



October 24th, 2021

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



Address

15 Skyview Drive
Lincoln, Rhode Island 02865

Tel (401) 722-1345

Parish Website

www.stbasilthegreatchurch.com

Facebook

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

YouTube

<https://bit.ly/3gkl2Uk>

Email

office@stbasilthegreatchurch.com

Office hours

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

Divine Liturgies

Tuesday through Friday at 9:00 AM
Saturday at 4:00 PM
Sunday at 11:00 AM

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

Holy Mysteries

Reconciliation

Saturday 2:30 – 3:30 PM
Sunday 9:30-10:30 AM
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

6h Sunday After the Exaltation of the Holy Cross – Gerasene Demoniac

Troparion of the resurrection (5th tone)

Let us O Faithful, praise and worship the Word coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He has willed to be lifted in the flesh upon the Cross, and to endure death, and to raise the dead by his glorious Resurrection.

Troparion of St Basil

Your voice has sounded all over the earth, that accepted your preaching. You gave a divine explanation of doctrine, and made clear the nature of creatures, and set a rule of life for men. Holy Father, and Kingly Priest, intercede with Christ God to grant us great mercy.

Kondakion

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.

Epistle Gal 6:11-18,

PROKIMENON (Tone 5) Ps.11: 8, 2

You, O Lord, will keep us and preserve us always from this generation.

الاحد السادس بعد رفع الصليب

طروبارية القيامة باللحن الخامس

لننشُد نحن المؤمنين ونسجد للكلمة، الأزلي مع الآب والروح، المولود من العذراء لخلّاصنا. لأنّه ارتضى. أن يصعد بالجسد على الصليب، ويحتمل الموت، وينهض. الموتى بقيامته المجيدة.

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 الآب البار ذو الكهنوت الملوكي، إبتهل إلى المسيح الإله في خلاص نفوسنا.

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 الى معونتنا، نحن الصارخين اليك بأيمان: هلمي الى الشفاعة، وأسري الى الابتهاال، يا والدة الاله المحامية دائماً عن مكرميك.

الاحد الثاني والعشرون بعد العنصرة

مقدمة الرسالة

أنت يا ربّ تحفظنا وتحمينا، من هذا الجيل وإلى الدهر





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>



Stichon: Save me, O Lord, for there is no longer any holy man, for truthfulness has vanished from among the children of men.

Epistle of St. Paul to the Galatians 6: 11-18

BRETHREN, see with what large letters I am writing to you with my own hand! All those who want to please in a human way are forcing you to be circumcised merely to avoid persecution because of the cross of Christ. For not even the circumcised observe the Law: but they want you to be circumcised that they may boast of your subjection to external rites. But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision but a new creation is of any account. And whoever follow this rule, peace and mercy be upon them and on God's Israel. From now on, let no man give me trouble, for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

ALLELUIA (Tone 5) Ps.88: 2, 3

Your favor, O Lord, I will sing forever; from generation to generation, my mouth will proclaim your faithfulness.

Stichon: For you have said, "My kindness is established forever."

In heaven you have confirmed your faithfulness.

THE HOLY GOSPEL ACCORDING TO ST. LUKE THE EVANGELIST - Luke 8: 27-39

At that time when Jesus came to the country of the Gerasenes there met him a certain man who for a long time was possessed by a devil, and wore no clothes, and lived in the tombs, not in a house. And when he saw Jesus, he fell down before him, and crying out with a loud voice said, "What have I to do with thee, Jesus, Son of the most high God? I pray thee, do not torment me." For he was charging the unclean spirit to go forth from the man. For many times it had laid hold of him; and he was bound with chains and fetters, and kept under guard, but he would break the bonds asunder, and be driven by the devil into the deserts. And Jesus asked him, saying, "What is thy name?" And he said, "Legion," because many devils had entered into him. And they entreated him not to command them to depart into the abyss. Now a herd of many swine was there, feeding on the mountainside. And they kept entreating him to give them leave to enter into them. And he gave them leave. And the devils came out from the man and entered into the swine; and the herd rushed down the cliff into the lake and were drowned. And when the swineherds saw what had happened, they fled and reported it in the town and in the country; and people came out to see what had happened. And they came to Jesus, and found the man from whom the devils had gone out sitting at his feet, clothed and in his right mind; and they were afraid. And those also who had seen it reported to them how he had been saved from Legion. And all the people of the Gerasene district besought him to depart from them; for they were seized with great fear. And he got into a boat and went back. But the man from whom the devils had gone out prayed him that he might remain with him. But Jesus sent him away, saying, "Return to thy house, and tell all that God has done for thee." And he departed, proclaiming throughout the whole town all that Jesus had done for him.

خَلِّصْنِي يَا رَبُّ فَإِنَّ الْبَارَّ قَدْ فَنِيَ، لَانِ الْحَقِيقَةُ قَدْ ضَعُفَتْ عِنْدَ بَنِي الْبَشَرِ.

الرسالة (غلاطية 6: 11-18)

يا اخوة، أنظروا بأي حروفٍ كتبت اليكم بيدي. ان جميع الذين يريدون أن يرضوا بحسب الجسد، هؤلاء يلزمونكم أن تختتنوا. وانما ذلك لئلا يضطهدوا من أجل صليب المسيح. لان المختونين أنفسهم لا يحفظون الناموس، لكنهم يريدون أن تختتنوا ليقتنخوا بأجسادكم. أما أنا فحاشي لي أن أفتخر إلا بصليب ربنا يسوع المسيح، الذي به صلب العالم لي، وأنا صلبت للعالم. لأنه في المسيح يسوع لا يستطيع الختان شيئاً ولا القلف، بل الخليقة الجديدة. وكل الذين يسلكون هذه الطريقة، عليهم السلام والرحمة، وعلى اسرائيل الله. فلا يُعَنَّي أحدٌ فيما بعد، لاني حاملٌ في جسدي سمات الرب يسوع. نعمة ربنا يسوع المسيح مع روجكم ايها الاخوة، آمين.

هللوا

بمراجعتكم يا ربُّ أرنبم إلى الابد، الى جيلٍ فجيلٍ أعلنُ حقَّك فيمضي

لأنك قلت: ان الرحمة تُبنى الى الابد، وفي السماوات يهتأ حقك.

الاسبوع السادس بعد عيد الصليب

(لوقا 8: 27-39)

في ذلك الزمان، لما أتى يسوع الى بقعة الغدرتين، استقبله رجل من المدينة به شياطين من زمان طويل، ولم يكن يلبس ثوباً ولا يأوي الى بيت بل الى القبور. فلما رأى يسوع صاح وخر له وقال يصوت عظيم: ما لي ولك يا يسوع ابن الله العلي؟ أطلب إليك ألا تُعذبي. فإنه كان يأمر الروح النجس أن يخرج من الانسان، إذ كان قد استحوذ عليه من زمان طويل. وكان يرتبط بسلاسل وقيود ويحرس، فيقطع الربط ويسوقه الشيطان الى البراري. فسأله يسوع قائلاً: ما اسمك؟ فقال: جوقة، لأن شياطين كثيرين قد دخلوا فيه. وطلبوا اليه ان لا يأمرهم بالذهاب الى الهاوية. وكان هناك قطيع خنازير كثيرة ترعى في الجبل. فطلبوا اليه أن يأذن لهم بالدخول فيها، فأذن لهم. فخرج الشياطين من الانسان، ودخلوا في الخنازير، فوثب القطيع عن الجرف الى البحيرة فاختنق. فلما رأى الرعاة ما حدث، هربوا وذهبوا، وأخبروا من في المدينة وفي الحقول. فخرجوا ليرؤ ما حدث. وأتوا الى يسوع، فوجدوا الانسان الذي خرجت منه الشياطين جالساً عند قدمي يسوع، لابساً صبيح العقل، فخافوا. وأخبرهم الناظرون كيف أبرئ المعتري. فسأله جميع جمهور بقعة الغدرتين أن ينصرف عنهم، لأنه استحوذ عليهم خوف عظيم. أمّا هو فركب السفينة ورجع. فجعل يطلب اليه الرجل الذي خرجت منه الشياطين أن يكون معه، فصرقه يسوع قائلاً: ارجع الى بيتك، وحدِّث بما صنع الله اليك. فذهب وهو ينادي في المدينة كلها بما صنع اليه يسوع.



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 24, 2021: SIXTH SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS.
COMMEMORATION OF THE GREAT-MARTYR ARETHAS AND HIS COMPANIONS.**

9:00 a.m. DIVINE LITURGY:

- + **ROLAND TETREAU (40 Day)** by his children & grandchildren.
- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by M/M Anthony G. Mardo.
- + **JOSEPH AZAR (9th Anniv.)** by his wife Alice & Family.
- + **SADIE B. (HARRAKA) TAGER (Birthday Remem.)** by Daughter Barbara, Doug & Family.
- + **JOSEPH HARRAKA** by George & Jeanne Harraka.
- + **MARY DEMTY KOUSSA** by John Koussa.
- + **VICTORIA PROCHNIAK** by Ken & Ann Sabbagh.
- + **MARY TAHAN** by Joan Ray.
- + **ANTOINE, MARY, & FADI BAYLOUNEH** by Peter & Rania Tanzi.
- + **PETER & VIRGINIA TANZI** by Peter & Rania Tanzi.
- + **YVONNE HAGGAR COLABELLA** by Michael & Barbara O'Rourke & Family.
- + **ELIAS, MARTHA, MARY (MARDOS) & BERNADETTE SALHANY** by Mr. George Salhany.

11:15 a.m. DIVINE LITURGY:

- + **FRANCIS A. SAGGAL (3rd Anniv.)** by Georgette S. Saggal & Family.
- + **JEAN LOZE** of Maracaibo, Venezuela) (**8th Anniv.**) by his wife Nadia Loze & Children.
- + **MARY R. AZAR** by M/M Michael & Lina Raheb.
- + **MARGARET SABBAGH** by Victorine Boudjouk.
- + **MARIE CLAIRE CHOUHA** by Justin & Danielle Boudjouk & Family.
- + **GEORGE DECKEY** by Mr. Ronald Abraham & Family.
- + **GEORGEANNA DECKEY** by Marie & George Ghazal.
- + **ELIAS J. KISHFY** by M/M Stephen & Maryjoan Walsh & Family.
- + **JULIA & FRED KISHFY** by M/M Norman Kishfy & Family.
- + **YUSUF & BLANCHE MUSSALLI** by Gloria Deckey & Family.
- + **LOUIS P. KISHFY** by Roger & Brenda Hultquist.
- + **GEORGETTE A. SAGGAL** by Janfiave, Danielle, & Jeffrey Gard & Steven DeTore.





SACRIFICIAL GIVING: October 17, 2021: Budgets: \$2,598.00: Envelopes: \$2,582.00, Loose: \$16.00; Stipends: \$125.00; Candles: \$77.00; Addit'l Cemetery: \$10.00; Addit'l Religious Education: \$20.00; Building Fund: \$300.00.

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 11th, 2021, will have the 20th SHAWN NASSANEY MEMORIAL RACE at Bryant. I hope to get a ride there. It will be a quick visit but my first trip since arriving back for treatment. GOD BLESS! - **Fr. Dan.**

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

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

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

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

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

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

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.

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.





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 p.m. 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 today's collection.

Next Sunday, October 31st, there will be a Special Collection taken up for **MELKITE DIOCESAN SUPPORT**. Please continue to open your hearts according to your means.

CHANGE OF ADDRESS: All the faithful who have recently changed their address or who are planning to do so, please remember to inform the church office at (401) 722-1345. Please also be sure to update new telephone numbers because there is a cost that the Church has to absorb which adds up slowly but surely.

BLESS GOD WITH THE GIFTS WITH WHICH HE HAS BLESSED YOU! Those parishioners, who are not worshipping here each week or do not support their Parish on a regular and consistent basis, are really hurting their Parish physically, spiritually, socially, and financially.

PARISHIONERS who miss Sunday attendance at Liturgy for several weeks are missed and unfortunately hurt themselves and the parish on many levels. Welcome Back to our parishioners who have been away. Your parish hopes that you will remember your responsibilities.

CHURCH SCHOOL CLASSES ARE IN PROGRESS: All youth of our Parish, whether they attend Catholic/Christian Schools or not, should register and attend our Church School on a weekly basis. Parents will be doing a great disservice to their children and to the Melkite Church if they do not cooperate with us in trying to teach the beliefs, traditions and spirituality of our Eastern Church to their children. We should be asking ourselves if this is part of the reason that we may lose our youth later on.

FIRST & FOREMOST, DO NOT FORGET THIS WEEKEND'S FOOD FAIR: Saturday, Oct. 23rd, 10 a.m. – 6 pm., and Sunday, Oct 24th, 10 a.m. – 4 p.m. This event has taken the place of the last bazaar held in 2019. No activities were held in 2020 when COVID-19 crippled the nation. The church doesn't stand on any one person's shoulders. Not one of us can further your plans on our own. But together, we can complement each other's strengths and cancel out our weaknesses. As a team, a unified body focused on the Gospel of Christ, we can do great things in Your honor as we were purposed to do.

We now appeal to you to please attend this event and realize why we gave such thought to this major fundraiser so you would appreciate the intricacy that is done with love and always with an abundant sense of humor, and who have worked to make yesterday and today the special occasion that it is.

Thank you in advance to everyone who has chaired a booth or volunteered in the past to make this first FOOD FAIR one of the best ever. We appreciate your continued support in this and all fundraisers to keep the parish solvent. God Bless!

REFLECTION: "Angry people are not always wise." - Jane Austen, *Pride & Prejudice*

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,
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O Jesus, Who has said,
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Image of a True Disciple: The Gadarene Demoniac

One of the most challenging narratives in the Gospels is the healing of the Gadarene demoniac [Mark 5:1-20; Matthew 8:28-34; Luke 8:26-39].

This dramatic event, which reveals the power of Christ over the demons, will appear to the 21st century mind as either archaic or even primitive. We may listen with respect and sing “Glory to Thee, O Lord, glory to Thee!” upon the completion of the reading, but “wrapping our minds” around such a narrative may leave us baffled, if not shaking our heads. The spectacle of a man possessed by many demons, homeless and naked, living among the tombs, chained so as to contain his self-destructive behavior, is not exactly a sight that we encounter with any regularity, to state the obvious. (Although we should acknowledge that behind the walls of certain institutions, we could witness to this day some horrible scenes of irrational and frightening behavior from profoundly troubled and suffering human beings). Add to this a herd of swine blindly rushing over a steep bank and into a lake to be drowned, and we must further recognize the strangeness of this event. This is altogether not a part of our world!

Yet, there is no reason to doubt the veracity of the narrated event, which does appear in three of the Gospels, though with different emphases and details—in fact there are two demoniacs in Saint Matthew’s telling of the story! It is always instructive to compare the written account of a particular event or body of teaching when found in more than one Gospel. This will cure us of the illusion of a wooden literalism as we will discover how the four evangelists will present their gathered material from the ministry of Jesus in somewhat different forms. As to the Gadarene demoniac, here was an event within the ministry of Christ that must have left a very strong impression upon the early Church as it was shaping its oral traditions into written traditions that would eventually come together in the canonical Gospels. This event was a powerful confirmation of the Lord’s encounter and conflict with, and victory over, the “evil one.” The final and ultimate consequence of that victory will be revealed in the Cross and Resurrection.

Whatever our immediate reaction to this passage, I believe that we can recognize behind the dramatic details the disintegration of a human personality under the influence of the evil one, and the reintegration of the same man’s personhood when healed by Christ. Here was a man that was losing his identity to a process that was undermining the integrity of his humanity and leading to physical harm and psychic fragmentation. I am not in the process of offering a psychological analysis of the Gadarene demoniac because I am ill-equipped to do so and I do not believe that we can “reduce” his horrible condition to psychological analysis. We are dealing with the mysterious presence of personified evil and the horrific effects of that demonic presence which we accept as an essential element of the authentic Gospel Tradition. The final detail that indicates this possessed man’s loss of personhood is revealed in the dialogue between himself and Jesus.



“Jesus then asked him, ‘What is your name?’ And he said, ‘Legion,’ for many demons had entered him” [8:30].

To be named in the Bible is to receive a definite and irreducible identity as a person. It is to be “someone” created in the “image and likeness of God.” It is the role

of the evil one to be a force of disintegration. The “legion” inhabiting the man reveals the loss of his uniqueness and the fragmentation of his personality. Such a distorted personality can no longer have a “home,” which is indicative of our relational capacity as human beings, as it is indicative of stability and a “groundedness” in everyday reality. The poor man is driven into the desert, biblically the abode of demons. Once again, we may stress the dramatic quality of this presentation of a person driven to such a state, but would we argue against this very presentation as false when we think of the level of distortion that accompanies any form of an “alliance” with evil—whether “voluntary or involuntary?” Does anyone remain whole and well-balanced under the influence of evil? Or do we rather not experience or witness a drift toward the “abyss”?

Then we hear a splendid description of the man when he is healed by Christ! For we hear the following once the demons left him and entered into the herd of swine and self-destructed (the ultimate end of all personal manifestations of evil?).

“Then the people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid” [8:35].

“Sitting at the feet of Jesus, clothed and in his right mind.” This is clearly one of the most beautiful descriptions of a Christian who remains as a true disciple of the Master. This is the baptized person who is clothed in a “garment of salvation” and who is reoriented toward Christ, the “Sun of Righteousness.” The image here is of total reintegration, of the establishment of a relationship with Christ that restores integrity and wholeness to human life. It is also an image of peacefulness and contentment. Our goal in life is to “get our mind right,” which describes repentance or that “change of mind” that heals all internal divisions of the mind and heart as it restores our relationship with others. Jesus commands the man “to return to your home, and declare how much God has done for you” [8:39]. We, too, have been freed from the evil one “and all his angels and all his pride” in baptism. In our own way, perhaps we too can also proclaim just how much Jesus has done for us.

هل يختار الإنسان الله أو يختار الله الإنسان؟



وبالزوال النهائي لمملكة الشر. وحلول "ملكوت الله"، ولإعتقادها بأن يسوع جاء يقضي عليها "قبل الأوان" (أي قبل "اليوم الأخير"، يوم الدينونة العامة). من هنا، طلب "الشياطين" إلى يسوع عدم القضاء عليها الآن، كما أنها لم

تطلب دخولها إنساناً آخر، لمعرفة بأن الرب يسوع جاء مُحَرِّراً للبشر. من قبضتها، بل طلبت دخولها في الخنازير. وبما أن الخنازير تُعتَبَر حيوانات نجسة في البيئة اليهودية، فهي بذلك تليق "بالشياطين". وحين دخولها في الخنازير، لم تحتل حتى هذه الحيوانات تأثير "الشياطين" عليها، فَرَمَتْ بنفسها في البحيرة، أي أن "الشياطين" جَرَّت عليها الموت. وهذه إشارة إلى الحالة المزرية التي قد يصل إليها كل من يُصبح عبداً للخطيئة ويتعد عن الحياة الحقيقية بالله.

ما يلفتنا هو موقف سكان تلك المنطقة بعدما أخبرهم رعاة الخنازير بما جرى، فجاءوا إلى المكان وعانوا ما حصل... فلم يهتموا قط بشفاء الرجلين، أو بظهور علامة من علامات "ملكوت السماوات". لم يفرحوا بشفاء ابني مدينتهم، وبعودة كرامتهما الإنسانية إليهما، بل خافوا فوراً على مصادر رزقهم، وطلبوا إلى يسوع المغادرة... لم تُحَرِّك فيهم هذه الآية ولو إحساساً بالحرية مثلاً، لمعرفة من هذا الذي له سلطان على طرد "الشياطين". وهذه حال كل واحد منا حين يُفَضِّل مصالحه وأمجاده العالم على الدخول في سر الحياة بالله، ولا يفرح لشفاء أخيه من خطايه (موقف الأخ الأكبر في مثل "الابن الضال"). فعلياً أن ندرك أن ابن الله دخل في صميم حياة البشر. لكي يُخَلِّص ما قد هلك "ويُعِيد الخليقة إلى حياة النعمة... شتآن (فرق شاسع) ما بين موقف هؤلاء "الجدرين" الذين رفضوا يسوع، وموقف السامريين الذين إستضافوه مدة يومين في ما بينهم، وقبلوا كلمة الحياة.

الخلاصة الروحية:

وبعد، إن هذه الرواية تبيّن لنا حالة الإنسان (وكذلك العالم) المُبتعد عن الله والمُستعبد من إبليس"، والذي "يُعوزُه مجد الله". إن الإنسان الذي ينقاد إلى نزواته الأرضية، الزائلة، المؤقتة إلخ... ويُصبح عبداً لها، يكون على مثال "مجنوني الجدرين"، ويعيش في "قبر" أو سجن أهوائه. وكلنا يعلم في قرارة نفسه ما أكثر "الشياطين" في حياتنا، وكما أن النفس البشرية هي "ساحة صراع" يومي بين الرغبة في الخير وعمل الشر، كقول بولس الرسول "الخير الذي أريده لا أفعله، والشر الذي لا أريده إياه أفعل" (روم 7: 19)... إن مجد الله ظهر في شخص يسوع المسيح ابن الله المتجسد، الذي جاء ليصنع مشيئة أبيه السماوي ("لا تكن مشيئتي بل مشيئتك")، وهي خلاص ما قد هلك وإعادة الخليقة إلى حالة النعمة الأصلية. وكل بشارة الإنجيل هي لإخبارنا عن محبة الله التي ظهرت في ملء الزمان، عبر الخلاص الذي تم بيسوع المسيح، والذي جوهره تحرير الإنسان من عبودية الخطيئة والموت.

إن المكان الذي أتى يسوع إليه اليوم، هي أرض غريبة نسبياً عن البيئة التي إعتاد يسوع أن يُبَشِّرَ فيها. وهي ترمز إلى أرض "الغربة عن الله"، حيث مرتع "الشياطين" وحيث تكثر الخطيئة والموت، وذلك يتجلى بصورتين: الخنازير والقبور.

وليس أدل على ذلك من المُقارنة مع "الأرض البعيدة" التي إنطلق إليها "الابن الضال"، والذي وصل إلى الحضيض لدرجة أنه إضطر لأن يرى الخنازير ليبقى حياً (جسدياً)، وهو "حي - ميت" فعلياً... إلى ذلك، نُضيف نقطة مهمة جداً، وهو أن "ساكني" هذه البقعة يكونون على صورتها، والعكس بالعكس. فمن يغيب الله عن حياته، يدخل فعلياً "قبر النفس" وتُعَشِّش "شياطين النفس" في حياته وتصرفاته كلها...

يستقبله إنسانان مجنونان، ممسوسان، مُعتريان (التوصيفات كثيرة)... وفي مفاهيم ذلك الزمان، كان يُقال إن "فيهما شياطين كثيرة". وكان هذان يسكنان القبور (رمزاً لإنفصالهما عن المُجتمع)، وكنا هائجين جداً (دليل إنفصالهما عن الواقع)... ليس لهما من "الإنسان" إلا الاسم والشكل الخارجي. يُمكننا تشبيههما بسفينة غارقة في قعر البحر، أو بشيء قد ضربه "الصدأ"... هما شخصان إستعبداً بالكامل ولم تعد لهما إرادة حرة واعية. هما شخصان يهرب منهما الجميع، يخاف منهما الجميع، ويحكم عليهما الجميع. وإستطراداً، نقول إن مرقس ولوقا قد حرصا على إيراد اسم "الروح النجس"، وهو "الجنون" أي جوقة، فإن عرفنا أن "الجنون" تعني مجموعة من قرابة ستة آلاف شخص، لأدركنا مدى إستعباد هكذا أشخاص من "الشياطين"، ومدى هبوطهم إلى الحضيض.

هما إذاً صورة عن العبودية الشخصية بالكامل لعالم الخطيئة والشر، وتسليم الذات إلى "الشياطين" (الأهواء الشريرة على إختلافها) وليس إلى الله، وإلا لماذا كانا يسكنان القبور؟ حين نُصبح عبيداً لخطيئتنا، نتعد عن النعمة الإلهية، ونسكن بدورنا "القبور"، حيث لا حياة بل موت فعلي... بالخطيئة، تسكن نفوسنا في "القبور" قبل أن تسكنها أجسادنا. حين نغمس بالرديلة، نتعد عن "النور" وعن عيون الناس، لأننا نخجل بأفعالنا، ونكون "فضّلنا الظلمة على النور"... كما أنه، في الرؤية الشاملة، هذان "المجنونان" هما صورة عن حال البشرية جمعاء التي إستعبدها "إبليس" وأبعدتها عن سبل الله، ولم تعد قادرة على التحرر بمجهودها، "فأعوزها مجد الله" (رو 3: 23)... وعلى مثال الممسوسين العائشين في العراء وخارج مدينتهما، فإن البشرية أصبحت عارية من نعمة الله وبالتالي خارج الفردوس (خارج قلب الله).

وفيما نرى يسوع يأخذ المُبادرة ويشفي المجنونين (ذلك أنهما فاقدتا الإدراك الفعلي من كثرة "الشياطين" التي إعترتها)، نرى هذه "الشياطين" يُصيبتها الهلع بمجرّد رؤيتها ليسوع، وتُسارع إلى الإعتراف بألوهيته وسيادته المُطلقة... من هذه الناحية، عرفت "الشياطين" من هو يسوع، ولم يعرفه الكثيرون من شعبه الذين شاهدوا آياته وسمعوها كرازته (كعلماء الشريعة مثلاً)... وهلع "الشياطين" ناتج عن معرفتها بالمصير المُخصَّص "لإبليس وملائكته"

The Liturgy Explained(part 2)

THE ANTIPHONS

An Antiphon is a Psalm chanted by the cantor with a response sung by the congregation. The First Antiphon always refers to the Theotokos; the Second to Christ and the Third response is the Troparion of the Sunday or the Feast. There are three antiphons to represent the three days that Christ was in the tomb thus pointing to the resurrection. Originally the Antiphons were sung while the clergy and people processed from the Forum to the cathedral. Later on these Antiphons became so popular that they were sung even when there was no procession as is the case today. For pastoral reasons today it is permitted to sing only one Antiphon so as to slightly abbreviate the Liturgy. The Psalm verses refer either to worshipping God or to the Feast being celebrated that day.

THE INCARNATION HYMN

The Incarnation Hymn: Only Begotten Son and Word of God... is sung at every Liturgy except a Vespers-St Basil Liturgy (4 times per year). This hymn from the 6th century summarizes our principle beliefs in Christ focusing on his incarnation, death and resurrection and ascension. By these mysteries Christ saved us. He left Heaven and became a man through the power of the Holy Spirit and was born of the Virgin. Then later as an adult He laid down his life for us and died on the cross. On Easter He made his human nature immortal and rose from the tomb thus preparing for our future immortality and resurrection. The ancestor of this hymn is Philippians 2:6-11 which is an early Christian hymn that also mentions the incarnation, cross, resurrection and glorification of Christ. Such hymns about Christ go back to the beginning of Christianity and we are happy to continue this tradition of singing hymns about Christ.

THE LITTLE ENTRANCE

During the Little Entrance or first procession the deacon carries the Gospel Book around the church accompanied by candles, the cross, the fans and incense. Christ is present in the Gospel Book and to honor it is to honor Him. That is why we kiss it after it is read; we adore Him who just spoke to us. Because Christ is present He is accompanied by candles to show that He is the Light of the World. The cross is Christ's standard or flag and the ripidia (fans) show that the angels worship Him. The incense shows that Jesus is King and God. The procession of the Gospel around the Church is a way for Christ to be with us and reminds us of how He walked around the Middle East preaching to the people and inviting them to enter the Kingdom of God. The normal Sunday Entrance Chant: Come let us worship and bow down before Christ is obviously an invitation to worship our Lord. On Feasts of Christ it is changed to reflect the occasion thus on Christmas we are told that Jesus is divine and on Ascension that He ascended etc.



THE TROPARIA

The Troparion originated as the response to the Third Antiphon. It is always a poetic piece that refers to the Resurrection on Sundays and to the Feast on other days. To the initial Troparion we can add those of the Saint of the day, the patron Saint or Feast of the church and finally the last one is the Kondakion or concluding Troparion that refers to the Mother of God or the Feast. Some of these Kondakia were written by St Romanos the Melodist in the 6th century. The most famous one that he wrote is for Christmas: Today the Virgin gives birth... These Troparia tell us what we are observing that day. By singing about the Feast or Saint of the day we are celebrating and not just reading an announcement. When everyone sings

these Troparia then all are joining in equally in the celebration. The Troparia were not originally intended as solo pieces to be sung by the cantor alone but by the entire congregation.

THE TRISAGION HYMN

On most Sundays, after the Troparia and Kondakion, we sing the Trisagion - "Holy God, Holy Might One, Holy Immortal One, have mercy on us." This very popular hymn was first sung by the Byzantine Bishops at the Council of Ephesus in 431 AD. It quickly spread and is currently used by the Maronites, Syriacs, Armenians and Latins (only on Good Friday and in the Divine Mercy Chaplet) in addition to the Byzantine Churches. Following the teachings of St. John of Damascus we understand the hymn as an invocation to the most Holy Trinity. "Holy God" refers to the Father, the Source of the Divine Nature. "Holy Mighty One" refers to the Son, Who conquered sin and the Devil. "Holy Immortal One" refers to the Holy Spirit, Who is the Lord and Giver of Life. Because the hymn refers to the Holy Trinity we bow and make the sign of the cross during it. The Hymn is called Trisagion or "thrice holy" because the word "holy" appears three times, as in the worship of the angels before God in the Book of the Prophet Isaiah (Isaiah 6: 3). We normally sing it in English, Arabic and Greek following the directives of +Archbishop Joseph E. Tawil: Greek is the original language of the hymn, Arabic for our old country origins and English for this country. On several occasions we sing, All of you, who have been baptized into Christ, have put on Christ, Alleluia (Galatians 3:27). This hymn is sung on the original baptismal days of the Early Church: Christmas, Theophany, and Lazarus Saturday, Holy Saturday, Easter and Pentecost. It refers to the light of Christ that now covers us and that He lives in and through us. On those occasions when we venerate the Holy Cross (September 14, 3rd Sunday of Lent, and August 1) we sing, We bow in worship before your Cross, O Master, and we give praise to your holy Resurrection. This chant draws attention to the unity of the Paschal Mystery of Christ. There is no resurrection without the cross and Jesus' story did not end with his death on Good Friday but continues with his resurrection on Pascha.

شرح القديس الإلهي (الجزء الثاني)



أي أننا نطلب معونة والدته الإلهة وجميع القديسين لكي نستطيع أن نودع حياتنا وذواتنا للرب، وكما 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 وإكرام وسجود أيها الأب والابن والروح القدس..."

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

الأنديفونات:

1- "بشفاعات والدته الإلهة يا مخلص خلصنا". في هذه الترنيمة تعليم عقائدي عن شفاعة والدته الإلهة، نطلب شفاعة والدته الإلهة العذراء مريم لكي يخلصنا يسوع (طلبة الأم تقتدر عند السيد) مع التأكيد على أن الخلاص يأتي من المسيح الإلهة أما مريم العذراء والقديسون فهم يتشفعون بنا أمام السيد، القديسون ليسوا وسطاء بالمعنى الحرفي للكلمة "لأنه يوجد إله واحد ووسيط واحد بين الله والبشر هو الإنسان يسوع المسيح" (1 تي 2: 5) المسيح هو الوسيط الوحيد ولكن القديسين مجارحية بها تتدفق نعمته الفعالة الفعالة.

إن شفاعة القديسين تستند حقيقتها من الشركة التي تجمع المؤمنين - أعضاء جسد المسيح - فكما أن الأعضاء تخدم بعضها البعض في وحدة الجسد (1 كور: 12) هكذا المؤمنين بالصلاة كما كتب الرسول يعقوب في رسالته "إن طلبه البار تقتدر كثيرا في فعلها" (5: 16).

العذراء مريم صارت أمنا لأنها ولدت المسيح الذي ارتضى أن يصير بجسده أختا لكل واحد منا، ولأنها أمنا نتنظر إلى حاجتنا وترفعها إلى السيد لذلك تدعى بحق الشفيعه الحارة وملجأ العالم.

أيضا وأيضاً يسلم إلى الرب نطلب... لا يقصد بهذه الطلبة تكرار لسابقتها ولكننا لا نكل من تكرار الأقوال نفسها للرب، قد نطلب نحن الأمور نفسها وعندما تمنحنا إياها محبته عندها نذكر أنها ليست مماثلة لما كان في حوزتنا إننا نكرر طلب الحصول على السلام الذي من العلى لنتهيا أكثر للاشتراك في مائدة الرب.

"بارك ميراثك" أفشين الأنديفونات. يقول الذهبي الفم: "أنا في القديس الإلهي نقف أمام المائدة المقدسة" بفرح شاكرين الله والأب الذي أهلنا لشركة ميراث القديسين في النور "والمسيح هو كذلك ميراث كل البشر إننا نقدم المسيح لكل من على الأرض من بشر.

الأنديفونا الثانية: "خلصنا يا ابن الله يا من... قام من بين الأموات". ترتيلة عقائدية نعلن فيها أن يسوع المسيح هو ابن الله وأن الخلاص يحققه فقط لنا ابن الله القائم من بين الأموات، لأن الذي سوف يأتي ويدين العالم هو المسيح ابن الله قاهر الشيطان بموته وقيامته، الاعتراف أن المسيح "ابن الله" هو حجر الزاوية، حجر إيماننا الذي تبني عليه الكنيسة "على هذه الصخرة ابني كنيستي" لأن الكنيسة هي امتداد لتجسد يسوع.

"يا كلمة الله..." لقد تجسد الذي ترتعد له الشيروبيم والسيرافيم من النظر إليه و ارتضى أن يأخذ صورة عبد من خلق الكل بكلمة منه، يسوع المسيح ارتضى أن يسكن أحشاء والدته الإلهة متأسسا منها كي يحقق لنا النصر على الشيطان الشرير لنتغلب على الشرير والشر والسموات.

وهذا التشديد الذي هو ملخص العقيدة الأرثوذكسية (المستقيمة الرأي) يعود إلى أوائل القرن السادس حوالي (536 م)، لقد قام المسيح بعملية التدبير الإلهي من يجسد وموت وقيامة دون أن يتخلل عن مجده الإلهي، دون أن يترك الألوهية، هذا التشديد في قداس الموعوظين قبل الإنجيل يشبه دستور الإيمان (أؤمن بالله واحد....) في قداس المؤمنين وقيل الكلام الجوهرى والمناولة هنا يبرز التشابه بين قداس الموعوظين المرتكز على الكلمة المحكية والمعلنة وبين قداس المؤمنين المرتكز على الكلمة المتجسد في الافخارستيا.

... يتبع

القديس الإلهي هو سر حضور المسيح، وبالتالي فهو كشف للمملكة المباركة "مملكة الأب والابن والروح القدس" لأن حضور المسيح هو نفسه ملكوت الله، إن هذا الحضور يحول الأرض إلى سماء. 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 وغاية الخليقة بأسرها.

يقول الكاهن هذا الإعلان وهو يرسم بالإنجيل إشارة الصليب، العمل الأول الذي يقوم به الكاهن هو الصليب، فالقديس الإلهي هو ملكوت الله الذي يقود إليه الصليب الذي غلق عليه ملك المجد. الصليب هو البرهان أن المسيح هو وحده الملك الحقيقي، إنه بالصليب فتح لنا الملكوت. الشعب يقول "أمين" دلالة على قبولهم الحقيقة الموجودة في إعلان الكاهن ويعبرون عن توقهم إلى تدنق الملكوت، "أمين" بالعبرية تعني حقاً.

الطلبة السلامية الكبرى

وهي أطول طلبية في القديس الإلهي. "يسلم إلى الرب نطلب"، بالخطيئة دخل الإنسان في حيز الاضطراب والتجزؤ والخطيئة، أما المسيح فقد أعاد الإنسان إلى الوحدة.

أول ما نطلب من الله هو السلام، وليس السلام الذي يصنعه البشر بنزواتهم ولكن السلام الذي من العلى، لأن المسيح أتانا من العلى لكي يبعث فينا السلام الحقيقي الذي يعيد الطمأنينة في النفس المضطربة، السلام الذي يقبل كل نفس تائبة وعائدة.

"سلام كل العالم في سلام دائم وثابت وهذا يتحقق بالسلام العلوي، وهذا كله لتكون الكنيسة في ثبات أمام تجارب الشرير الذي يود الانشقاق للكنيسة، وأما اتحاد الجميع فهذا ناتج عن رباط الروح، رباط السلام، وبحسب القديس بولس الرسول: "يا أخوة اجتهدوا أن تحفظوا وحدانية الروح برباط السلام"، أي أن ترتبط مع بعضنا البعض في رباط المحبة، رباط المسيح المخلص وهكذا نستعد جميعاً للمناولة وهذا أيضا نعيش السلام الداخلي مع أنفسنا والسلام الخارجي مع الله والآخرين ونكون بذلك قد أصبحنا أنية مستحقة لقبول المسيح في داخلنا.

"من أجل هذا البسيت...". عندما يدخل المرء إلى الكنيسة فإنه يدخل السماء في حضرة الله، وهناك على المؤمن أن يتصل مع الله بإيمان وورع لأن الخدمة هنا هي خدمة الله العلى خالقنا ومخلصنا.

"من أجل أبينا ورئيس كهنتنا...". 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 ارتدائه الحلة الكهنوتية في وسط الكنيسة كما يحصل مرات كثيرة اليوم وقبل البدء بالقديس الإلهي، عملية ليس الأسقف حله تصور حدث تجسد الكلمة والأسقف يمثل المسيح أو هو أيقونة السيد الحية.

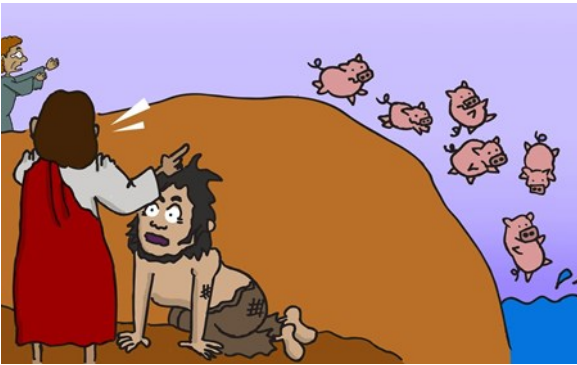
"من أجل هذه المديونة...". نطلب من أجل المدينة التي نعيش فيها (المكان) وكل مكان في العالم. يقول القديس مكسيموس المعترف "المحبة الكاملة توجد على كل البشر بالتساوي". وهكذا نصلي من أجل المكان الذي نعيش فيه وكل العالم.

"من أجل اعتدال الهواء.. وخصب الأرض بالثمار، ومن أجل المرضى والمحتاجين والأسرى والمسافرين...". نلاحظ تفكير الكنيسة هنا بكل شخص بمفرده أينما وجد وفي أي حال كان، ترغب الكنيسة بالتوجه إلى كل واحد على حدا وتصلي من أجله ومن أجل أن يوفر الله له كل وسائل الحياة المرضية والهادئة.

"من أجل نجاتنا من كل ضيق وغضب.. نطلب من الله أن يحمينا من جميع مخاطر الشر وتجارب (الخطيئة) واللذة البشرية بالزمنها الآله، لقد سمح الله أن يجرب الإنسان الآله كي يشفي من جرح الخطيئة، ليس الآله عقاب بل دواء يناسب حالة الخطيئة التي يعيشها الإنسان إذ كانت حالته ناتجة عن الخطيئة. تسير بالضيق نحو ملكوت الله "لأنه بضيق كثيرة ينبغي أن ندخله" ولكن كل تأديب في الحاضر لا يبدو أنه للفرح بل للحرز غير أنه يعطي في النهاية الذين يتروضون فيه ثمر بزر "السلام".

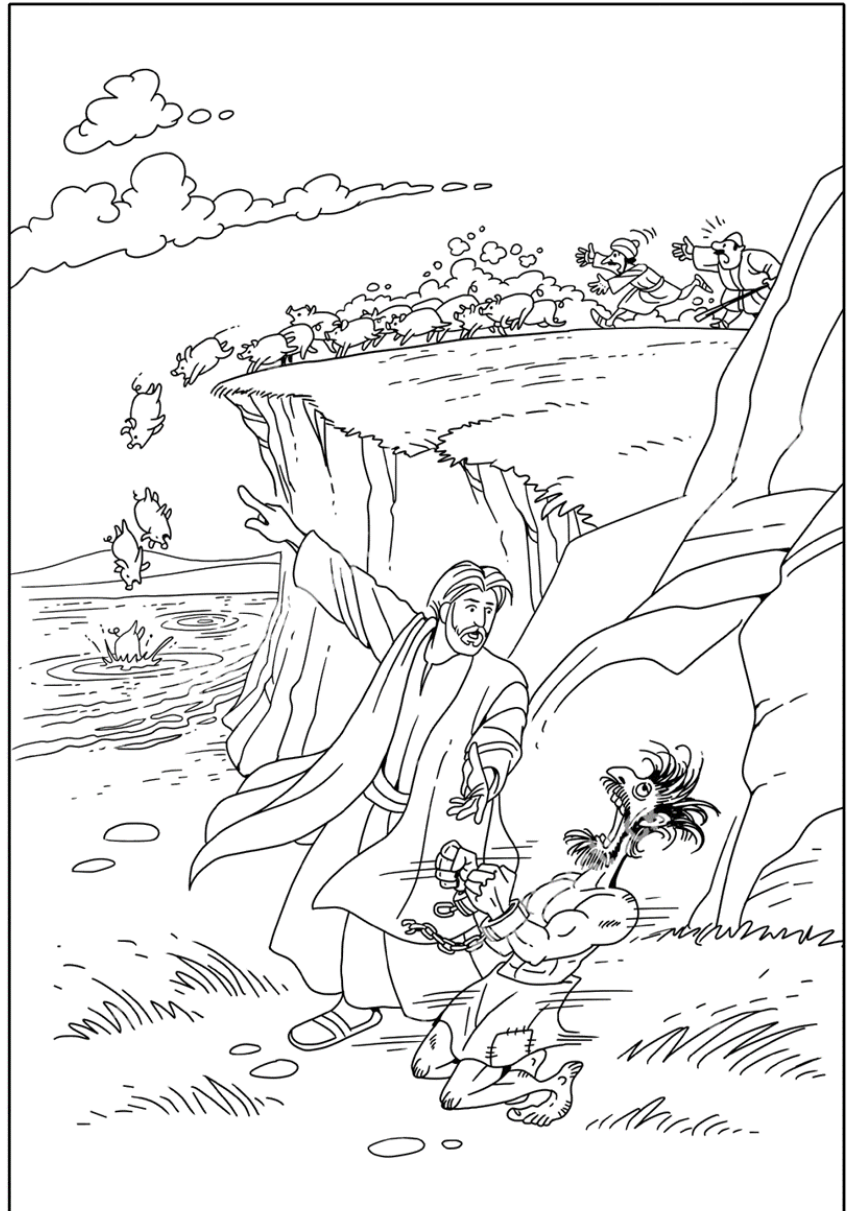
"يجيب الشعب على كل هذه الطلبات" يا رب ارحم "هذا الجواب البسيط يحمل كل اللاهوت وكل الفكر المسيحي،" ارحم "من الفعل رحم وهذا الفعل بالعبرية يعني رحمة وصلاح ورافة وخير أي أننا نطلب من الله أن يسبغ علينا كل مراحمه. بعد ذكرنا الكلية القداسة..... لنودع أنفسنا.....

Following Jesus Kids bulletin



Jesus arrived in a town and was met by a man who acted very strangely. He had demons. He was not in his right mind. He didn't wear clothes, and lived in the caves. When he saw Jesus, the unclean spirits made him say, "What have I to do with you, Jesus?" Jesus asked, "What is your name?" The man answered "Legion."

Jesus commanded the legion, or army, of unclean spirits to leave the man and to enter the herd of pigs that were nearby. They did so, and then the herd rushed down a steep hill into the lake and all were drowned. The man was now healed. But the people of the area were afraid of Jesus, and asked that he leave. He got in the boat and left them. The man that was healed wanted to go with Jesus, but Jesus told him to return to his home, and to tell people what God had done for him.





LITURGICAL CALENDAR



OCTOBER



تشرين الأول - أكتوبر
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		

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
31 5 th Sunday after Holy Cross الأحد الخامس بعد عيد الصليب Ephesians 2:4-10 Luke 16:19-31					1 St Romanos the Melodist Hebrews 9:1-7 Luke 10:38-42, 11:27-28	2 St Cyprian 1 Corinthians 15:58-16:3 Luke 5:17-26
3 St Thérèse of the Child Jesus 2 nd Sunday after Holy Cross الأحد الثاني بعد عيد الصليب 2 Corinthians 11:31-12:9 Luke 6:31-36	4 St Hierotheos of Athens Philippians 2:12-16 Luke 6:24-30	5 St Charitina Philippians 2:16-23 Luke 6:37-45	6 St Thomas the Apostle 1 Corinthians 4:9-16 John 20:19-31	7 Sts Sergios and Bacchos Philippians 3:1-8 Luke 7:17-30	8 St Pelagia Philippians 3:8-19 Luke 7:31-35	9 St James the Apostle 1 Corinthians 4:9-16 Matthew 9:36-10:8
10 3 rd Sunday after Holy Cross الأحد الثالث بعد عيد الصليب Galatians 1:11-19 Luke 7:11-16	11 St Theophane of Nicaea Philippians 4:10-23 Luke 7:36-50	12 Sts Probus, Tarachos and Andronicos Colossians 1:1-11 Luke 8:1-3	13 Sts Carpos, Pappylas and Agathonicos Colossians 1:18-23 Luke 8:22-25	14 St Cosmas of Maiuma Colossians 1:24-2:1 Luke 9:7-11	15 St Lucian of Antioch Colossians 2:1-7 Luke 9:12-18	16 St Longinos the Centurion 2 Corinthians 3:12-18 Luke 6:1-10
17 Second Council of Nicaea أحد أباء مجمع نيقية الثاني Titus 3:8-15 Luke 6:5-15	18 St Luke the Apostle Colossians 4:5-11, 14-18 Luke 10:16-21	19 Holy Prophet Joel Colossians 2:20-3:3 Luke 9:23-27	20 St Artemios Colossians 3:17-4:1 Luke 9:44-50	21 St Hilarion Colossians 4:2-9 Luke 9:49-56	22 Seven martyrs at Ephesus Colossians 4:10-18 Luke 10:1-15	23 St James of Jerusalem Galatians 1:11-19 Matthew 13:54-58
24 6 th Sunday after Holy Cross الأحد السادس بعد عيد الصليب Galatians 6:11-18 Luke 8:27-39	25 Sts Marcan and Martyrios 1 Thessalonians 1:1-5 Luke 10:22-24	26 St Demetrios 2 Timothy 2:1-10 John 15:17-16:2	27 St Nestor 1 Thessalonians 2:1-8 Luke 11:9-13	28 Sts Terence and Neonila 1 Thessalonians 2:9-14 Luke 11:14-23	29 St Anastasia 1 Thessalonians 2:14-20 Luke 11:23-26	30 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>
- 1st Grade <https://bit.ly/3syyqNh>
- 2nd Grade <https://bit.ly/3mem8sq>
- 3rd Grade <https://bit.ly/3mfh9Yn>
- 4th Grade <https://bit.ly/3swVGuV>
- 5th Grade <https://bit.ly/2W8Vlgu>
- 6th Grade <https://bit.ly/3AUdPG6>
- 7th Grade <https://bit.ly/3mhcrJr>
- 8th Grade <https://bit.ly/3z5YjX2>

St. Basil the Great Melkite Greek Catholic Church



you're invited to a
PUMPKIN CARVING PARTY

Bring your family and friends
On Sunday, October 31st, 2021
After the 11:15 am Divine Liturgy
@St. Basil the Great Church

*** Pumpkins will be provided

St. Basil the Great Melkite Greek Catholic Church

Angels, Saints and Heroes Costume Competition



All Saints Children Costume party

on Sunday October 31st, 2021

Our children are invited to celebrate All Saints day and participate in the
Best Costume Competition
on October 31st, 2021
at St. Basil's after the 11:15 Divine Liturgy

You are invited to dress up as
angels, saints and heroes





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15 Skyview Drive, Lincoln, RI

Food Fair

Saturday, October 23, 10 am - 6pm

Sunday, October 24, 10 am - 4pm

Syrian Food

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Candy • Meatball Sandwiches**

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FOOD FAIR 2021—DONATIONS NEEDED

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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 23rd and Sunday, October 24th 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!

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 ~ E-mail: vocations@melkite.org

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

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

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



ORDER OF SAINT NICHOLAS

يمكنكم الآن التقدم بطلب العضوية
لجمعية القديس نيقولاوس

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بزيارة الرعايا في الفترة القادمة لتكريس الأعضاء
الجدد و تقليدهم بميداليات شفيغ الجمعية
القديس نيقولاوس أسقف ميرا - ليكيا.

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of Newton, will be inducting new members
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parish with the medallion of the Order's
patron, St Nicholas of Myra of Lycia.**

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Husband/Wife

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(annual gift)

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\$5,000
(one-time gift)

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

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

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





We are pleased to announce

The Daily Divine Liturgy

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

Tuesday through Friday at 9 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

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

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

Contact us for information and ideas
office@stbasilthegreatchurch.com



"GOD LOVES THE CHEERFUL GIVER"

2 COR 9:7

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Thank you and God bless you and yours.

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