



October 17<sup>th</sup>, 2021

## ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



### Address

15 Skyview Drive  
Lincoln, Rhode Island 02865

Tel (401) 722-1345

### Parish Website

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

### Facebook

<https://www.facebook.com/StBasilTheGreatMelkiteGreekCatholicChurchRI/>

### YouTube

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

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

### Office hours

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

### Divine Liturgies

Tuesday through Friday 9:00 AM

### Sunday

English 9:00 AM

Arabic 11:15 AM

### Religious Education

Sunday 10:00 AM - 11:15 AM

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

### Holy Mysteries

### Reconciliation

The Sacrament of Reconciliation will be available before 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



### Fathers of the 2nd Council of Nicaea

### أحد القديسين آباء المجمع المسكوني الثاني

#### 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

طروبارية القيامة باللحن الرابع  
إن تلميذات الرب تعلمن من الملاك بشرى القيامة البهيجة. ونبذن القضية على الجدين، وقلن للرسلي مفتخرات: لقد سلب الموت، ونهض المسيح الإله، واهباً للعالم عظيم الرحمة.

#### Troparion of the Fathers

O Christ our God, you are infinitely glorified for You established our fathers as radiant stars on earth. Through them, you led us to the true faith. O Most Merciful One, glory to You!

طروبارية الآباء - باللحن الثامن  
أنت أيها المسيح الهنا فائق المجد، لأنك اقمتم آباءنا كواكب على الأرض، وبهم هديتنا جميعاً إلى الإيمان الحقيقي. فيا جزيل التحن المجد لك.

#### 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 منطلقك في كل الأرض. فانها قد قبلت كلامك، الذي به بننت العقائد بياناً إلهياً، وأوضحت طبيعة الكائنات، ونظمت أخلاق البشر. فيا أيها الأب الباهر ذو الكهنوت الملوكي، إبتهل إلى المسيح الإله في خلاص نفوسنا.

#### Kondakion

O never failing Protectress of Christians and their ever-present intercessor before the Creator, despise not the petitions of us sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Mother of God, to intercede for us, for you have always protected those who honor you.

#### نشيد الختام (القنداق)

يا نصيرة المسيحيين التي لا تُخزي، ووسيطتهم الدائمة لدى الخالق، لا تعرضي عن أصوات الخطاة الطالبين اليك. بل بما انك صالحة، بادري إلى معونتنا، نحن الصارخين اليك بأيمان: هلمي إلى الشفاعة، وأسري إلى الابتهاال، يا والدة الإله المحامية دائماً عن مكرميك.

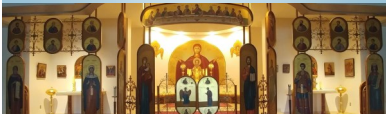


#### Our church organizations:

**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](http://www.stbasilthegreatchurch.com/myo.html)

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



#### Epistle of the Fathers PROKIMENON (Tone 4)

Blessed are you, O Lord, God of our fathers, and your name is worthy of praise and glorious forever.

Stichon: For you are just in all you have done to us, and all your works are true and your ways right.

#### READING from the Epistle of St. Paul to Titus: 3: 8, 15

My son Titus, this saying is true, and in this matter, I want to insist that those who believe in God be careful to excel in good works: these are good and useful to people. But avoid foolish controversies and genealogies and quarrels, and disputes about the Law, for they are useless and futile.

Avoid a factious man after warning him once or twice, knowing that such a man is perverted and sins, since he is condemning himself.

When I send Artemas or Tychicus to you, make every effort to meet me at Nicopolis, for I have decided to spend the winter there. Help Zenas the lawyer and Apollos on their way, taking care that they lack nothing. And let our people also learn to excel in good works, in order to help cases of urgent need so that they may not be unfruitful. All my companions greet you. Greet those who love us in the faith. The grace of God be with all of you. Amen.

#### ALLELUIA (Tone 7)

O God, our ears have heard, our fathers have declared to us the deeds you did in their days, in the days of old.

Stichon: The just cried out, and the Lord heard them, and he delivered them from all their trials.

#### Gospel of Sunday 4th of Cross, (Parable of the Sower) THE HOLY GOSPEL ACCORDING TO ST. LUKE THE EVANGELIST Luke 8: 5-15

The Lord told this parable: "The sower went out to sow his seed. And as he sowed, some seed fell by the wayside and was trodden under foot, and the birds of the air ate it up. And other seed fell upon the rock, and as soon as it had sprung up it withered away, because it had no moisture. And other seed fell among thorns, and the thorns sprang up with it and choked it. And other seed fell upon good ground, and sprang up and yielded fruit a hundred-fold." As he said these things he cried out, "He who has ears to hear, let him hear!" But his disciples then began to ask him what this parable meant. He said to them, "To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that 'Seeing, they may not see, and hearing they may not understand.' Now the parable is this: The seed is the word of God. And those by the wayside are they who have heard; then the devil comes and takes away the word from their heart, that they may not believe and be saved. Now those upon the rock are they who, when they have heard, receive the word with joy; and these have no root, but believe for a while, and in time of temptation fall away. And that which fell among the thorns, these are they who have heard, and as they go their way are choked by the cares and riches and pleasures of life, and their fruit does not ripen. But that upon good ground, these are they who, with a right and good heart, having heard the word, hold it fast, and bear fruit in patience." When he had said this, he cried out "He who has ears to hear, let him hear!"

رسالة أحد القديسين آباء المجمع المسكوني السابع  
مبارك أنت ايها الرب الاله آباؤنا، ومسيح وممجد اسمك  
الى الدهور. لأنك عادل في كل ما فعلت بنا، وجميع  
اعمالك حقيقية، وطريقك مستقيمة

#### الرسالة (تيطس 3: 8-15)

يا ولدي تيطس، صادق القول، وأريد ان تُقرّر هذه الامور، حتى يكون الذين آمنوا بالله ذوي اهتمام في القيام بالأعمال الصالحة. فهذه هي الحسنه والنافعة للناس. أما المباحثات السخيفة والانساب، والخصومات والمحاكات على الناموس فأجنبها، فإنها غير نافعة وباطلة. ورجل البدعة، بعد الانذار اولاً وثانياً، أعرض عنه، عالماً ان مثل هذا قد زاع، وهو في الخطيئة يقضي هو نفسه على نفسه. متى ارسلت اليك أرتماس او تيخيس بادران باتني الى نيكوبولس. لاني عولت ان اشقو هناك. اما زيناس معلم الناموس وأبلّس، فجهمهما باعتناء لئلا يعوزهما شيء. ليتعلم ذوونا ايضاً ان يقوموا بالأعمال الصالحة للحاجات الضرورية، حتى لا يكونوا بدون ثمر. يُسلم عليك جميع الذين معي. سلم على الذين يُحبوننا في الايمان. النعمة معكم اجمعين. آمين  
هلوليا

اللهم بآذاننا قد سمعنا، وآباؤنا أخبرونا بالعمل الذي عملته في أيامهم، في الايام القديمة  
الصديقون صرخوا والرب استمع لهم، ومن جميع مضايقتهم نجاههم.

#### الاحد الرابع بعد الصليب لوقا 8: 5-15

قال الرب هذا المثل: خرج الزارع ليُزرع زرعاً. وفيما هو يزرع، سقط الزرع على الطريق، فوطئ وأكلته طيور السماء. وسقط البعض على الصخر، فلما نبتت تيسر لأنه لم تكن له رطوبة. وسقط البعض بين الشوك، فنبتت الشوك معه فخنقه. وسقط البعض في الارض الجيدة، فلما نبت أثمر مئة ضعف. فسأله تلاميذه قائلين: ما عسى أن يكون هذا المثل؟ فقال: أنتم قد أعطيتكم معرفة أسرار ملكوت الله، وأما الباقون فبأمثال، لكي لا ينظروا وهم ناظرون، ولا يفهموا وهم سامعون. وهذا هو المثل: الزرع هو كلمة الله. والذين على الطريق هم الذين يسمعون، ثم يأتي ابليس ويترع الكلمة من قلوبهم لئلا يؤمنوا فيخلصوا. والذين على الصخر هم الذين يسمعون الكلمة ويقبلونها بفرح، فهؤلاء ليس لهم أصل، فيؤمنون الى حين، وفي وقت التجربة يرتدون. والذين سقطوا في الشوك، هم الذين يسمعون، ثم يذهبون فيختنقون بهوم الحياة وغناها وملذاتها، فلا يتأثرون بثمر، وأما الذي سقط في الارض الجيدة، فهم الذين يسمعون الكلمة فيحفظونها في قلب جيد وصالح، ويثمرون بالصبر. ولما قال هذا صرخ: من له أذان السماع فليسمع.







## 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, OCTOBER 17, 2021: FOURTH SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS. SUNDAY OF THE FATHERS OF THE SECOND COUNCIL OF NICAEA, OR SEVENTH ECUMENICAL COUNCIL 787 A.D.**

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

- + **MARY TAHAN (1<sup>st</sup> Anniv.)** by Christine.
- + **ABOUD & ANTOINETTE TAHAN** by Christine.
- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Children of the Religious Education Program.
- + **HON. JUDGE MOSES KANDO (34<sup>TH</sup> Anniv.)** by his wife & Family.
- + **JOSEPH HARRAKA** by M/M Thomas Lee.
- + **VICTORIA PROCHNIAK** by Elie Maalouf.
- + **SAM, SHAFFIA, SADIE BARAKAT** by Mr. George Salhany.
- + **MARY (DEMTY) KOUSSA** by Dennis Dakake.
- + **YVONNE HAGGAR COLABELLA** by Samir & Hanaa Boudjouk & Family.

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

- + **ALICE NASSANEY (1<sup>st</sup> Anniv.)**
- + **MARY R. AZAR** by M/M Michael & Lina Raheb.
- + **MARGARET SABBAGH** by Josephine & Barbara Nassaney.
- + **ROBERT D. KING, SR.** by his wife Josephine & Son.
- + **ELIAS J. KISFHY** by Sally Gravino.
- + **LOUIS P. KISFHY** by Greg & Stephanie Richard & Family.
- + **MARIE CLAIRE CHOUHA** by George & Kristen Baalbaki & Family.
- + **GEORGE DECKEY** by Joseph & Donna Raheb
- + **GEORGEANNA DECKEY** by Deacon Gilbert & Mimi Altongy.
- + **YUSUF & BLANCHE MUSSALLI** by George & Sherine Mussalli.
- + **LOUIS P. KISFHY** by Jeffrey & Jessica Boudjouk.
- + **GEORGETTE A. SAGGAL** by Georgette S. Saggal.





**SACRIFICIAL GIVING:** October 10, 2021: Budgets: \$2,190.00; Envelopes: \$2,175.00, Loose: \$15.00; Stipends: \$615.00; Candles: \$69.00; Addit'l Melkite Support: \$25.00; Addit'l Cemetery: \$15.00; Addit'l Religious Education: \$25.00; Building Fund: \$115.00.

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.

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

**GENERAL HOME VISITATIONS, SICK CALLS, HOSPITAL VISITS:** Father Ephrem has been fully vaccinated and is now available for these parish services. Just email him at [office@stbasilthegreatchurch.com](mailto:office@stbasilthegreatchurch.com) and leave him your message. **PLEASE! NO GRATUITIES!** A cup of coffee or tea is just fine. He looks forward to in-person contact.

Canon Law prohibits accepting stipends or offerings for Liturgies more than one year in advance (rolling calendar) Canon 953. The time within which Liturgies must be celebrated (1 year) begins the day the intention is received.

(Canon 955 #2). Formerly under the jurisdiction of the local Latin Ordinaries before the Exarchate was established under the leadership of the late Bishop Justin Najmy of this Parish, all Melkites have been subject to the latter since its erection in 1966. The Constitution of the Melkite Eparchy which is now a sole Diocese since 1976 still acknowledges this definitive protocol. Our parishes follow local discipline in the various customs e.g. every day clergy attire, stipends (Liturgy Offerings), etc. except in Liturgy and Ritual. Our relationship with the local Latin Dioceses and Latin pastors must be permeated with a spirit of love and friendship and cooperation.

Presently effective, the schedule of offerings in parishes is now: Liturgies: \$25.00; Funerals: \$300.00; Weddings: \$300.00; Baptisms: \$100.00.

All Liturgy offerings received from Funerals, which exceed more than one year, have had the maximum and minimum celebrations. Surplus ones have been deposited in the Building Fund and placed on the altar and remembered similarly to the customs of spiritual bouquets, perpetual Mass enrollments, & memorial cards, as in chapels, shrines, & monasteries.

May the memories of our beloved deceased rest in peace & be eternal. Many thanks for your understanding and undivided attention in regard to these guidelines and restrictions.

O Jesus, Who has said,  
"Ask and you shall  
receive, seek and you  
shall find, knock and it  
shall be opened," through  
the intercession of the  
Theotokos, Your Most  
Holy Mother, I knock, I  
seek, I ask that my prayer  
be granted.

O Jesus, Who has said,  
"All that you ask of the  
Father in My Name, He  
will grant you," through  
the intercession of the  
Theotokos Your Most  
Holy Mother, I humbly  
and urgently ask your  
Father in your name that  
my prayer will be granted.

O Jesus, Who has said,  
"Heaven and earth shall  
pass away but My word  
shall not pass away,"  
through the intercession  
of the Theotokos Your  
Most Holy Mother, I feel  
confident that my prayer  
will be granted.







**HELP WANTED!** Experienced in Commercial Sewing, Full or Part – Time, Custom Window, Treatments. PLEASE CALL (401 724-3400. DRAPERY HOUSE, INC., 1307 Mineral Spring Avenue, North Providence, RI 02904

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

**MEMORIAM:** It is with the deepest sadness that we announce to you the passing into eternal life of the handmaid of God, LILLIAN NASSANEY, on Tuesday, October 12, 2021. She was the beloved wife of Zaky A. Nassaney, and survived by her children James, Anthony, & Paul Nassaney, grandchildren and great grandchildren, a niece & nephew. On behalf of the clergy of St. Basil's Community, relatives, friends, and neighbors, we offer our sincere and heartfelt sympathy to her husband Zaky, children, grandchildren, great grandchildren & immediate family, and assure them of our prayers that the Lord will establish her soul where the just repose. Her funeral was private and held on Friday, October 15, 2021. May she rest in peace and her memory be eternal.

**BAKING SESSION:** Wednesday, October 20 will be the last baking session – BAKLAWA & SOUART il SIT. We are deeply grateful & indebted to all the participants in the cooking sessions, in preparation for the upcoming FOOD FAIR. May God look upon you with favor for your support, time and effort in this endeavor.

**FOOD FAIR, SATURDAY & SUNDAY, OCT. 23 & 24:** Many volunteers are needed to help with set-up, activities, clean up and tear down. In addition, there will be a sign- up sheet on the bulletin board (near the kitchen). One hand can't do it alone. We need action and no talk. Come one! Come all! Many thanks for considering this laborious task.

**Archdeacon George's Celebration of Life:** There will be a meeting of the planning committee for Deacon George's Celebration of Life on Wednesday, October 27, at 6:00 in the Cultural Center. If you were not able to attend the last meeting, please feel free to come and share your ideas. Come one, come all!

**WORLD MISSION SUNDAY, OCTOBER 24, 2021:** Pope Francis encourages us to take joyful part in the Church's mission to all the nations, as we live our lives, grounded in love for Jesus and concern for the needs of the most disadvantaged. May World Mission Sunday offer each one of us an opportunity to accomplish both, as we share the joy of the gospel and help the poor by our fervent prayer and through generous hearts in this collection.

**REFLECTION:** *"By three methods we may learn wisdom: First, by reflection, which is noblest; Second, by imitation, which is easiest; and third by experience, which is the bitterest."* - Confucius

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  
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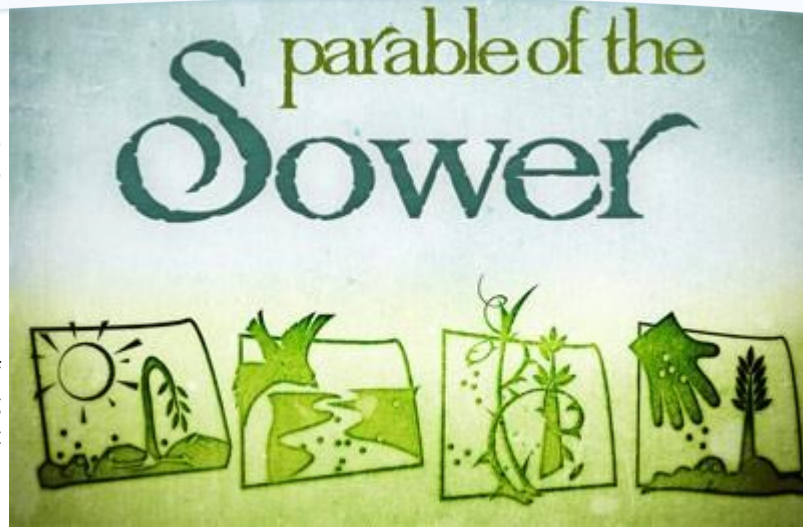
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# Growing with Christ

In the parable of the sower, Jesus said that the seed is the word of God (Luke 8:11). Jesus used this parable to teach some essentials concerning the kingdom of God. Among the lessons found are that the harvest comes only after the planting of the seed; that the seed produces only after its own kind, and not all types of soil are good to produce valued crops. Of course, Jesus was not really teaching us how to be good farmers at all, but using that as an illustration of some similar spiritual truths. He was teaching us about spreading, or planting the word of the gospel and the different reactions that are encountered when the gospel is taught.



have no root in themselves, the word endures only until trial or persecution arises in their life. To some degree, we can all relate to encountering trials and persecutions in our lives. The people in this parable are described as immediately falling away at this point. Jesus here exposes them by pinpointing their false sense of faith. The faith

of people in this group becomes merely temporary, thus failing to persevere and bearing no fruit.

First, in order for a conversion to take place, there must be teaching. You cannot produce a Christian apart from planting the right seed, that being the word of God. Just as turnip seeds cannot produce tomatoes, other creeds than the gospel cannot produce Christians. A farmer understands this principle, and we should apply its spiritual side and make certain that we are accurately representing the gospel of Christ both in our words and actions.

Also, we need to understand that not every heart is ready to respond in a positive way to the gospel. Just like some soil, a heart might become rock hard and unyielding, making it difficult for faith to grow there. Other hearts might be crowded with other things, such as materialism, greed, selfishness, hatreds, immorality and so forth. These things, as thorns and weeds, might choke the life out of a faith just beginning to grow. But there will also be times when the gospel is received by good and honest hearts and yield much fruit. God gives the increase.

What we see in Jesus' parable is four instances and the ensuing results of each.

1. Seed falls along the path and birds come to devour it.
2. Seed falls on rocky ground and immediately springs up, however it has no roots and consequently is scorched and withers as the sun rises.
3. Seed falls among thorns and becomes choked, yielding no grain.
4. Seed falls into good soil and produces grain that grows and increases.

In this first instance, Jesus explains that Satan is readily waiting to deprive us of the word. He actively seeks to steal the Gospel from our hearts. Much like the birds of the air come and devour the seed, so too will Satan come to devour the Word of God in our lives if we are not actively on guard against him.

The second instance yields a group of people who hear the word and immediately receive it with gladness and joy but because they

Unlike the first two groups of people, the people in the third instance actually hear and understand the word. It's important to note that scripture seems to imply that there is even growth amongst this third group of people. The soil is actually good. Growth is occurring. However, we are told that these people are growing amongst thorns. We commonly know these "thorns" as being the cares, riches, and pleasures of this life. These are people who "initially embrace the message but do not persevere to maturity, fail to produce mature fruit, and remain preoccupied with the cares of their present life in rebellion against God's true purposes."

Lastly, we have the seed sown on good soil. These people hear the word, accept it, and allow it to bear fruit in their lives.

*The ground is described as "good": not that it was good by nature, but it had been made good by grace. God had ploughed it; he had stirred it up with the plough of conviction, and there it lays in ridge and furrow as it should lie. When the gospel was preached, the heart received it, for the man said, "That is just the blessing I want. Mercy is what a needy sinner requires." So that the preaching of the gospel was THE thing to give comfort to this disturbed and ploughed soil. Down fell the seed to take good root. In some cases it produced fervency of love, largeness of heart, devotedness of purpose of a noble kind, like seed which produces a hundredfold. The man became a mighty servant for God, he spent himself and was spent.*

May we be a people that listen and hold fast to God's word, patiently enduring and persevering, and producing much fruit by the grace of God in our lives.





# كلمة الله



ان نجاح تقبل كلمة الله يأتي من الارض الطيبة. فالأرض الطيبة تمثل المرء الذي يسمع الكلمة ويفهمها ويؤمن بها ويعطي بعضه مائة، وتغضبه ستين، وتغضبه ثلاثين، ويعلق القديس يوحنا الذهبي الفم " يستقبل يسوع من يأتون أولاً، ولا ينبذ من يأتون ثانياً ويهيئ دائماً مكاناً لمن يأتون ثالثاً" (العهدة 44 عن إنجيل القديس متى).

وقيل ان هناك سنابل تثمر 30 حبة واخرى تثمر 60 حبة وثالثة تثمر 100 حبة، وهذه تعبر عن تفاوت الناس في تلقي كلمة الله بالحب والإيمان واقترابهم من يسوع وعبادة الله وحماسهم وممارسة الفضيلة والرحمة، وظهور ثمار الروح فيهم. فالذين يفتحون قلوبهم على هذه الكلمة، ويسمعونها ويفهمونها ويؤمنون ويمتلكونها ويلتزمون بها، على الرغم من كل التجارب والمحن والاضطهادات، والمصاعب والهجوم فهؤلاء يدخلون في هذه السر ويحملون ثماراً طيباً للحياة لميراث مبارك.

ويعرض الإنجيل اليوم علينا نماذج مختلفة من البشر الذين سمعوا الكلمة الالهية ويظهر ايضا تفاوت التزامهم بها. وترك لنا الخيار ان نحدد نحن من اي نموذج نكون. يقول لنا ان هناك الكثير من المسيحيين سمعوا الانجيل وبشروا بالكلمة الالهية اي بيسوع المسيح ولم يطبقوا ما سمعوه ولم يؤمنوا به. يختم المسيح مثل الزارع بالقول " فَمَنْ كَانَ لَهُ أَذُنَانِ فَلْيَسْمَعْ: وكأنه يريد ان يخاطب كل واحد منا سائلاً اياه ما نوعية ارضك اي قلبك، أهو قلب طائش ام سطحي ام متلذذ بحطام هذه الدنيا ام هو قلب طيب؟

الإصغاء إلى الكلمة هو الشرط الأساسي. إذ "كيف يؤمنون بمن لم يسمعه؟" (رومة 10: 14). ونحن أيضاً إن لم ننتبه إلى ما قيل لنا، فلن نعرف ما هي واجباتنا لنشعر بعدها بشجاعة ونرفض خيارات هذا العالم. لنصغ إلى الكلمة ونرسخ جذورنا في الأرض ونتخلص من كل هم دنيوي.

## ب) معيار لتقبل كلمة الله ورفضها

ومبدأ التقسيم بين من يتقبلون كلمة الله والذين يرفضونها يقوم على المعايير التالية:

**المعيار الأول المبادرة الإلهية** كما صرح يسوع لتلاميذه "لأنكم أعطيتُم أنتم أن تعرفوا أسرار ملكوت السموات، وأما أولئك فلم يُعطوا ذلك" (متى 13: 11). ولكن ليس في هذا الامر تعسف عند الله: "لأن من كان له شيء، يُعطي فيفيض" (متى 11: 12).

**المعيار الثاني الحرية:** يكمن في حرية الانسان حيث ان كلمة الله الكلمة لا تُجبر ولا تُكره ولا تفرض نفسها ولا تستخدم القوة، او عنف بل تعرض نفسها دون تقييد الآخرين. وهذا الامر يفترض أسباب عدم اقتناع الجميع بكلمة الله، وعن إمكانية رفضها؛ كلمة الرب تكشف وتعرض ذاتها دون عنف او قوة بل بمحبة بحيث تسمح لحرية الآخر أن يجد منها.

ويُبين النص الإنجيلي ان المعنيين بسماع كلمة الله هم " يَنْظُرُونَ وَلَا يُبْصِرُونَ، وَلَهُمْ يَسْمَعُونَ وَلَا يَسْمَعُونَ وَلَا هُمْ يَفْهَمُونَ" (متى 13: 13). في الواقع، نميز بين "لأنهم ينظرون" أي ما يعود الى الله (النعمة) وبين "ولا يبصرون" أي ما يرتبط بالاختيار عند البشر (الحرية). فنحن امام لاهوت الحرية والنعمة. فالحد الفاصل يمر في قلب الانسان. فالتلاميذ تسلموا مفتاحاً ليفهموا سر ملكوت الله، ويبقى عليهم ان يستعملوه (مرقس 4: 13). لا يريد يسوع عمى الناس، بل هو يكتفي بإثباته، اختار السيد المسيح التكلم بالأمثال مع الذين يستمعون لكي يُدركوا قساوة قلوبهم وعدم قدرتهم على الإصغاء والترحيب والفهم.

**المعيار الثالث السمع والعمل:** ان سر الله ليس حقيقة تفرض على العقل، إنما هو سر خفي، سر يُكشف للمستعدين ان يصغوا إليه ويجتهدوا في معرفته وفهمه بروح الايمان، حيث ان الحقيقة الانجيلية ليست معرفة ذهنية محضة، إنما هي معرفة موجهة الى القلب حيث يطبق الانسان على حياته كل ما يكتشفه من تعاليم الرب. إذا السماع لكلمة الرب يسوع ضرورية، ولكن لا تكفي للخلاص لوحدها، وانما الحاجة الضرورية لان يترجم هذا السماع الى فعل اي عمل يأتي بثمر كثير

يدعونا يسوع أن ننظر إلى داخلنا ونسأل ذاتنا إن كانت قلوبنا منفتحة لتقبل بإيمان بذرة كلمة الله. يدعونا يسوع الى الإصغاء الى كلمة الله التي تجعلنا تلاميذه الذين يثمرون. لذلك لنسأل ذاتنا إن كانت حجارة الكسل والاشواك لا تزال كثيرة وكبيرة تمنعنا عن الإصغاء الى كلمة الله. وهل لنا الشجاعة للقيام بتنقية قلوبنا وإزالة الحجارة والاشواك التي تخنق الكلمة حاملين إلى الرب في الاعتراف والصلاة حجارتنا وأشواكنا؟

## الخلاصة

ضرب يسوع مثل الزارع ويُفسره للرسول. يتكلم يسوع عن زارع خرج ليزرع، فنثر بذوره في كافة أنواع التربة. بعضها لم يثمر أما ما سقط على الأرض الطيبة، فأثمر ثمراً كثيراً. يدور مثل الزارع حول خروج السيد المسيح ليزرع كلمة في البشرية، وما زال يزرع اليوم وبشتى الطرق. ويريد يسوع، عن طريق مثل الزارع، وأشار إلى أن الزارع هو يسوع، ينشر بآنة وسخاء كلمته. وأن قلبنا وكأرض، يمكن أن يكون طيباً وهكذا تعطي الكلمة الثمر، ولكن قد يكون أيضاً قاسياً. وهذا الامر يحدث كل يوم حيث ينادي الانجيل

يقدم يسوع تفسيراً لمثل الزارع بعد إجابته على سؤال التلاميذ حيث ان التلاميذ سمعوه بشكل حرفي، والتلاميذ سمعوه بطريقة أخرى بعيداً عما اعتاد عليه معلمو اليهود في تطبيقاتهم العلمية والأخلاقية. ويسوع يُشدّد من ناحية على الثقة انه لا بد من الإثمار النهائي بالرغم من أنواع الفشل الحالية، ومن ناحية أخرى يُشدّد على الدعوة ان يكون الانسان أرضاً طيبة تُخرج ثمراً وافراً. ومن هنا نبحت في مجموعات نماذج الفشل والنجاح في نمو كلمة الله وردود الفعل تجاهها ومعيار تقبلها.

## أ) نماذج الفشل او النجاح تجاه سماع كلمة الله

يقابل الزارع ثلاث نماذج تقسم الى قسمين مجموعة فاشلة ومجموعة ناجحة

### مجموعة النماذج الفاشلة

#### نموذج الفشل الاول يأتي من الشرير.

يبس الزرع وأكل بعض القمح قبل ان ينمو يمثل المرء الذي يسمع كلمة الله حول الملكوت أي رسالة الانجيل بقلب سطحي. ويعلق القديس يوحنا الذهبي الفم "إن يبس الزرع، فهذا ليس بسبب الحرارة. لم يقل الرب يسوع إنه يبس بسبب الحرارة بل لأنه "لم يكن له أصل" (العهدة 44 عن إنجيل القديس متى).

يقبل المرء كلمة الرب ولكن ليس أصل، فهو يريد أن يصلي ويحب ويشهد، ولكنه لا يواظب، ولا يتعب، ولا يتأمل ولا يتعمق في اقوال الرب لاهيا عنها وعن واجباته الروحية. ويعلق البابا فرنسيس "انه قلب حيث حجارة الكسل تتغلب على الأرض الطيبة، وحيث المحبة هي عابرة" (عهدة 19/7/2017) وهكذا يتدخل الشرير في حياته فيفسد الزرع. فعدم تقبل كلمة الله يأتي من الشرير. ومن هنا جاءت توصية بطرس الرسول: " إِنَّ إِبْلِيسَ خَصْمَكُمْ كَالْأَسَدِ الرَّائِي يَرُودُ فِي طَلَبِ قَرِيصَةٍ لَهُ، فَقَاوْمُوهُ رَاسِخِينَ فِي الْإِيمَانِ " (1بطرس 5: 8-9).

#### نموذج الفشل الثاني يأتي من شدة أو اضطهاد.

يحترق الزرع الذي نبت من وقته ويتوقف عن النمو بسبب اشعة الشمس الحارقة، وهو يمثل المرء الذي لا يتشبث في كلمة الله، لأن لا أصل له ولا جذور لتحمل الشدة والاضطهاد. فعدم تقبل كلمة الله يأتي من شدة أو اضطهاد من أجل الكلمة. لذلك يذكر بولس الرسول المسيحيين " أرى أَنَّ أَلَامَ الرَّقْمَنِ الْحَاضِرِ لَعَالٍ الْمَجْدُ الَّذِي سَيَتَجَلَّى فِينَا" (رومة 8: 18)

#### نموذج الفشل الثالث يأتي من هم الحياة الدنيا وفتنة الغنى

بطوق الشوك الزرع الذي استطاع ان ينمو فيخنقه، إن اختنقت الكلمة، لان الأشواك ليست بل السبب هو من ترك الأشواك تنمو بحرية. وهو يمثل المرء الذي اشغلته هموم هذه الدنيا وغناها وملذاته او الشهوات الخادعة فخنقت الكلمة وأفسدتا وجعلتها عقيدة وغير ناعمة (أفسس 4: 22). ويعلق القديس يوحنا الذهبي الفم " يمكنك أن تمنع نمو تلك الأشواك باستخدام الإرادة، كما باستطاعتك أن تستخدم الغنى بشكل مناسب" (العهدة 44 عن إنجيل القديس متى). ولذلك، علينا أن نصغي بانتباه إلى الكلمة ونحفظها بأمانة في ذاكرتنا، ونمتلئ شجاعة لننذب بعدها الغنى ونتجرّد من حبّ خيارات هذا العالم.

عدم تقبل كلمة الله يأتي من هم الحياة الدنيا وفتنة الغنى. لم يتحدث يسوع عن العالم بل عن "هموم العالم"، ولم يتكلم عن "الغنى" بل عن "جاذبية الغنى". لذلك يوصي يسوع تلاميذه "لذلك أقول لكم: لا تهتموا لخباياكم بما تأكلون وبما تلبسون، ولا لأجسادكم بما تلبسون. ألبست الخبايا أفضل من الطعام، وألجسد أفضل من اللباس؟... ولماذا تهتمون باللباس؟... فلا تهتموا قائلين: ماذا تأكل؟ أو ماذا تلبس؟ أو ماذا تلبس؟ فإن هذه كلها تظلبها الأمم. لأن أبابكم السماوي يعلم أنكم تحتاجون إلى هذه كلها. (متى 6: 25-34). ومن هذا المنطلق، إن الخلل لا يكمن في الزارع ولا في الزرع بل في الأرض التي تستقبل الزرع، أي إن الخلل يكمن مدى استعداد قلوبنا. وهكذا ان الفشل جزء من الرسالة بحيث تتم دينونة الله.

وهذه النماذج تروي أحياناً طالما تكلم فيها الله عبر تاريخ الخلاص ولم يبذل الانسان قصارى جهده كي يصغي. لذلك يدعونا يسوع إلى المبادرة والإصغاء وقبول الكلمة بإيمان من ناحية، وعدم اتهام الأشياء بحد ذاتها بل الفساد المستشري في ضمائرنا من ناحية أخرى.

### مجموعة النماذج الناجحة

كما ان ليس أمام الزارع خيار سوى أن يزرع في كل مكان، ويخاطر مع ثقته بان بذور الحب تصل إلى الأرض الجيدة كذلك كلمة الرب هي للجميع ولا يمكن ان تفشل إذا وجدت ارضا طيبة. فكما ينهمر المطر على الأرض فيخصبها كذلك كلمة الله كما جاء في نبوءة اشعيا النبي: " كما يَنْزِلُ الْمَطَرُ وَالنَّالِجُ مِنَ السَّمَاءِ وَلَا يَرْجِعُ إِلَى هُنَاكَ دُونَ أَنْ يَرُويَ الْأَرْضَ وَيَجْعَلَهَا تُنْتِجٌ وَتُنْبِتَ لِيُؤْتِيَ الزَّارِعَ زَرْعاً وَالْإِكْلَ ظُغماً فَكَذَلِكَ تَكُونُ كَلِمَتِي الَّتِي تَخْرُجُ مِنِّي: لَا تَرْجِعُ إِلَى فَارِغَةٍ بَلْ تُثْمِرُ مَا سِئْتُ وَتَنْجِجُ فِيمَا أَرْسَلْتُهَا لَهُ" (اشعيا 55: 10-11).

# Following Jesus Kids bulletin



## God's Word is Like Seed...



In today's Gospel reading, Jesus explains the parable of the sower and the seed to the disciples. Like the seed, the word of God comes to all sorts of people. Some people hear it and the devil takes it away, like the seed that falls on the path and is eaten by the birds. Some people hear God's word and love it for a little while, but they don't let it grow deeply in themselves, like the seed on rocky ground that doesn't grow good roots. Some people hear God's word and it starts to grow in them, but they have so many other things going on in their lives that they forget God.



The people who hear the word of God and let it grow in them are like the good soil. When the sower plants the seed in the good soil it gets deep roots, grows high and produces a good harvest. When we receive the word of God well, it takes root in us so that it is really deep in our hearts. It grows when we feed it by learning more about God and trying to love Him more. It produces a harvest when other people come to love God because of us.



What kind of soil are you like? Do you let God's word be snatched away as soon as you hear it? Do you let it take root in your heart and love it, or is it like the seed sown on rocky ground that is too shallow? Do you let other things in your life crowd out God's life in you, or do you let God's word in deep and feed it and let it grow?











Answers to Unscramble Puzzle:  
Lord, rain, snow, earth, seed, bread, mouth, word, sent.

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

## The Kids' Bulletin

*Here is the parable Our Lord told in today's Gospel reading, with pictures!*

A sower went out to sow. And as he sowed, some of the  fell on on the , and  came and ate it up. Some fell on rocky ground, where it had little soil.

It sprang up at once because the soil was not deep, and when the  rose it was scorched, and it withered for lack of . Some  fell among , and the thorns grew up and choked it. But some  fell on rich soil and produced fruit, a hundred or sixty, or thirty-fold.



# The Liturgy Explained (part 1)

## Key Terms:

Liturgy = "work of the people"

Eucharist = "thanksgiving"

Prosfora = "to bring forth . . . the offering"

Sphrayida = "the seal"

IC = I esu S

XC = C hristo S

NIKA = Conquers



mediation, of His intercession is the first and greatest gift of the Church? We pray in Christ, and he through his Holy Spirit, prays in us, who are gathered in his name."

**"The peace from above:" is the Kingdom of God, the righteousness and peace and joy of the Holy Spirit' (Rom 14:17)**

I. The Service of Preparing the Gifts (Proskomide = the carrying or conveying of something to a certain place.)

"And the Salvation of our souls:" the acquisition of this Kingdom is also the salvation of our souls. We begin by praying for the "one thing needful"

This service takes place prior to the beginning of the Liturgy by the priest alone. The order of the service reveals a symbolic preliminary sacrifice of Christ - (The Lamb is "crucified, pierced with a lance, blood and water flowed from his side)

**"For the welfare of the Holy Churches of God"**

"The prayer for the welfare is a prayer for the fidelity and steadfastness of Christians, that the Church, diffused over the whole earth, may in each place be faithful to herself, to her essence, to her purpose."

## 1. Historical factors which shaped this service:

The Eucharist was first and foremost an offering and sacrifice made by everyone- they brought with themselves everything that they could spare for the needs of the Church

**"And for the union of all"**

"The unity of all in God is the ultimate aim of creation and salvation - "that they may become perfectly one" (John 17:23)

The Deacons were "appointed ministers of Charity" and they were the ones who received the gifts, prepared them and distributed them as a loving service of the Church.

**"For this Holy house and for those who enter it with faith, reverence and the fear of God"**

"This is the condition for our genuine participation in the prayer and the sacrament, and everyone who enter the temple must examine himself: does he have in his heart a living faith and reverence for the presence of God - that saving "fear of God" that we so often lose, being "accustomed" or "used to" the Church and the worship services?"

The Sacrament of the Assembly:

Ekklesia (Church) - means a "gathering" an "assembly" - for the first Christians this implied for the purpose of reveal and realize the Church.

**"For the Episcopate, for all the clergy and the people"**

"For the Church, to which we belong and which, in the unity of all her servants- bishops, priest, deacons and the people of God - manifests and fulfills herself, here and now, as the body of Christ."

## 1. "Assembly" Eucharistic - its end and fulfillment lies in the Eucharist breaking of the bread.

"As my Father appointed a kingdom for me, so do I appoint for you that you may eat and drink at my table in my kingdom..." (Lk 22:29-30)

To be the New Covenant - the Church "And unite all of us to one another who become partakers of the one Bread and Cup in the communion of the Holy Spirit." (The Liturgy of St. Basil)

**"For the Country, for the city for the authorities, for all people, for seasonable weather, for the abundance of the fruits of the earth, for travelers, for the sick and suffering, for captives..."**

"The prayer extends to and embraces the entire world, all nature, all mankind, all life. The Church is given power and authority to lift up this universal prayer, interceding before God for his entire creation."

The Sacrament of the Kingdom : (Lk 22:29-30)

"Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and ever and unto the ages of ages!" Amen!

"The Divine Liturgy is an image of the Kingdom of God, an image of the last times." (Met. John Zizioulas, "The Eucharist and the Kingdom of God", (Sourozh, 1994)

**"Commemorating all the saints, i.e., the whole Church with the Mother of God at her head, "Let us commit ourselves and each other, and all our life unto Christ our God."**

"When Christ who is our life appears, then you also will appear with him in glory. (Col 3:2-4) We return our life to Christ because He is our life, because in the baptismal font we died to the simple "natural life," and our true life is hid in the mysterious heights of the Kingdom of God."

In the context of the Last Supper, Christ refers everything to the Kingdom of his Father (Also in Luke 22:15-16,18)

The appearances of Christ during the 40 days - the breaking of Bread in an atmosphere of joy (Luke 24, John 21 & Acts 2:46)

The Aramaic expression "Maranatha (1 Cor 16:22) is a liturgical-eucharistic term which means, "The Lord has come, The Lord is coming, The Lord will come again."

## 2. The Antiphons

Antiphons can change and be substituted according to Feast days and at the discretion of the local community. Psalm 102 for the 1st Antiphon, Psalm 145 for the second Antiphon and the Beatitudes for the third Antiphon.

The Lord's prayer formed the core of ancient Liturgies: "Thy Kingdom Come" & "Our essential Bread" referred to the Eucharist

The Eucharist as a movement and progression

The Gift of Pentecost in the Church - the last days have begun:

A.) The First Antiphon "By the prayer of the Theotokos . . ."

B.) The Second Antiphon "Only begotten Son and Word of God."

C.) The Third Antiphon

"Through His coming on the "last and great day of Pentecost" the Holy Spirit transforms this last day into the first day of the new creation and manifests the Church as the gift and presence of this first and "eighth" day. . .Where the Holy Spirit is, there is the Kingdom of God."

The third Antiphon changes according to the "Apolotikion" of the day. These are "Resurrectional Hymns." There are eight hymns according to the eight tones of Byzantine music. On Major Feasts days special hymns of the Feast or Saint may be sung i.e., Pentecost, Transfiguration, Theophany, Feast of Mary and at Easter we sing "Christ is Risen - Xristos Anesti"

## 1. The Great Litany

"Do we understand that this is . . . the prayer of Christ himself to his Father, which has been granted to us, and that this gift of Christ's prayer, of His

# شرح القديس الإلهي (الجزء الأول)



## مملكة الثالوث:

كان القديس الإلهي يبدأ في الفترة الأولى من العصر البيزنطي بالدورة الصغرى كما نعرفها اليوم في القديس، فكانت أول حركة ليتورجية هي دخول الأسقف إلى الكنيسة و يتبعها ارتداؤه الحلة الكهنوتية في وسط الكنيسة كما يحصل مرات كثيرة اليوم و قبل البدء بالقديس الإلهي. عملية ليس الأسقف حلتة تصور حدث تجسد الكلمة و الأسقف يمثل المسيح أو هو أيقونة السيد الحية.

القديس الإلهي هو سر حضور المسيح، و بالتالي فهو كشف للمملكة المباركة "مملكة الأب و الابن و الروح القدس" لأن حضور المسيح هو نفسه ملكوت الله، إن هذا الحضور يحول الأرض إلى سماء.

## ✦ " من أجل هذه المدينة...."

نطلب من أجل المدينة التي نعيش فيها (المكان) و كل مكان في العالم. يقول القديس مكسيموس المعتبر: " المحبة الكاملة تجود على كل البشر بالتساوي". وهكذا نصلي من أجل المكان الذي نعيش فيه و كل العالم.

## ✦ " من أجل اعتدال الهواء .. و خصب الأرض بالثمار، و من أجل المرضى و المتألمين و الأسرى و المسافرين...."

نلاحظ تفكير الكنيسة هنا بكل شخص بمفرده أينما وجد و في أي حال كان، ترغب الكنيسة بالتوجه إلى كل واحد على حدا و تصلي من أجله و من أجل أن يوفر الله له كل وسائل الحياة المرضية و الهائلة.

## ✦ " من أجل نجائنا من كل ضيق و غضب .."

نطلب من الله أن يحمينا من جميع مخاطر الشر و تجاربه (الخطيئة و اللذة البشرية يلزمها الألم)، لقد سمح الله أن يجرب الإنسان الألم كي يشفى من جرح الخطيئة، ليس الألم عقابا بل دواء يناسب حالة الخطيئة التي يعيشها الإنسان إذ كانت حالته ناتجة عن الخطيئة.

نسير بالضيق نحو ملكوت الله "لأنه بضيق كثيرة ينبغي أن ندخله" و لكن كل تأديب في الحاضر لا يبدو أنه للفرح بل للحزن غير أنه يعطي في النهاية الذين يتروصون فيه ثمر بزر "للسلام".

✦ يجيب الشعب على كل هذه الطلبات " يا رب ارحم " هذا الجواب البسيط يحمل كل اللاهوت و كل الفكر المسيحي، " ارحم " من الفعل رحم و هذا الفعل بالعبرية يعني رحمة و صلاح و رافة و خير أي أننا نطلب من الله أن يسبغ علينا كل مراحمه.

## ✦ بعد ذكرنا الكلية القداسة .....نودع أنفسنا.....

أي أننا نطلب معونة والد الإله و جميع القديسين لكي نستطيع أن نودع حياتنا و ذواتنا للرب، و كما نذرت العذراء ذاتها هكذا لنتمثل نحن بها واضعين ذواتنا كعبيد للرب " ها أنذا أمة الرب" و هنا تعليم فريد أن نودع بعضنا بعضا، كل إنسان مؤمن مسئول عن الآخر لأنه علينا أن نطلب الخير للآخرين كما لأنفسنا بحسب ما تعلمناه من المسيح.

✦ بعد ذلك يتلو الكاهن أفشين ينهيه بإعلان ثالوثي " لأنه ينبغي لك كل تمجيد و إكرام و سجود أيها الأب و الابن و الروح القدس" ..

" المصلين معنا" المجتمعون في الكنيسة هم الذين قبوا الدعوة الإلهية للعشاء، حضروا لكي يشتركوا في الحضور و المشاركة الإلهية الثالوثية في هذه الخدمة و هنا تأتي كلمة " آمين " لتؤكد أن الشعب يسعى و يستعد ليكون كل فرد فيه بيتا مقدسا لله.

المكان الذي يلتئم فيه المؤمنون ليذكروا الرب هو "مقر ملائكته، مقر رؤساء الملائكة، ملكوت الله، السماء نفسها".

إن هدف مسيرة حياتنا هو الملكوت، فنحن نبارك الله أي أننا نعلن أنه هو هدفنا، مقصد حياتنا و غاية الخليقة بأسرها.

يقول الكاهن هذا الإعلان و هو يرسم بالإنجيل إشارة الصليب، العمل الأول الذي يقوم به الكاهن هو الصليب، فالقديس الإلهي هو ملكوت الله الذي يفود إليه الصليب الذي عُلق عليه ملك المجد.

الصليب هو البرهان أن المسيح هو وحده الملك الحقيقي، إنه بالصليب فتح لنا الملكوت.

الشعب يقول "آمين" دلالة على قبولهم الحقيقة الموجودة في إعلان الكاهن و يعبرون عن تفهمهم إلى تذوق الملكوت، "آمين" بالعبرية تعني حقا".

## الطلبية السلامية الكبرى:

و هي أطول طلبية في القديس الإلهي.

" بسلام إلى الرب نطلب"، بالخطيئة دخل الإنسان في حيز الاضطراب و التجزؤ و الخطيئة، و أما المسيح فقد أعاد الإنسان إلى الوحدة.

أول ما نطلب من الله هو السلام، و ليس السلام هنا هو السلام الذي يصنعه البشر بنزواتهم و لكن السلام الذي من العلي، لأن المسيح أتانا من العلي لكي يبعث فينا السلام الحقيقي الذي يعيد الطمأنينة في النفس المضطربة، السلام الذي يقبل كل نفس تائبة و عائدة.

## "سلام كل العالم"

نطلب من الله أن يكون العالم في سلام دائم و ثابت و هذا يتحقق بالسلام العلوي، و هذا كله لتكون الكنيسة في ثبات أمام تجارب الشرير الذي يود الانشقاق للكنيسة، و أما اتحاد الجميع فهذا ناتج عن رباط الروح، رباط السلام، و بحسب القديس بولس الرسول: "يا أخوة اجتهدوا أن تحفظوا وحدانية الروح برباط السلام"، أي أن ترتبط مع بعضنا البعض في رباط المحبة، رباط المسيح المخلص و هكذا نستعد جميعاً للمناولة و هكذا أيضا نعيش السلام الداخلي مع أنفسنا و السلام الخارجي مع الله و الآخرين و نكون بذلك قد أصبحنا آنية مستحقة لقبول المسيح في داخلنا.

## " من أجل هذا البيت...."

عندما يدخل المرء إلى الكنيسة فإنه يدخل السماء في حضرة الله، و هناك على المؤمن أن يتصل مع الله بإيمان وورع لأن الخدمة هنا هي خدمة الله العلي خالقنا و مخلصنا.

## ✦ "من أجل أبينا و رئيس كهنتنا...."





# LITURGICAL CALENDAR



## OCTOBER



تشرين الأول - أكتوبر

2021

September 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		

November 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				

Liturgical Symbols:

- Abstain from meat
- Church Major Feasts
- Fast from midnight until noon

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>31</b> 5 <sup>th</sup> Sunday after Holy Cross الأحد الخامس بعد عيد الصليب Ephesians 2:4-10 Luke 16:19-31					<b>1</b> St Romanos the Melodist Hebrews 9:1-7 Luke 10:38-42, 11:27-28	<b>2</b> St Cyprian 1 Corinthians 15:58-16:3 Luke 5:17-26
<b>3</b> St Thérèse of the Child Jesus 2 <sup>nd</sup> Sunday after Holy Cross الأحد الثاني بعد عيد الصليب 2 Corinthians 11:31-12:9 Luke 6:31-36	<b>4</b> St Hierotheos of Athens Philippians 2:12-16 Luke 6:24-30	<b>5</b> St Charitina Philippians 2:16-23 Luke 6:37-45	<b>6</b> St Thomas the Apostle 1 Corinthians 4:9-16 John 20:19-31	<b>7</b> Sts Sergios and Bacchos Philippians 3:1-8 Luke 7:17-30	<b>8</b> St Pelagia Philippians 3:8-19 Luke 7:31-35	<b>9</b> St James the Apostle 1 Corinthians 4:9-16 Matthew 9:36-10:8
<b>10</b> 3 <sup>rd</sup> Sunday after Holy Cross الأحد الثالث بعد عيد الصليب Galatians 1:11-19 Luke 7:11-16	<b>11</b> St Theophane of Nicaea Philippians 4:10-23 Luke 7:36-50	<b>12</b> Sts Probus, Tarachos and Andronicos Colossians 1:1-11 Luke 8:1-3	<b>13</b> Sts Carpos, Pappylas and Agathonicos Colossians 1:18-23 Luke 8:22-25	<b>14</b> St Cosmas of Maiuma Colossians 1:24-2:1 Luke 9:7-11	<b>15</b> St Lucian of Antioch Colossians 2:1-7 Luke 9:12-18	<b>16</b> St Longinos the Centurion 2 Corinthians 3:12-18 Luke 6:1-10
<b>17</b> Second Council of Nicaea أحد أباء مجمع نيقية الثاني Titus 3:8-15 Luke 6:5-15	<b>18</b> St Luke the Apostle Colossians 4:5-11, 14-18 Luke 10:16-21	<b>19</b> Holy Prophet Joel Colossians 2:20-3:3 Luke 9:23-27	<b>20</b> St Artemios Colossians 3:17-4:1 Luke 9:44-50	<b>21</b> St Hilarion Colossians 4:2-9 Luke 9:49-56	<b>22</b> Seven martyrs at Ephesus Colossians 4:10-18 Luke 10:1-15	<b>23</b> St James of Jerusalem Galatians 1:11-19 Matthew 13:54-58
<b>24</b> 6 <sup>th</sup> Sunday after Holy Cross الأحد السادس بعد عيد الصليب Galatians 6:11-18 Luke 8:27-39	<b>25</b> Sts Marcian and Martyrios 1 Thessalonians 1:1-5 Luke 10:22-24	<b>26</b> St Demetrios 2 Timothy 2:1-10 John 15:17-16:2	<b>27</b> St Nestor 1 Thessalonians 2:1-8 Luke 11:9-13	<b>28</b> Sts Terence and Neonila 1 Thessalonians 2:9-14 Luke 11:14-23	<b>29</b> St Anastasia 1 Thessalonians 2:14-20 Luke 11:23-26	<b>30</b> Sts Zenobios and Zenobia 2 Corinthians 8:1-5 Luke 8:16-21



# SUNDAY SCHOOL



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

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

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

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

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

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



# Food Fair

## Cooking and Baking Workbees



Join the fun and give a hand  
at St. Basil's  
**Food-Fair Cooking Work-bees**

**Food Fair Cooking and Baking Schedules.**

### **Baking Schedule**

- Saourt Al Sit: Saturday, October 16 @ 10:00 a.m
- Baklawa: Wednesday, October 20 @ 10:00 a.m.



**ST. BASIL**  
**LINCOLN, RI**

15 Skyview Drive, Lincoln, RI

# *Food Fair*

***Saturday, October 23, 10 am - 6pm***

***Sunday, October 24, 10 am - 4pm***

**Syrian Food**

**Syrian food sold in bulk  
and individual dinners**

**Syrian String Cheese • Syrian Pastry  
Candy • Meatball Sandwiches**

**Come and Enjoy our delicious  
food and sweets with  
family and friends**

**We accept credit cards (\$5 min)**

**We are following CDC covid guidelines**



# FOOD FAIR 2021—DONATIONS NEEDED

## Saint Basil the Great

**Mailing Address:**

Rectory  
111 Cross Street  
Central Falls, RI 02863



Melkite Greek Catholic Church      15 Skyview Drive, Lincoln, RI 02865  
*Visit us on the web: [www.stbasilthegreatchurch.com](http://www.stbasilthegreatchurch.com)*

Tel. (401) 722-1345  
Fax (401) 722-2436

### ST. BASIL THE GREAT CHURCH FOOD FAIR 2021

Dear Parishioners and Friends,

On the weekend of **Saturday, October 23rd, and Sunday, October 24th, 2021**, a **Food Fair** will be held at St. Basil's Cultural Center, 15 Skyview Drive Lincoln. Rhode Island.

All proceeds from the Food Fair will benefit St. Basil's Building Fund.

Many people work very hard to make this event a success, and to finance it, we are requesting donations of **\$60.00** or more to have your name or business **listed as a Sponsor** of St. Basil the Great Church Food Fair. Your ad will appear in a prominent place for hundreds to see. If sponsorship is not possible, for a **\$30.00 donation**, your name can appear **as a Supporter** of the Food Fair.

We would appreciate your completing the enclosed form and forwarding your business card or name to us with your contribution check payable to St. Basil's Church in the enclosed envelope by **October 8th, 2021**.

This Food Fair benefits a much-needed cause, and we wish to thank you for your support and generosity.

Sincerely yours,

ST. BASIL THE GREAT CHURCH

# ST. BASIL THE GREAT FOOD FAIR 2021

**WANTED: SPONSORS & SUPPORTERS**



**Become A Sponsor!**

## **ADD YOUR NAME TO THE LIST!**

*For a donation of \$60 or more, have your name or business listed as a **Sponsor** of the St. Basil the Great Church Food Fair on Saturday, October 23<sup>rd</sup> and Sunday, October 24<sup>th</sup> 2021.*

*Your name or ad will appear in a prominent place for hundreds to see. If*

*Sponsorship is not possible, for a \$30 donation, your name will appear as a **Supporter** of St. Basil's Food Fair.*

*We would greatly appreciate your completing the form below with your contribution ( checks payable to St. Basil the Great Church), and place it in the collection basket or mail to the rectory by **October 10, 2021.***

**THANK YOU FOR YOUR SUPPORT!**

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## **ST. BASIL THE GREAT CHURCH FOOD FAIR 2021**

*Please include me as:*

**1. Sponsor (Gold)- \$100 or more**\_\_\_\_\_ **2.Sponsor (Orange)- \$60-\$99**\_\_\_\_\_

**3. Supporter (Green)- \$30 ( One line only)** \_\_\_\_\_

*( Enclose your business card **OR** Name as it should appear):*

---

*Contact Name and Phone Number:*

---



# OFFICE OF VOCATIONS MESSAGE

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

**Bring the Light to others:  
BE A PRIEST!**

*Melkite Eparchy of Newton ~ Office of Vocations*

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

*Voice: 404-373-9522 ~ Fax: 404-373-9755 ~ [www.melkite.org/vocations](http://www.melkite.org/vocations) ~ E-mail: [vocations@melkite.org](mailto:vocations@melkite.org)*

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

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

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



## ORDER OF SAINT NICHOLAS

يمكنكم الآن التقدم بطلب العضوية  
لجمعية القديس نيقولاوس

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

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

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

### Wonder Worker Membership

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

### Husband/Wife

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

### Lifetime Membership

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

### Duties of members:

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

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

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







**At Bishop Feehan High School we dare to believe that great things are always within reach.** Today, we invite you to be bold with us, to believe in yourself and to reach higher than you ever thought possible.

WE DARE TO  
BELIEVE THAT  
ALL STUDENTS  
IN OUR  
SCHOOL ARE  
CALLED TO BE  
THEIR VERY  
BEST SELVES.

**Are you ready to believe, too, and take a chance on more?** If so, we can't wait to help you get to know us and get started on an amazing high school journey.

Join us on October 17 at 1:00pm at our

*Open House*

**Register at [BishopFeehan.com/getinfo](https://BishopFeehan.com/getinfo).**

**Dare to believe... you'll never regret it.**



**QUESTIONS?**

Contact Lynn Gale '83, Director of Admissions at [admissions@bishopfeehan.com](mailto:admissions@bishopfeehan.com).

70 Holcott Drive | Attleboro, Massachusetts 02703 | 508-226-1731 | [BishopFeehan.com](https://BishopFeehan.com)



BishopFeehanHS



BishopFeehanHS



bishopfeehanhs



*We are pleased to announce*

## **The Daily Divine Liturgy**

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

Tuesday through Friday at 9 A.M.

Saturday at 4 P.M.

Sunday at 11 A.M.

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

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

*Remember me in your Kingdom*

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

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

**اذكرني في ملكوتك**

أدعوكم إلى القداس الإلهي

من أجل الراقيدين على رجاء القيامة

في الأربعاء الأخير من كل شهر الساعة 6:30 مساءً



# LITURGY OR MASS INTENTIONS



Divine Liturgy intentions can be scheduled for those who have died, and on the occasion of a birthday, wedding anniversary, for healing for the conversion of sinners, for the grace to face the challenges in life, for the success in a new job, for those serving in the church and country in different levels, for good weather, bountiful harvest, for world peace, in thanksgiving for the blessings received, etc. You can find so many reasons to think about a Mass offering. We offer the Mass for a specific intention because we believe in the immense spiritual value of the Holy Sacrifice of the Mass.

The custom of giving offering to have Liturgies said for specific intentions is a laudable one and should be maintained as much as possible. Church teaching and Canon Law (nos. 942-958) provide important guidelines on how to preserve the dignity and appreciation of this practice. Overall, it should be well noted that Liturgy offerings are never to be viewed as a means of parish fundraising.

**COMMEMORATIONS OF THE DEAD:** The Apostolic Constitutions refer to the repetition of the Mass on the third, ninth and fortieth days: "Let the third day be observed in remembrance of the dead with psalms, lessons, and prayers, because Christ rose from the dead on the third day. Let the ninth day be observed in remembrance both of the living and the dead, and also the fortieth day, in accordance with mourning customs of the Israelites at the time of Moses' death. Finally, let the anniversary day be observed in memory of the dead."

In contemporary Byzantine practice, the dead are commemorated on the ninth and fortieth days and on the anniversary of their departure from this world.

Formerly under the jurisdiction of the local Latin Ordinaries before the Exarchate was established under the leadership of the late Bishop Justin Najmy of this Parish, all Melkites have been subject to the latter since its erection in 1966. The Constitution of the Melkite Eparchy which is now a sole Diocese since 1976 still acknowledges this definitive protocol. Our parishes follow local discipline in the various customs e.g., clergy attire, stipends (Mass Offerings), etc. except in Liturgy and Ritual. Our relationship with the local Latin Dioceses and Latin pastors must be permeated with a spirit of love and friendship and cooperation.

Effective January 1, 2008, which by-passed us, the schedule of offerings for Masses in parishes is now \$25.00; Funerals: \$300.00; Weddings: \$300.00.

Canon Law prohibits accepting stipends or offerings for Masses more than one year in advance (rolling calendar) Canon 953. The time within which Masses must be celebrated (1 year) begins the day the intention is received (Canon 955 #2.)

May the memories of our beloved deceased be eternal and many thanks for your understanding and undivided attention in regard to these guidelines and restrictions.

# ANNOUNCEMENTS



*Welcome to*

## **St. Basil The Great Melkite Greek Catholic Church**

**Check our website  
for Church news and updates at**  
[www.stbasilthegreatchurch.com](http://www.stbasilthegreatchurch.com)

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

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

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



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

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

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



# ADVERTISEMENTS

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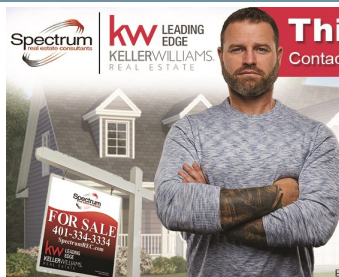
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