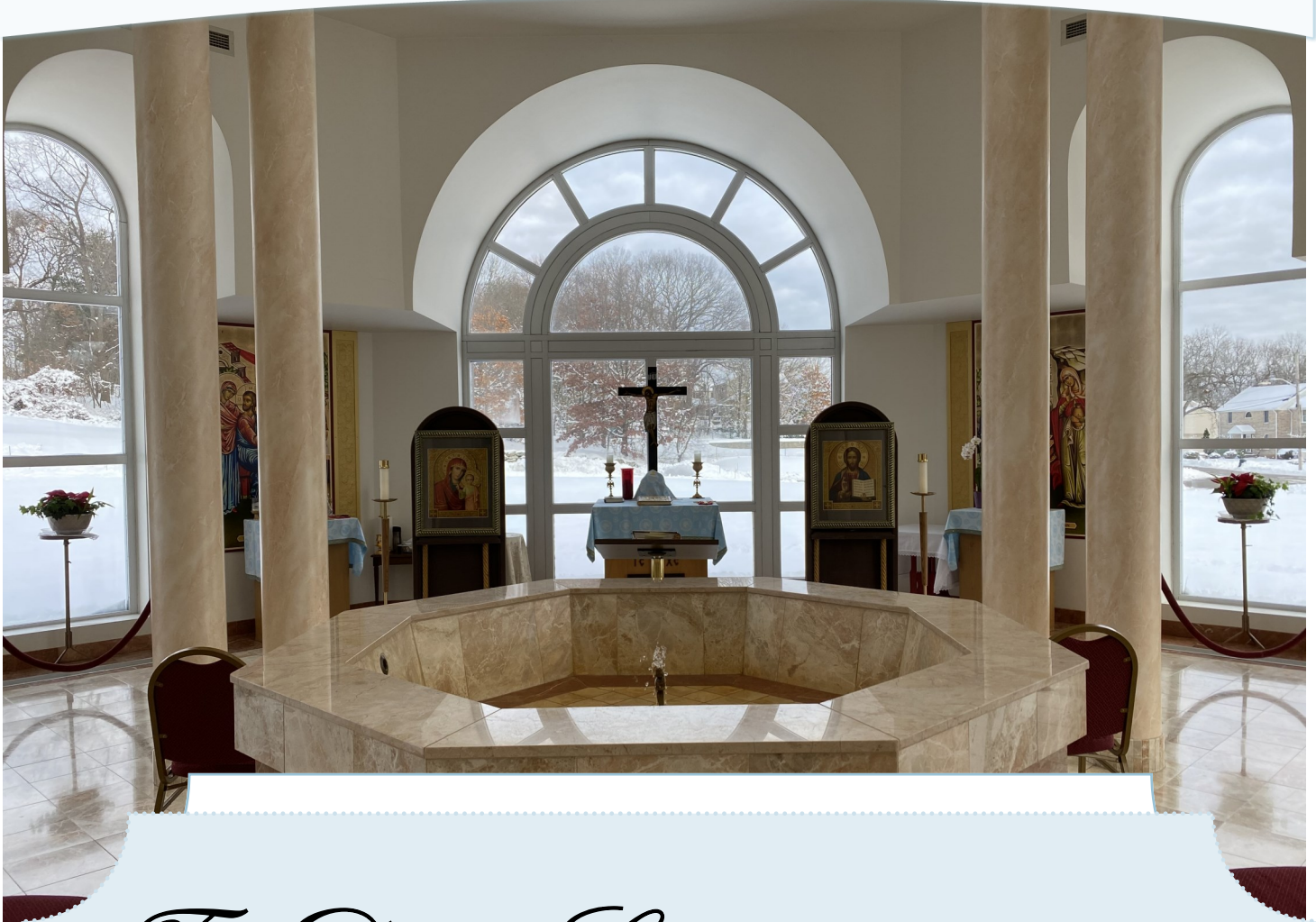


Fast from midnight until noon



Lenten Season

Weekly Divine Liturgy Schedule



The Divine Liturgy is celebrated

At St. Elias Chapel

|(St. Basil the Great Melkite Greek Catholic Church)

Tuesday to Friday at 9:00 am

Sunday Divine Liturgy

Sunday: 9:00 am - 11:15 am

The Sacrament of Reconciliation is available
Tuesday to Friday before or after the Divine Liturgy.

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



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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.

ANNOUNCEMENTS

As of 10/25/2022



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: \$363,000



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

Parish Community Facts:



Total Registered Families: 415



Active Families: 250



% of Active Families Participation: 51%

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

Current & Future Projects:



Church Roof Repair: Project completed, estimated cost of \$400,000...actual cost \$321,000.



Rectory Roof Repair: Proposals received, estimated cost \$18,000, pending review.



Church Window Repairs: Proposals received, estimated cost \$9,000, pending review.



HVAC & Boiler Replacement: Proposals received, estimated cost \$196,000, not a current need.



Flooring Upgrades: Proposal received, estimated cost \$50,000 (carpeting for Church, Cultural Center, office & hallway), pending review.



Parking Lot & Walkway Repairs: Proposals received, asphalt filling & sealing underway, cost \$14,000. Awaiting walkway quotes.



Interior Repairs & Expand Storage: Partial proposals received.



Walk In Cooler & Kitchen Repairs: Reviewing needs and potential options.



Exterior/Masonry Repairs: Awaiting proposals.



Door Upgrades: Proposal received, pending review.

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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