



November 22nd, 2020

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH

Ninth Sunday After The Exaltation of the Holy and Life-Giving Cross The Entrance of the Theotokos into the Temple

الأحد التاسع بعد رفع الصليب المقدس و المحيي
عيد دخول السيدة إلى الهيكل

Address :

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Lincoln, Rhode Island 02865

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Office hours :

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

Divine Liturgies :

Tuesday through Friday at 9: 00 A.M.
Saturday at 4:00 P.M.
Sunday at 11:00 A.M.

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

Holy Mysteries:

Reconciliation:

Saturday 2:30 –3:30 P.M.,
Sunday 9:30-10:30 A.M., or by
appointment.

Baptisms: Please arrange with the
pastor.

Marriages: 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.

Troparion of the resurrection (Tone 8)

O merciful one, you 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 the Presentation of the Virgin (Tone 4)

Today is the prelude to God's munificence, and the announcement of the salvation of men: in the Temple of God the Virgin is seen openly, foretelling to all the coming of Christ. Wherefore let us cry out to Her with all our strength: "Joy to You, Fulfillment of the Creator's Plan!"

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.

Kontakion of the 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!"

HIRMOS OF THE 9TH ODE OF THE FEAST

The angels were stunned as they beheld the most pure one coming in, and they said: "O wonder! The Virgin enters into the Holy of Holies!" O Mother of God, you are the precious Ark of God: no profane hand may touch you. But the lips of the faithful will never cease to sing your praise, repeating with joy the angel's words: "O pure Virgin, you are indeed raised above all creatures!"

Epistle of the Divine Liturgy

PROKIMENON: Psalms 75: 12,2 (Tone 8)

Make vows to the Lord your God and fulfill them; let all round about Him bring gifts to the awesome Lord.

Stichon: God is renowned in Judah; in Israel, great is His name.

Ephesians 1: 4-7 (25 after Pentecost)

نشيد القيامة (بالحن الثامن)

إِنخَدَرْتُ مِنَ الْعَلَاءِ أَيُّهَا الْمُتَحَنُّنْ، وَقَبِلْتَ الدَّقْنَ ثَلَاثَةَ أَيَّامٍ، لِكَيْ تُعْتَقَنَا مِنَ الْأَلَامِ. فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

نشيد دخول العذراء إلى الهيكل بالحن الرابع

اليوم فاتحة مسرة الله، ومقدمة التبشير بخلص البشر. فإن العذراء تظهر في هيكل الله بهاء، وتُسبِّح وتُبشِّرُ الجميع بالمسيح. فلنهنف إليها نحن أيضاً بصوت جهير: السلام عليك يا كمال تديير الخالق.

طروبارية القديس باسيليوس

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

نشيد الختام (قنداق دخول العذراء إلى الهيكل)

إن هيكل المخلص الأطهر، البتول الحجلة الوافرة الكرامة، وكثر مجد الله المقدس، تدخل اليوم إلى بيت الرب، وتدخل معها نعمة الروح الإلهي. فيسبحها ملائكة الله: هذه هي المظلة السماوية.

النشيد لوالدة الإله بالحن الرابع

إن الملائكة لما شاهدوا دخول الكلية النقاوة دهشوا كيف دخلت البتول إلى قدس الأقداس. يا والدة الإله، بما أنك تابوت نفيس لله، فلا تلمسك يد مدنسة. أما شفاه المؤمنين فتمدحك بغير فتور. هاتفة نحوك بصوت الملائكة بابتهاج: أيتها البتول النقية، إنك بالحقبة أسمى رفعة من جميع المخلوقات.

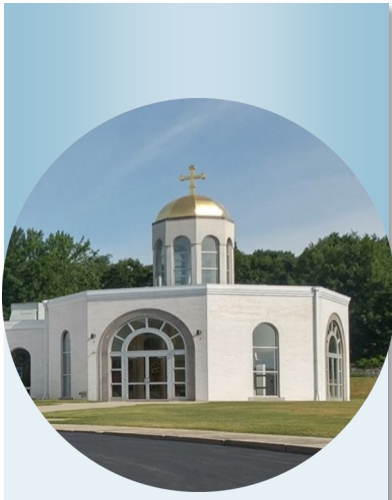
رسالة الليتurgia الإلهية

بروكيمنات الرسائل 75: 12,2

أُنْذِرُوا وَأَوْفُوا الرَّبَّ إِلَهَنَا، كُلُّ الَّذِينَ خَوْلَهُ يَأْتُونَ بِهَدَايَا. -اللهُ مَعْرُوفٌ فِي يَهُوذَا، وَأَسْمُهُ عَظِيمٌ فِي إِسْرَائِيلَ. (لحن 8)

رسالة القديس بولس إلى أهل أفسس 1: 4-7





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.

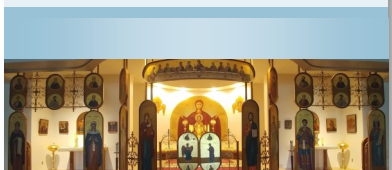
<https://melkite.org/maya>

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>



Brethren, I the prisoner in the Lord exhort you to walk in a manner worthy of the calling by which you were called, with all humility and meekness, with patience, bearing with one another in love, careful to preserve the unity of the Spirit in the bond of peace; one body and one Spirit, even as you were called to a single hope in your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and throughout all, and in all. But to each one of us, grace was given according to the measure of Christ's imparting.

ALLELUIA: Ps.94: 1,2 (Tone 8)

Come, let us rejoice in the Lord; Let us sing joyfully to God our Savior!

Stichon: Let us greet His presence with thanksgiving; let us joyfully sing psalms to Him!

The Holy Gospel

Luke 12:16-21,8:8 (9 after Holy Cross)

Jesus told this parable: 'The land of a rich man produced abundantly. And he thought to himself, "What should I do, for I have no place to store my crops?" Then he said, "I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry." But God said to him, "You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?" So it is with those who store up treasures for themselves but are not rich towards God.' As he said this, he called out, 'Let anyone with ears to hear listen!' (NRSV)

يا إخوة، أحرصكم أنا الأسير في الرب: أن تسلكوا بكل تواضع ووداعة وطول أناة، كما يحق للدعوة التي دعيتم بها، محتملين بعضكم بعضاً بمحبة، مُجتهدين في حفظ وحدة الروح برباط السلام. (ليس إلا) جسّد واحد وروح واحد، كما دعيتم إلى رجاء دعوتكم الواحد. (ليس إلا) رب واحد وإيمان واحد ومعمودية واحدة، وإله واحد وأب واحد للجميع، هو فوق الجميع وبجميع وفي جميعكم. على أن النعمة قد أعطيت لكل واحد منا على مقدار موهبة المسيح.

هَلُلوَاتِ الإنجيل

هَلُموا نَبتهج بالرب، ونهلل لله مُخلصنا. -لنبادر إلى وجهه بالاعتراف، وبالمزامير نهلل له. (لحن 8) إلى مسيحه

إنجيل الليتurgia الإلهية

قال الرب هذا المثل. إنسان غني أخصبت ضيعته * فجعل يفكر في نفسه قائلاً. ماذا أفعل. فإنه ليس لي موضع أأخزن فيه غلاتي * ثم قال أفعل هذا. أهديم أهراي وأبني أوسع منها. وأخزن هناك جميع غلاتي وخيراتي * وأقول لنفسي. يا نفس لك خيرات كثيرة موضوعة لسنين كثيرة. فاستريح وكني واشترى وتنعمي * فقال له الله. يا جاهل. في هذه الليلة تطلب منك نفسك. فهذا الذي أعدته لمن يكون هكذا من يدخر لنفسه ولا يغتنى لأجل الله. ولما قال هذا صاح. من له أذنان للسمع فليسمع *





Divine Liturgy Intentions



TODAY, SATURDAY, NOVEMBER 21, AND SUNDAY, NOVEMBER 22, 2020: FEAST OF THE ENTRANCE OF THE MOST HOLY MOTHER OF GOD INTO THE TEMPLE, OR PRESENTATION OF THE BLESSED VIRGIN MARY.

4:00 p.m. DIVINE LITURGY:

- + **MARY TAHAN** (40 Day) req. by her sister Christine.
- + **ANTOUNE, MARY, FADI BAYLOUNEH** by Peter & Rania Tanzi.
- + **PETER, VIRGINIA TANZI** by Peter & Rania Tanzi.
- + **GEORGETTE A. SAGGAL** by Peter & Rania Tanzi.
- + **WILLIAM T. ASERMEY** (Birthday Remem.) by Dr. & Mrs. Joseph Gaglione & Family
- + **JOSEPH HARRAKA** by Frederick & Linda Koussa.
- + **LOUIS P. TAGER, SR.** by daughter, Barbara, Doug & Family.
- + **BARBARA CIMINI** by Alberta Mardo.
- + **ANITA & JOSEPH BRULE** by the Family.
- + **VICTORIA PROCHNIAK** by George & Jeanne Harraka.
- + **STEVEN KILSEY** by his brother Jeffrey Kilsey.
- + **WAYNE LACY** by Roland Tetreault.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.
- + **MARION (DIOHEP) SMITH** by Donna Ferland & Jane Hanna & their Families.
- + **CAPTAIN EUGENE A. SHERIDAN, JR, US ARMY OF DENNIS, MA** by Douglas & Jeanne Allam.

11:00 a.m. DIVINE LITURGY:

- + **BARBARA SALUM** (40 Day) by her children.
- + **NADIA ELIAS MALLOUH** By St. Basil Community.
- + **JOSEPH SALUM** by the Family.
- + **MARGARET SALUM JOYE** by the Family
- + **YOUSSEF AGHIA (1st Anniv.)** by his wife Rouaida & Family.
- + **PETER MASHATA** (7th Anniv.) by Eugenie Mashata & Family.
- + **FRANCIS A. SAGGAL** by Bud & Mary Saggal & Family.
- + **GEORGE AMEEN** (21st Anniv.) by Judy Wilchynski & Family.
- + **GEORGETTE A. SAGGAL** by Vicky Boudjouk.
- + **JEAN LOZE** of Venezuela by Craig & Natalia Kishfy & Family.
- + **STEVE SARKIS** by Joanne & Thomas Sabbagh.
- + **RUTH PERRY** by Sandra Longtin.
- + **JOSEPH P. AZAR, JR.** by Charles & Francine Robat.
- + **ROSE KHOURY** by Dr. Roland & Micheline Ghanem.
- + **GEORGE BOUDJOUK** by Sonia, Jose, Doris Badro.
- + **YOUSSEF MADOUR** by Deacon Gilbert & Mimi Altongy & Family.
- + **DR. YUSUF & BLANCHE MUSSALLI** by M/M Robert & Sarah Deckey.
- + **GEORGE DECKEY** by Ronald & Stacey Raheb & Family
- + **GEORGEANNA DECKEY** by Najib & Saydeh Hana.
- + **ALBERT ALBA, SR.** by Sarah Peters.
- + **ELIAS J. KISHFY** by Margaret Sabbagh.
- + **JULIA & FRED KISHFY** by the Family.
- + **LOUIS, MATHILDE & ELIAS SARKAS** by Dr. Jennifer Sarkas.
- + **ALBERT J. KISHFY** by Samir & Hanaa Boudjouk.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.
- + **HOLY & FORGOTTEN SOULS IN PURGATORY** by M/M Joseph Saggal.



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.



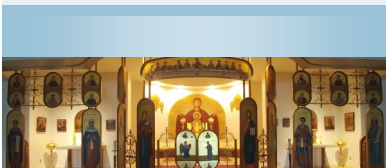


ST. BASIL'S ANNOUNCEMENTS:

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.



SACRIFICIAL GIVING: November 15, 2020: Budgets: \$1,872.00; Envelopes: \$1,862.00, Loose: \$10.00; Building Fund: \$110.00; Stipends: \$95.00; Candles: \$53.00; Addit'l Cemetery: \$40.00; Fuel Offerings: \$322.00.

TODAY, there will be a special collection taken up for MELKITE DIOCESAN SUPPORT.

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.

THE BISHOP'S APPEAL: At this time of year when we offer thanksgiving for all God's blessings, and about being rich in things of God, let us give back to the Lord In return for all the blessings He has bestowed upon us. Let us give thanks to God for the precious gift of our Melkite Church and pay a tribute of thanksgiving for the labor and sacrifice of our forebears in the faith who have gone before us. Offer your thanks to God by giving a generous gift to the Bishop's Appeal. Open your hearts, souls and minds to this most noble cause. Again, thank you for your generosity.

This Wednesday, November 25, 2020, the Divine Liturgy will be offered for All the Deceased Members of your family, relatives, and friends, at 6:30 p.m. in St. Elias Chapel (*Remember me, O Lord in your Kingdom*). *Intentions may be emailed to Abouna Ephrem at: office@stbasilthegreatchurch.com. Intentions will be remembered silently at the altar. May their memories be eternal!*

Today, Sunday, November 22nd, is the deadline for Christmas Card donations, in order to give us sufficient time for printing. The MYO would like to wish Merry Christmas to all as we begin our Christmas Season!!! Thank you to all who are helping our youth projects.

REFLECTION: The riches that are in the heart cannot be stolen. (Russian Proverb)

MYSTERIES OF CHRISTIAN INITIATION: The three Mysteries of Baptism, Chrismation and Holy Eucharist are always celebrated together in one ceremony. One month notice is required and one baptismal preparation meeting is required with the pastor.

MYSTERY OF HOLY CONFESSIONS: In one way or another, we have neglected God. None of us have lived a perfect life. No matter what we have done, we can always return home. Available weekly one hour before the Divine Liturgy or by appointment.

MYSTERY OF HOLY CROWNING: Six month notice, an initial meeting with the priest, marriage preparation sessions are required. You must be an active member of the parish.

MYSTERY OF HOLY ANOINTING: Available for anyone who is ill. Please contact Fr. Ephrem.

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.

PLEASE NOTE: There is no charge for the celebration of the Holy Mysteries (Sacraments). However, it is appropriate to offer a gift of thanksgiving. Following are the suggested offerings to the Church for parishioners who request pastoral services. Liturgy \$10.00; 40-Day Memorial \$35.00; Baptism \$75.00; Wedding \$300.00; Funeral \$300.00.

Mary, the temple of the incarnate God

It's probably safe to say that most people would prefer to read a story than an academic treatise. Both forms might be conveying the same point, but a narrative is likely to be more compelling – and more memorable – than a dissertation.

The Entrance of the Theotokos into the Temple, the Great Feast we celebrate today, rests on such a narrative. The story is found in The Protoevangelion of James, a second-century telling of the birth and infancy of the Theotokos. We know

that in the first and second centuries a number of books were written about Christ and His Mother. Some were accepted by all the local Churches as presenting a true portrait of the Messiah. Others were rejected because the Christ they portrayed was not the one who had been preached by the apostles. In some He was a Gnostic philosopher, in other a magician. We call these “apocryphal gospels” and do not see them as the voice of the Holy Spirit to us. Still other books, The Protoevangelion of James among them, were revered by the Christians of their day but not considered canonical Scriptures because their content was not at the heart of the apostolic proclamation or the early Creeds. Their subject matter treated things like Jesus’ physical appearance or the early periods of Christ’s life not covered in the Gospels. They may be true but not central to our faith.

The Source of This Feast

The prayers and icon of this Feast focus on two elements of the Protoevangelion story. In the first, Mary at the age of three is presented to God in the temple at Jerusalem accompanied, as the text reads, “by the daughters of the Hebrews that are undefiled.” There “the priest received her, kissed her and blessed her.”

The second vignette is shown in the upper right hand corner of this icon. There Mary sits in the innermost sanctuary of the temple, the Holy of Holies, ministered to by an angel. According to Jewish Law, no one entered the Holy of Holies: “only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance” (Heb 9:8). It is unthinkable that a child would be not only allowed there but actually live there as the Protoevangelion avows.

In the Epistle to the Hebrews we are given a reason why no one was allowed into the Holy of Holies: “The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning” (Heb 9:9). By placing Mary in the Holy of Holies, the Protoevangelion is saying that the way into the Holy Place – the presence of God – now is disclosed. It is Christ, who would be incarnate in the womb of this same Mary the Theotokos. For this reason the story and its celebration have been embraced by the Tradition as affirmations of the Gospel.

Mary’s coming into the temple is portrayed as an “Entrance” on this feast in the Christian East rather than as a “Presentation” as in the



West. This term puts us in mind of things like the “Great Entrance” at our Divine Liturgy or the Entrance Procession in the Western rites. Her coming is not the blessing of an insignificant child given in a “side chapel,” as it were, but a festive “prelude” or “overture” inaugurating the main event, the New Testament itself.

Our celebration of this feast focuses on Mary as the temple of the incarnate God, the one for whom the

Jerusalem temple was only a prefiguration. After their entry with Christ into Jerusalem His disciples came up to Him to call His attention to the temple and the buildings in its compound. Jesus replied, “Do you see all these things?” he asked. “Truly I tell you, not one stone here will be left on another; every one will be thrown down” (Mt 24:2). This feast celebrates the fulfillment of His prophecy. God’s people will no longer reach heaven via Jerusalem; rather the heavens have been opened to us and God’s temple, the Theotokos, is become for us the way to heaven through her childbearing.

“Hail, Full of Grace”

Perhaps the most popular hymn of this feast is the kontakion, O katharotatos naos, which summarizes in a few lines the theology we have been presenting. It reads: “The most pure Temple of the Savior, the most precious and bright bridal chamber – the Virgin, sacred treasury of the glory of God – enters 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!’” In this hymn two teachings are affirmed. Mary is proclaimed by the angels as “the heavenly tabernacle.” The tabernacle, we know, was the portable holy place which the Hebrews brought with them in the desert until they reached the promised land. It was rendered into a more permanent form as the temple. Now Mary, not any building, is the holy place where God dwelled.

Secondly we are told that Mary entered the temple “bringing with her the grace of the Most Holy Spirit.” People went to the temple to encounter God, to receive His blessings. Mary, instead, brings God’s grace with her. She is proclaimed as “full of grace,” even as a child, by the angels themselves. This feast is thus for the Eastern Churches what the Immaculate Conception is to the West: a celebration of the holiness of Mary, sanctified from her earliest days by the Most Holy Spirit who dwelt in her.

As we have said it was unthinkable that a child, or anyone for that matter, should enter the Holy of Holies. But it is Mary’s rightful place as the woman full of grace who would contain within her innermost self the Uncontainable One. There she remains in the Holy Places of our churches: the Platytera between earth and heaven, the foremost worshipper of the Lord whom she bore.

الغنى في الله



تتجاوزها: انها في علاقات مع الله الذي يعرف ما نحتاج إليه (لوقا 12:30-31). ومن هنا جاءت كلمات يسوع "لا تَكْزُوا لَأَنْفُسِكُمْ كُنُوزًا فِي الْأَرْضِ، حَيْثُ يُفْسِدُ السُّوسُ وَالصُّدَأُ، وَتَنْقُبُ السَّارِقُونَ فَيَسْرِقُونَ، بَلْ اكْزُوا لَأَنْفُسِكُمْ كُنُوزًا فِي السَّمَاءِ، حَيْثُ لَا يُفْسِدُ السُّوسُ وَالْعُثْ، وَلَا تَنْقُبُ السَّارِقُونَ فَيَسْرِقُوا." (متى 6: 19-20).

بما ان الرجل الغني نسى الله والآخرين والابدية بسبب غناه، أصدر يسوع الحكم عليه بأنه إنسان غبي؛ فصار حُكْمُهُ مثلاً في التاريخ "يا غبي". إنه غبي، ذو قلب فاقد الحس (مزمو 70/119)، فهو غبي لأنه جهل موقفه من

ماله وغده.

أولا جهل موقفه من ماله. المال ليس شراً في ذاته، المال في حد ذاته وسيلة من وسائل تبادل السلع بين الناس. فإذا استخدمناه في العطاء يكون خيراً، وإذا حمل طمعاً يكون شراً. فالشر هو التذرع بطمع المال وتكديس الثروة. "حُبُّ الْمَالِ أَضَلُّ كُلِّ شَرٍّ" (1 طيموثاوس 6: 10). فالطمع في مفهوم لوقا الإنجيلي يقوم على الرغبة في الاستزادة دائماً مما يحوزه أكثر فأكثر ولو على حساب الآخرين كما هو الحال في ذلك الرجل الذي طلب من يسوع ان يكون حَكَمًا في نزاع بميراث مع أخيه "مُزْ أَخِي بَانَ يُقَاسِمَتِي الْمِيرَاثَ" (لوقا 12: 13) من ناحية، والطمع من ناحية أخرى هو التعلق بالخيرات التي هي في حوزته (2 قورنثس 9: 5). فإنه يرى فيما آتاه الله من خيرات، متعة له صادرة عنه، واعتبر جوهر الحياة ومركزها وأمانها في اكتناز خيرات وتكديسها. فرفض يسوع مثل هذا الموقف وشجب بشدة فائض الخيرات الذي يصاحبه الجشع والطمع والصلف والبخل والمجد الباطل.

ثانياً لم يكن الغني غيباً لجهله في ماله فحسب، إنما أيضاً لجهله في غده. كان يظن الرجل الغني ان مستقبله أصبح مضموناً مأموناً ولكن وجد نفسه على غياه لما طلب الله نفسه "في هذه اللَّيْلَةِ تُسْرَدُ نَفْسُكَ مِنْكَ" (لوقا 12: 20). رأى عندها ان ماله باق من بعده في الاهراء التي بناها، ولم يبن لنفسه عند الله منزلاً، واما ماله الذي اذخره فلم ينفعه في دفع الشدة عنه في مماته. مات غنياً بما لديناه، فقيراً الى رحمة ربه. لأنه لم يسخر دنياه لآخرته. فغباوته أنه عبد ماله إذ "كنز لنفسيه" من دون ربه "ولم يَغْتَنِي عِنْدَ ه تَعَالَى"؛ أنه عمل لدنياه من دون آخرته. وعليه فان يسوع ينبّه الناس إلى أن وفرة الخيرات المادية لا تكفي لتؤمن حياتهم وطمأنينة حقيقية. فسلام الإنسان الحقيقي لا يستند إلى الغنى وخيرات الأرض إنما بعلاقته بربه والآخرين.

يدعونا يسوع من خلال المثل ان لا ننسى الله والآخرين والحياة الأبدية في استخدامنا اموالنا كي ندخّر لنا كنزاً في السماء، كي نكون مستعدين للوقوف أمام دينونة الله عند موتنا. "بيعوا أَمْوَالَكُمْ وَتَصَدَّقُوا بِهَا وَاجْعَلُوا لَكُمْ أَكْسِاساً لَا تَبْلَى، وَكُنْزاً فِي السَّمَوَاتِ لَا يَنْفَدُ، حَيْثُ لَا سَارِقٌ يَدْنُو وَلَا سَوْسٌ يُفْسِدُ" (لوقا 12: 33)

يدعونا يسوع أيضاً الى تجنب الطمع يسوع "تَبَصَّرُوا وَاحْذَرُوا كُلَّ طَمَعٍ" (لوقا 12: 15). يسوع لا يدين الغنى بل الطمع، لان الطمع هو النهم للأرضيات والماديات، والانشغال بالماديات عن الروحيات، والشعور الدائم بعدم الاكتفاء وعدم الاهتمام بأن يكون للشخص كنز سماوي. فالطمع عدو خطير سمّاه بولس الرسول "عبادة أوثان" (كولسي. 3: 5)، لأن الطماع ينسى انتمائه للسماء ويظن أنه سيعيش مخلصاً على الأرض.

يدعونا يسوع أخيراً أن نكون أغنياء في الله (13-31)، لان ليس حياة الانسان في امواله. خُلقنا للسماء كما قال القديس أوغسطينوس "إن نفسي تبقى مضطربة إلى أن تستريح فيك، يا الله. لقد خلقتنا يا الله لنففسك، ولسوف تبقى قلوبنا قلقة حتى تجد راحتها فيك". فنحن نقضي فترة على الأرض، ثم نرجع إلى موطننا الأصلي، فلا نكن أغنياء في أذهاننا ونكنز لحساب هذا العالم وكأننا مخلصون على الأرض، بل لنغتني عند الله كما يوصي السيد المسيح "فلا تَطْلُبُوا أَنْتُمْ مَا تَأْكُلُونَ أَوْ مَا تَشْرَبُونَ وَلَا تَكُونُوا فِي قَلْقٍ، فَهَذَا كُلُّهُ يَسْعَى إِلَيْهِ وَتَتَيَبَّوْا هَذَا الْعَالَمَ، وَأَمَّا أَنْتُمْ فَأَبُوكُمْ يَعْلَمُ أَنْكُمْ تَحْتَاجُونَ إِلَيْهِ. بَلْ اطْلُبُوا مَلِكُوتَهُ تُزَادُوا ذَلِكَ" (لوقا 12: 30-31). وعليه ومهما يكن من أمر، يجب ألا نعطي الأموال المكان الأول في اهتماماتنا، بل علينا ان نشغل أولاً من أجل ملكوت الله، أي لمجد الله وخلص النفس. فان الغيا في "الاكتناز للذات" لا الاغتناء بالله، ويعلق القديس باسيليوس الكبير "سوف تترك هنا المال ولو مُرْغَمًا، وستحمل معك الى الله المجد الذي استحقته بالأعمال الصالحة". لك وأريدك مشاركتي به. "هذه كانت فلسفة السامري الصالح

نسب الغني الخير لنفسه ولا يذكر أن الله أعطاه الكثير ليعطي من ليس لهم. نسي وجود الآخرين كما قال في نفسه "فَأَخْزْتُ فِيهَا جَمِيعَ قَمْحِي وَأَرْزَاقِي" (لوقا 12: 17). لقد أحسن جمع خيراتهم وتخزينها لسنين عديدة، لكنه أساء طريقة استخدامها. إذ حسب عطايا الله تخصصه وحده فهو طمّاع جشع، لان الطماع هو من يحاول ان يحتكر ثروته لمنفعته الخاصة، وبالتالي هو انكار الاخوة خاصة الفقراء والمرضى والعجزة والبؤساء والمكروبين والمساكين. إنه نسي ما توصي الشريعة بالرفق بالضعفاء (خروج 22: 21-27)، وعدم التشامخ والتعالي على إخوته (تنثية الاشتراع 17: 7)؛ كما نسي ما يوصي به صاحب المزامير "إِنَّ

الْمَسْكِينُ لَا يُبْنَى عَلَى الدَّوَامِ وَرِجَاءُ الْبَائِسِينَ لَا يَنْقَطِعُ لِلأَبَدِ" (مزمو 9). ولم يأخذ بعين الاعتبار الوصايا الإلهية: "لا تَمْنَعِ الْإِحْسَانَ عَنْ أَهْلِهِ إِذَا كَانَ فِي يَدِكَ أَنْ تَصْنَعَهُ" (أمثال 3: 27)، "لا تُفَارِقْكَ الرَّحْمَةُ وَالْحَقُّ بَلْ أَشَدُّهُمَا فِي عُقْبِكَ وَكَثْبُهُمَا عَلَى لَوْحِ قَلْبِكَ" (أمثال 3: 3). لم يفكر في توزيع الفائض على الفقراء؛ فالازدراء بالفقير ما هو الا ازدراء بالله وعدله.

ان الغني مسؤول عن الفقير، فمن يخدم الله يعطي ماله للفقراء، اما الذي يعبد المال فإنه يحتفظ به للاعتماد عليه. ولا يلقي نظرة إلى من يسكن حوله من محتاجين وفقراء. اما الغني الطماع يُضْحِي بالآخرين في سبيل ذاته، باستخدام العنف إذا لزم الامر "تَشْتَهَوْنَ وَلَا تَنَالُون، تَقْتُلُونَ" (يعقوب 4: 12)، وقد يجرد الفقراء في سبيل منفعته "هَا إِنَّ الْأُجْرَةَ الَّتِي خَرَمْتُمُوهَا الْعَمَلَةَ الَّذِينَ خَصَدُوا حَقُولَكُمْ قَدْ ارْتَفَعَ صَيَاخُهَا، وَإِنَّ صُرَاخَ الْحَصَادِينَ قَدْ بَلَغَ أَذُنِي رَبِّ الْقَوَاتِ" (يعقوب 6: 4). وعليه يقوم الغنى الحقيقي لا فيما يملك الغني بل فيما يعطي، لان العطاء يستمطر سخاء الله "السَّعَادَةُ فِي الْعَطَاءِ أَكْثَرُ مِنْهَا فِي الْأَخْذِ" (اعمال الرسل 20: 35).

الطمع في الأخذ هو الشهوة في المزيد من المال دون الحاجة اليه مما يؤدي إلى الهلاك. " من يشتهي المال كمن يشرب من ماء البحر الأجاج، كلما غب منه ازداد عطشاً، ولا يفتأ عن الشرب حتى يهلك "؛ لا يرى الغني من غناه إلا متعته، ولا من دنياه إلا لذته وذاته. إنه كان غنياً بمال الأرض، ولكنه لم يكن غنياً بأعمال البرّ والإحسان التي تؤمن له السعادة الأبدية. ويعلق القديس باسيليوس الكبير بقوله "اعترف أيها الإنسان بالذي أعطاك تلك الوفرة. فكّر بنفسك قليلاً، من أنت؟ إنك خادم الله الطيب؛ ومن واجبك خدمة رفاقك... "ماذا أعمل؟" الجواب سهل: "سأشبع الجائعين، وأدعو الفقراء... تعالوا أيها الجياع والعطاش، هلمّوا وانهلوا من العطايا الممنوحة من الله والتي تتدفق كالنبيع الجاري".

لم ينسَ الغني الغني الله والآخرين فقط، بل نسي. ايضاً الزمن. نسي. ان الزمن ليس تحت تصرفه، وحسب ان امامه "سنين كثيرة" (لوقا 12: 19). نسي. ان الحياة على الارض فترة انتقال، وان الثروة زائلة. فكان يفكر في الحاضر، وكأنه يعيش ابدًا. ولم يفكر أنه في هذه الليلة ستؤخذ نفسه منه. نسي انه على الأرض غريب، وقد يترك العالم في أي لحظة. نسي ان طبيعة الفناء البشري، ونسي الموت. لكن الموت كشف له الحقيقة، وهي ان الثروة التي وضع عليها كل اتكاله لم تنفعه في ساعة موته "في هذه اللَّيْلَةِ تُسْرَدُ نَفْسُكَ مِنْكَ، فَلِمَنْ يَكُونُ مَا أَعَدَدْتَهُ؟" (لوقا 12: 20).



يُغري المال الغني بنسيانه، ففي ساعة موته، ساعة العبور نحو الحياة الأبدية، تنقلب الأوضاع عليه راس على عقب كما قال إبراهيم للرجل الغني "يا بُنَيَّ، تَذَكَّرْ أَنَّكَ بِلَتْ خَيْرَاتِكَ فِي حَيَاتِكَ وَنَالَ لَعَازَرُ النَّبَلَا. أَمَّا الْيَوْمَ فَهُوَ هَهُنَا يُعْرَى وَأَنْتَ تُعَذَّبُ" (لوقا 16: 25). الغني الذي له "خيراته" (لوقا 16: 25) وعزاؤه (لوقا 6: 24) في هذا العالم لا يمكنه أن يدخل الملكوت، كما صرح السيد المسيح "فَلَا نَ يَدْخُلُ الْجَمَلُ فِي ثَنْبِ الْإِبْرَةِ أَيْسَرُ مِنْ أَنْ يَدْخُلَ الْغَنِيُّ مَلِكُوتَ اللَّهِ" (لوقا 18: 25). لان المال أنسا ونزع عن ذهنه فكرة الموت، فلم يشفع فيه ولم ينقذه من الموت الذي آتاه في ساعة لا يتوقّعها. ولم يستطع الغني ان يتنعم بخيراتهم كما خطط؛ فقد ظن أن الغنى سيكون له ينبوع سعادة، ولكن هذه السعادة أفلتت منه فجأة. فحياة الانسان لا تقوم على أمواله، ولا تضمنها هذه الأموال (لوقا 12: 15).

إن السعادة المؤسسة على خيرات الأرض لا تستحق أن يجعلها الإنسان هدف حياته ووجوده كما يؤكد صاحب المزامير "اغتنى الإنسان وازدادت بيتته مجدداً فإنه إذا مات لا يأخذ شيئاً ولا ينزل مجده وراءه." (مزمو 49: 17-18). فحياة الانسان وديعة من الله يستردها ساعة يشاء (يشوع بن سيراخ 11/18-20). وجاهل بل غبي الإنسان الذي يتكل على غناه ليؤمن لنفسه سعادته الأبدية، انه يفكر ويتصرف كما يفعل الوثنيون (لوقا 12: 30). فحياة الإنسان غير مشروطة بما يملك (لوقا 12: 15). فكل خيرات الأرض هي في خدمة الحياة ولكن الحياة



LITURGICAL CALENDAR

NOVEMBER 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 5th Sunday after Holy Cross الأحد الخامس بعد عيد الصليب Galatians 6:11-18 Luke 16:19-31	2 St Akindinos and his companions 1 Thessalonians 1:1-5 Luke 11:29-33	3 Sts Acepsimas, Joseph and Aethalas 1 Thessalonians 1:6-10 Luke 11:34-41	4 St Hermias 1 Thessalonians 2:1-8 Luke 11:42-46	5 Sts Galaction and Episteme 1 Thessalonians 2:9-14 Luke 11:47-12:1	6 St Paul the confessor of Constantinople 1 Thessalonians 2:14-20 Luke 12:2-12	7 Thirty-two Martyrs of Melitene 2 Corinthians 8:1-5 Luke 9:1-6
8 Synaxis of the Archangels Michael and Gabriel 7th Sunday after Holy Cross الأحد السابع بعد عيد الصليب Hebrews 2:2-10 Luke 8:41-56	9 St Matrona 1 Thessalonians 2:20-3:8 Luke 12:13-15,22-31	10 St Orestes 1 Thessalonians 3:8-13 Luke 12:42-48	11 St Theodore the Studite 1 Thessalonians 4:1-12 Luke 12:48-59	12 St John of Alexandria 1 Thessalonians 4:18, 5:1-10 Luke 13:1-9	13 St John Chrysostom James 5:10-20 Luke 4:22-30	14 St Philip the Apostle Acts 8:26-39 John 1:43-51
15 8th Sunday after Holy Cross الأحد الثامن بعد عيد الصليب Ephesians 2:14-22 Luke 10:25-37	16 St Matthew the Apostle 1 Corinthians 4:9-16 Matthew 9:9-13	17 St Gregory of Neo-Caesarea 2 Thessalonians 1:10-2:2 Luke 14:25-35	18 Holy Martyrs Plato and Romanos 2 Thessalonians 2:1-12 Luke 15:1-10	19 Holy Prophet Obadiah 2 Thessalonians 2:13-3:5 Luke 16:1-9	20 Preparation of the Entrance of the Theotokos into the Temple 2 Thessalonians 3:6-18 Luke 16:15-18,17:1-4	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 9th Sunday after Holy Cross الأحد التاسع بعد عيد الصليب Ephesians 4:1-7 Luke 12:16-21,8:8	23 St Amphilochios 1 Timothy 1:1-7 Luke 17:20-25	24 St Clement of Rome 1 Timothy 1:8-14 Luke 17:26-37, 18:8	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 1 Timothy 3:1-13 Luke 18:31-34	27 St James the Persian 1 Timothy 4:4-8,16 Luke 19:12-28	28 St Stephen the Latter Galatians 3:8-12 Luke 10:19-21
29 13th Sunday after Holy Cross الأحد الثالث عشر بعد عيد الصليب Ephesians 5:8-19 Luke 18:18-27	30 St Andrew the Apostle 1 Corinthians 4:9-16 John 1:35-51	Liturgical Symbols:  Abstain from meat  Church Major Feasts  Fast from midnight until noon  Lenten Season				

Jesus Christ, you travelled through towns and villages “curing every disease and illness.”

At your command, the sick were made well.

Come to our aid now, in the midst of the global spread of the coronavirus, that we may experience your healing love.

Heal those who are sick with the virus. May they regain their strength and health through quality medical care.

Heal us from our fear, which prevents nations from working together and neighbors from helping one another.

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders.

Stay by our side in this time of uncertainty and sorrow. Be with those who have died from the virus.

May they be at rest with you in your eternal peace. Be with the families of those who are sick or have died.

As they worry and grieve, defend them from illness and despair. May they know your peace.

Be with the doctors, nurses, researchers and all medical professionals who seek to heal and help those affected

and who put themselves at risk in the process. May they know your protection and peace.

Be with our priests and spiritual care givers. May they know that they are loved and cared for.

Be with the leaders of all nations. Give them the foresight to act with charity and true concern for the well-being of the people they are meant to serve. Give them the wisdom to invest in long-term solutions that will help prepare for or prevent future outbreaks.

May they know your peace, as they work together to achieve it on earth.

Whether we are home or abroad, surrounded by many people suffering from this illness or only a few,

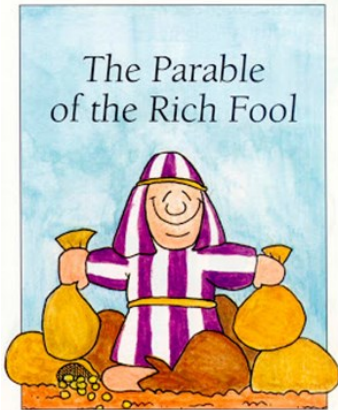
Jesus Christ, stay with us as we endure and mourn, persist and prepare. In place of our anxiety, give us your peace.

For You are a God of mercy, kindness, and love, and we glorify You, Father, Son, and Holy Spirit, now and for ever and ever. Amen.

FOLLOWING JESUS—KIDS BULLETIN



The Parable of the Rich Fool



Jesus once told one of his many parables:



... who was very rich and wealthy.



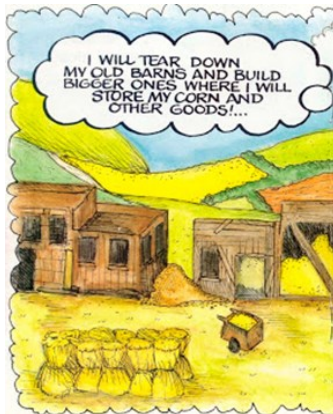
But then he began to think to himself.



And he had a fantastic idea.



I WILL TEAR DOWN MY OLD BARN AND BUILD BIGGER ONES WHERE I WILL STORE MY CORN AND OTHER GOODS!...



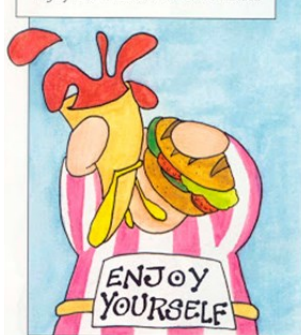
And he said to himself greedily:



And he became drunk with selfish thoughts.



So he thought of how he could enjoy life and do what he liked.



But God said to him:



And then Jesus concluded, and said:



THIS IS HOW IT IS WITH THOSE WHO PILE UP RICHES FOR THEMSELVES, BUT ARE NOT RICH IN GOD'S SIGHT!



ANNOUNCEMENTS



We are pleased to announce

The Daily Divine Liturgy

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

Tuesday through Friday at 9 A.M.

Saturday at 4 P.M.

Sunday at 11 A.M.

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



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

Donations are greatly appreciated especially during this pandemic crisis. Please click on the link below to donate.

Thank you and God bless you and yours.

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ANNOUNCEMENTS



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Contact us for information and ideas

office@stbasilthegreatchurch.com

"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

Alerts and Latest Guidance

- **Social Gatherings:** as of October 30, the indoor and outdoor social gathering limit is 10 people because social gatherings have been the source of many positive cases.
- **Early closures:** All restaurants, bars, gyms, recreational facilities, and personal services must close at 10 p.m. Sunday – Thursday and at 10:30 p.m. on Friday and Saturday. (*Effective November 8, 2020*)
- **Stay-at-home advisory** is in effect from 10 p.m. – 5 a.m. Sunday – Thursday and from 10:30 p.m. – 5 a.m. on Friday and Saturday. (*Effective November 8, 2020*)
- **Venues of assembly:** The capacity limit for indoor venues (performing arts venues, movie theaters, houses of worship) is 50% of normal capacity with a maximum of 125 people. The limit for outdoor venues is 66% of normal capacity with a maximum of 150 people. (*Effective November 8, 2020*)
- **Catered events:** The capacity limit for indoor catered events is 25 and for outdoor catered events is 75, with exceptions for previously scheduled weddings. (*Effective November 8, 2020*)
- **Large retailers:** The capacity limit for big box stores (more than 30,000 square feet of space) is one person per 150 square feet. (*Effective November 8, 2020*)
- **Business travel:** Businesses are asked to cancel any non-essential, work-related travel. (*Effective November 8, 2020*)
- **Masks** are required any time you're near people who don't live with you, including at the gym.

REOPENING RI

Wear a mask that protects you and others

Wearing a face covering in public places helps protect you and anyone near you from COVID-19. **Your mask should fit snugly but comfortably over your nose, mouth, and chin without any gaps.**



RECOMMENDED

- Face mask worn the right way and at least two layers thick
- * N-95 respirators are critical supplies that should be reserved for healthcare providers and other first responders



NOT RECOMMENDED

- Face shield alone
- Loose-fitting bandana
- Face mask with valve
- Face mask worn the wrong way
- Neck gaiter only one layer thick

Always wash your hands after handling or touching a used mask. Wash and dry cloth face coverings after use each day. Learn more about how to handle and care for your mask at www.cdc.gov/coronavirus/2019-ncov/prevent-getting-sick/about-face-coverings.html

Masks should not be worn by children younger than age two, anyone who has trouble breathing, or anyone who is unconscious, incapacitated, or otherwise unable to remove the mask without help.

Last updated: 08/25/2020

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