



September 19<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/  
StBasilTheGreatMelkiteGreek  
CatholicChurchRI/](https://www.facebook.com/StBasilTheGreatMelkiteGreekCatholicChurchRI/)

### YouTube

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

### Email

[office@stbasilthegreatchurch.com](mailto: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



### Sunday After the Exaltation of the Holy and Life-Giving Cross

### الأحد بعد رفع الصليب المقدس

Troparion of the Resurrection (8th tone)

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

نشيد القيامة باللحن الثامن  
انحدرت من العلاء أيها التحنن، وقبلت الدفن ثلاثة أيام،  
لكي تعتقنا من الآلام، فيا حياتنا وقيامتنا، يا رب المجد  
لك.

Troparion of the Holy Cross

“O Lord, save your people and bless your inheritance,  
granting peace to the world. And preserve your  
community by the power of your Cross.”

نشيد الصليب الكريم المقدس باللحن الاول  
خلص يا رب شعبك وبارك ميراثك مانحاً العالم السلام،  
واحفظ بقوة صليبك رعيته.

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 بينت العقائد بياناً إلهياً، وأوضحت طبيعة  
الكائنات، ونظمت أخلاق البشر. فيا أيها الأب البار ذو  
الكهنوت الملوكي، إبتهل إلى المسيح الإله في خلاص  
نفوسنا.

Kondakion of the Holy Cross

O Christ God, who chose by Your free volition to be  
elevated upon the holy cross, grant Your mercies to Your  
new people who are called by Your name. In Your power  
gladden the hearts of our public authorities. Strengthen  
them in every good deed so that Your true alliance may be  
for them a weapon of peace and a standard of victory.

قنداق الختام لرفع الصليب (اللحن الرابع)

يا من رُفِعَ على الصليب طوعاً، ايها المسيح الإله، امنح  
رافتك لشعبك الجديد الملقب باسمك. فخر بقدرتك  
ملوكنا المؤمنين. مانحاً إياهم الغلبة على محاربيهم. لتكن  
لهم نصرتك سلاح سلام وشعار انتصار.



#### 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: Sunday after the Holy Cross, Galatians 2: 16-21**

**Epistle of the Twenty First Sunday after Pentecost**

**PROKIMENON (Tone 4)**

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

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

**READING from the Epistle of St. Paul to the Galatians**

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

ALLELUIA (Tone 4)

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

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

**Gospel: Sunday after the Holy Cross**

**Mark 8:34-9:1**

The Lord said, "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. For anyone who would save his life will lose it; but anyone who loses his life for my sake and for the sake of the Good News will save it. For what does it profit a man, if he gains the whole world, but suffers the loss of his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father." And he said to them, "Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power."

**Hymn to the Theotokos Hirmos of the 9th Ode of the Feast**

O Mother of God, you became a mystical paradise when without tilling you brought forth Christ our God by whom the life-giving tree of the Cross was planted on earth. Wherefore we deeply bow before this Cross which is exalted today, and we magnify you.

**رسالة الاحد الحادي والعشرون بعد العنصرة**

**مقدمة الرسالة**

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

**الرسالة (غلاطية 2: 16-21)**

يا إخوة، لعلنا بأن الإنسان لا يُبرَّر بأعمال الناموس، بل انما بالآيمان بيسوع المسيح، نحن أيضاً آمناً بالمسيح يسوع، لكي يُبرَّر بالآيمان بالمسيح لا بأعمال الناموس. إذ لن يُبرَّر بأعمال الناموس أحد من ذوي الجسد. فإن كنّا، ونحن طالبون التبرير في المسيح، نوجد نحن أيضاً خطاة، أف يكون المسيح خادماً للخطيئة؟ حاشى. فإن عدت أبني ما قد هدمت، جعلت نفسي متعدياً. لأنني بالناموس مُت للناموس، لكي أحيى لله. اني مصلوب مع المسيح. وأنا حي، لا أنا بعد، انما المسيح حي فيّ، وما أحياء الآن في الجسد، أنما احياء في الايمان بابن الله، الذي أحبني وبذل نفسه عني

هلوليا

استل ويزر الى الامام، واملك في سبيل الحق والديعة والبر، فتهديك يمينك هدفاً عجبياً أحببت البر وأبغضت الإثم، لذلك مسحك الله بذهن البهجة أفضل من شركائك

**الاحد الذي بعد عيد الصليب**

**الانجيل (مرقس 8: 34 الى 9: 1)**

قال الرب. من أراد أن يتبعني، فلينكر نفسه ويحمل صليبه ويتبعني. لأن من أراد أن يخلص نفسه يهلكها ومن أهلك نفسه من أجلي ومن أجل الإنجيل فذاك يخلصها. فإنه ماذا ينفع الإنسان لو ربح العالم كله وخسر نفسه؟ أم ماذا يعطي الإنسان فداءً عن نفسه. لأن من يستحي بي وبكلامي في هذا الجيل الفاسق الخاطي، يستحي به ابن الإنسان أيضاً متى أتى في مجدي أبيه مع الملائكة القديسين. وقال لهم: الحق أقول لكم إن بعض القائمين ههنا لا يدوقون الموت حتى يروا ملكوت الله آتياً بقوة.

**النشيد لعيد لوالدة الاله باللحن الثامن**

يا والدة الاله، انت الفردوس السري، اذ انك انبت المسيح بغير فلاحه، الذي به نصبت في الارض شجرة الصليب الحامل الحياه. فالآن نسجد له مرفوعاً، وإياك نعظم.







## 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

**NEXT SUNDAY, SEPTEMBER 19, 2021: SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS. HOLY MARTYRS TROPHIMOS, SABBATIOS & DORYMEDES.**

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

- + **BARBARA CIMINI (1<sup>st</sup> Anniv.)** by Glenn & Kerrie Medeiros & Family.
- + **LOUIS BARBARO (40 Day)** by his brother Eugene Barbaro.
- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Mrs. Helen Lacy.
- + **JOSEPH HARRAKA** by M/M Thomas Lee.
- + **MARY R. AZAR** by M/M Abraham Domaney & Family.
- + **VICTORIA PROCHNIAK** by Mrs. Bertha Sanky.
- + **MARY TAHAN** by Frederick & Linda Koussa.
- + **SAM, SHAFFIA, SADIE BARAKAT** by Mr. George Salhany.
- + **YVONNE HAGGAR COLABELLA** by Josephine Nassaney.

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

- + **JAMES L. & LILLIAN SALOME** by their Children & Families.
- + **ROBERT D. KING** by his wife Josephine & Sons.
- + **GEORGE A. & GEORGETTE A. SAGGAL** by Nabil & Gloria Baalbaki & Family.
- + **JAMES MARON** by Jayne & Anthony Mardo.
- + **ELIAS J. KISFHY** by Christine Durnin.
- + **JULIA & FRED KISHFY** by M/M Norman E. Kishfy.
- + **GEORGE BOUDJOUK** by Bill & Nancy Haddad.
- + **MARIE CLAIRE CHOUHA** by Jeffrey & Jessica Boudjouk.
- + **GEORGE DECKEY** by Riad Khoury & Souhair Batal.
- + **GEORGEANNA DECKEY** by Bishara & Wafaa Tahhan.
- + **YUSUF & BLANCHE MUSSALLI** by Dn. Dr. Gilbert & Mimi Altongy.
- + **LOUIS P. KISFHY** by M/M Albert & Lina Kishfy & Family.





**SACRIFICIAL GIVING:** September 12, 2021: Budgets: \$2,220.00: Envelopes: \$2,200, Loose: \$20.00; Stipends: \$80.00; Building Fund: \$75.00; Candles: \$93.00; Addit'l Melkite Support: 90.00; Addit'l Cemetery: \$40.00.

**TODAY**, there will be a SPECIAL COLLECTION taken up for **MELKITE DIOCESAN SUPPORT**. Please continue to show your generosity according to your means.

**GRAPE LEAVES:** The Food Fair Committee is appealing to all parishioners and friends to donate sufficient grape leaves to accommodate the needs of this popular cuisine. Anyone willing to donate some leaves can bring them to the church and they will be stored in the freezer. Arrangements will be made by the Committee to freeze them.

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.







**PARISH UPDATE:** Father Ephrem returned to California on Thursday, September 9, 2021, to attend the surgery & be at his sister's side on Tuesday, September 14<sup>th</sup>. He was graciously dispensed from attending the **ANNUAL CLERGY CONFERENCE** in San Antonio, Texas, by His Excellency, Bishop Nicholas Samra, and now hopefully, he can continue his visit with the family, and get some well-deserved rest & relaxation. The surgery went well & let us continue to remember his sister MARGOT KARDOUH for a speedy recovery. Also remember Abouna Ephrem and his family in your prayers for peace, health, salvation, protection and long life, and A SAFE TRIP RETURNING. God willing, he should be back in Rhode Island around September 23<sup>rd</sup>.

New Script by Father Joe's Physician, Dr. Michael Martino: Due to the extenuating circumstances, Father Joe, with due care, may minister the Parish in Father Ephrem's absence, but due to his compromised immune system, may now have some contact with parishioners, with no more than clusters of ten, but must observe distancing, and the wearing of the Mask for both parties. This certainly is an improvement, and we hope and pray restrictions will be lessened. Thank you for your understanding.

There will be no weekday Divine Liturgies during Father Ephrem's absence from the Parish until further notice.

The Fall Schedule of Divine Liturgies begins today, September 19<sup>th</sup> at 9:00 a.m. & 11:15 a.m. with the official opening of Sunday School, after the 9:00 a.m. Liturgy.

**SUNDAY BREAKFAST CLUB OPENS FOR ANOTHER SEASON TODAY, SEPTEMBER 19, 2021:** George Ghazal, chairperson, with the assistance of the dedicated volunteers who have offered their services since the inception of the Club. This social hour every Sunday morning allows for more fellowship which is very important to the life of the Church. Remember a community is like a ship; everyone ought to be prepared to take the helm.

**MEMORIAM:** It is with the deepest sadness that we announce to you the passing into eternal life of the servant of God, **ROLAND TETREAULT**, on Friday, September 10, 2021, the husband of the late Ann (Najjar) Tetreault. He is survived by his children, John, MaryAnn, David and Diane, grandchildren and great-grandchildren. His Funeral was held Friday, Sept. 17, 2021 from St. Basil's Church.

- **ROSE M. (MILAN) SOLOMON**, wife of the late Samuel G. Solomon and loving mother of the late Honorable Joseph J. Solomon, former Mayor of Warwick, RI on Saturday, September 11, 2021. Funeral was held Friday, September 17, 2021 from St. George's Maronite Catholic Church, Cranston, RI. Her daughter Carol and children Dr Kristy & Joseph are members of our Parish & Community

- **THOMAS J. SHANNAHAN**, husband of Judith (Moon) Shannahan formerly of our Parish, and sister-in-law Shirley (Moon) Lemay of our Parish, on Thursday, September 8, 2021. From 1989 -2004, Tom was Director of the Adams Library in Central Falls and also the founder of the Lysander Flagg Memorial Museum in 1999, located next to the library, filling it with history and memorabilia of the city and its residents, including a special section dedicated to its veterans. He was well known in St. Basil's Church and a confrere of Father Joe since his arrival in Central Falls 1966. He will be forever missed and always remembered. His Funeral was held Friday, September 17, 2021 from St. Jude's Church, Lincoln, RI.

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**REFLECTION:** *"The unexamined life is not worth living."* - Socrates.

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  
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# SACRIFICE!

THERE ARE A NUMBER OF PASSAGES that we find in one of the Gospels but not in the others. The raising of Lazarus, for example, is recorded only in John. The birth of John the Baptist, certain of the Lord's parables, such as the Good Samaritan and Jesus' washing of the disciples' feet are found in only one Gospel, not the others. It may be that the people who first witnessed one of these events or heard a certain teaching were important to the local community and emphasized it in their preaching. Thus this episode found a place in the Gospel written in that community.

This is not the case for the Lord's call for anyone who would seek to be His follower to *"take up his cross and follow me"* (Mk 8:34). This teaching is found in each of the four Gospels, suggesting that it was important to the first Christians throughout the early Church. One could not be a Christian without carrying one's cross, they all affirmed, but what does this key passage mean? What is one's cross? Is it one's spouse, or one's rheumatism, as is often held, or is it something more?

In the ancient world, the cross was a symbol of shame reserved for executing the least important members of society. From about the sixth century BC until the practice was abolished by the Emperor St Constantine the Great in the fourth century AD, crucifixion was the "preferred" method of executing slaves, captives and the worst criminals who had no rights in the ruling culture. The painful nature of this punishment is the source of our English word *excruciating*.

For Christians, the cross quickly became the symbol of sacrifice, of self-giving in imitation of Christ. As Christ's sacrifice on the cross was the moment of His glorification, so the Christian's sacrifice would be seen as the time of his or her exaltation with Christ as well.

## Sacrificing One's Life

The first Christians were acutely aware that they might be called to follow Christ to a literal cross, sacrificing their lives as He did. Thus the apostolic brothers Peter and Andrew and some others were actually crucified by pagan authorities. Countless others since then have met their deaths in a host of ways. Practically every day we commemorate martyrs among the saints. This week alone we honor several martyrs of the Roman persecutions: the Great Martyrs Euphemia (9/16), Eustathius and his family (9/20) and a dozen others. Local Churches may also commemorate other martyrs from the Persian, Arab, Turkish or Communist persecutions.

For the followers of Christ, martyrdom is never very far away. Christians today in many parts of Asia and Africa are giving up their lives rather than deny their faith in Christ their Savior. The demise of militant atheistic Communism was followed quickly by the rise of militant Islamism and even militant Hinduism and ultra-Orthodox Judaism as these peoples strive vainly to purify their cultures from foreign influences. Recently a watchdog group in Europe concluded that more than 100,000 Christians are killed each year "because of some relation to their faith."

## Sacrificing One's Self

As Christ's death was the consequence of His assuming our whole



nature, the sacrifice of blood-martyrdom is inseparably tied to the martyr's witness to Christ. The very word *martyr* means witness, a witness made at the cost of one's life. The Gospel indicates another kind of witnessing unto death in this passage, when Christ says, *"let him deny himself and take up his cross..."* (Mk 8:34). In addition to our physical life which may be sacrificed in blood-martyrdom, we also have an inner life: the life of our ego. We want do this, own that, eat or drink this. We can satisfy every urge that our material resources allow, or we can deny ourselves to witness to Christ. This is the heart of *asceticism*, whether in its institutional expression (monasticism) or in the call of every Christian to place God and others first in our lives.

In no previous age has the average person been more able to avail himself of entertainments every day. In our society the stuff of popular entertainment is sin:

greed, lust, violence and the rest. It permeates TV, sleazy movies, the Internet and even commercials. It appeals to the voyeur and the gossip in us. The follower of Christ is called to put aside these entertainments, dying to internet porn, celebrity gossip, and whatever else is *"of the earth."*

Our economy is built on consumerism: buying the newest, biggest whatever – simply because we can. Commercials would have us believe that doing so will make us happy and fulfilled. The message of dying to self, on the other hand, calls us to live simply that others may simply live.

Our immediate concerns, our convenience, and the welfare of those closest to us often blind us to the needs of the wider Church and the world around us. Can dying to self also involve putting to death the parochialism of our everyday lives?

It often happens, as St Augustine noted, that our cross drags us along, rather than we carry it. We find the precepts of the Gospels burdensome rather than life-giving, and we observe them only out of a sense of obligation. When we do take up the cross, the Fathers remind us, we need to keep our eyes upon Christ whom we are but following. In the words of Caesarius of Arles, "To what place are we to follow Christ, if not where He has already gone? We know that He has risen and ascended into heaven; there, then, we must follow Him. There is no cause for despair – by ourselves we can do nothing, but we have Christ's promise... Human sin made the road rough; Christ's resurrection has leveled it. By passing over it Himself, He transformed the narrowest of tracks into a royal highway" (Sermon 159, 6).

**Come, O people and behold a most glorious wonder – let us worship the power of the Cross. A tree brought about death in paradise, but this tree has caused life to blossom forth, for the sinless Lord was nailed to it. Receiving incorruption from it, all you nations, let us cry: You who abolished Death by the cross and freed us, glory to You!**



# إتبعني!

الجديد: "ها نحن نُطَوِّبُ الصابرين. قد سمعتم بصبر أيوب، ورأيتم عاقبة الرب" (يع 5: 11). والرسول بولس تضرّع كثيراً من أجل "شوكة في الجسد"، ولكن طَلِبَ إليه أن يحتملها، وسمع رسالة لكل مَنْ يجتازون مثل ضيقته: "تكفيك نعمتي لأن قوتي في الضعف تُكْمَلُ." (2كو 12: 9)

- ويتصل بالمعنى السابق أيضاً احتمال رفيق الحياة أو القريب (شيخاً أو شاباً أو طفلاً) المريض أو المُعاق أو فاقد العقل أو المنحرف. وبعض هذه الآلام أفسى احتمالاً مما لو كانت في الإنسان نفسه. والتعايش معها خاصة لو امتدت طويلاً محنة قد يهون معها الموت. ولكن استحضر شركة الصليب مع المسيح هنا تملأ النفس بروح الطاعة والتسليم "لِمَنْ يقضي بعدل" (1بط 2: 23)، والثقة في أن هذه الآلام ليست منسية قدام الله، وسيأتي اليوم الذي يُكَافَأُ فيه مَنْ صبروا إلى المنتهى (مت 24: 13).

- وبالنسبة للخادم في خدمته، فإنَّ حَمْلَ الصليب هو بذل نفسه من أجل مخدميه صلاةً وَجْهًا ووقتاً واحتمالاً وصبراً واقتداراً وملاحقةً للشاردين والمقاومين لإعادتهم إلى الحظيرة، والاهتمام بالبعيد والقريب، والغريب والضيف، والاتضاع حتى إلى غسل الأقدام طاعة لوصية السيّد.

## الالتزام الثالث: يترك كل ما له:

نحن لا نستطيع أن نتبع إلهنا ونحن نحمل معنا أقالنا: محبتنا لذواتنا ولميول جسدنا وللعالم والمال والأشياء. وكان تَرْكُ التلاميذ الأوائل للسفينة الممتلئة بالسّمك الكثير وللأهل ليتبعوا يسوع (مت 4: 20 و22، مر 1: 18 و20، لو 5: 11)، وتَرْكُ لاوي لِمَا كان الجباية (مت 9: 9، مر 2: 13، لو 5: 28)، وتَرْكُ السامرية لِحُرَّتِهَا (يو 4: 28)؛ رمزاً للتخلي عن الماضي الشرير (أو المضاد للإيمان) أي للتوبة وتحول توجّه الحياة نحو المسيح. فتغيير الحياة شرط واضح لنصير ضمن خاصة الرب أي تلاميذه. والشباب الغني، الذي استكثر أن يتخلى عن أمواله ويُوَرِّعُها على الفقراء (3)، أخفق أن يتبع الرب (حامل الصليب)، رغم نيته الطيبة، لأنه أحب أمواله أكثر (مت 19: 16-22، مر 10: 17-22، لو 18: 18-23). والقديس بولس، عندما تبع يسوع، خسب موقعه المرموق في الجماعة اليهودية وكل التزامه الناموسي واضطهاده للكنيسة، وهو ما كان له ربحاً وكراماً؛ خسارة ونفاية من أجل فضل معرفة الرب وبرزه وربحه (في 3: 8-4).

والذين يريدون "خدمة السيّد" باعتبارها الحل الوسط المريح الذي يتيح لهم إرضاء ذواتهم وتخدير ضمائرهم بالتدين الشكلي، هي مرفوضة من قِبَلِ الرب لأنها حل محكوم عليه بالفشل (مت 6: 24)، وطريق لا يؤدي إلّا إلى الضياع. فامرأة لوط خرجت من سدوم مع عائلتها، ولكن سدوم ظلت في قلبها، وكانت النتيجة وبألم عليها (تك 19: 26). وبنو إسرائيل، الذين خرجوا من أرض مصر بذراع رفيعة، ظل اشتياقهم لا إلى أرض الموعد، وإنما إلى أرض العبودية، فبادوا جميعاً في البرية ولم يدخل منهم كنعان

عندما تكلم الرب عن صعوبة دخول المتكلمين على أموالهم إلى ملكوت الله، وأنَّ أيسر منه مرور جمل من ثقب إبرة، بُهِتَ التلاميذ جداً قائلين: "إذا مَنْ يستطيع أن يخلص"، فقال لهم يسوع: "هذا عند الناس غير مستطاع، ولكن عند الله كل شيء مستطاع" (مت 19: 23-26، مر 10: 23-27، لو 18: 24-27). فالمسيح مسئول عمّن يتبعه، وهو الذي بنعمته يسند إيمانه وجهاده واحتماله وصبره وتوبته وعبادته وخدمته. وبحسب كلماته فحين بدونه لا نقدر أن نفعل شيئاً (يو 15: 5). ومعلمنا بولس يهتف: "استطيع كل شيء في المسيح الذي يقوّيني" (في 4: 13). والقديس بطرس يحثنا أن نلقي رجاءنا بالتمتع على النعمة (1بط 1: 13). والذين ينادون باستحالة حياة القداسة وتبعية الله هم صادقون إذا كان الاعتماد في ذلك على الإرادة وحدها وضبط النفس الذاتي، فهذا بالفعل طريق مسدود نهايته الفشل واليأس؛ ولكن المسيح الذي دعانا لنتبعه، هو الذي يمسك بأيدينا ويقودنا في موكب نصرته، وهو إذ كان يقول: "احملوا نيري عليكم" (مت 11: 29) ويصفه أنه هَيِّنٌ، فذلك لأنه حالماً نقبل بالنية حمل نيره يأتي هو ليحمل العبء كله عنا.

قال الرب

+ "إن أراد أحد أن يأتي ورائي فلينكر نفسه ويحمل صليبه كل يوم ويتبعني. فإنَّ مَنْ أراد أن يُخْلَصَ نفسه يُهْلِكُهَا، وَمَنْ يَهْلِكُ نفسه من أجلي (ومن أجل الإنجيل) يجدها (فهو يُخْلَصُهَا). لأنه ماذا ينتفع الإنسان لو ربح العالم كله وخسر نفسه، أو ماذا يُعْطَى الإنسان فداءً عن نفسه." (مت 16: 24-26، مر 8: 34-38، لو 9: 23-25)

## الالتزام الأول: إنكار الذات:

ولماذا إنكار الذات، أي إزاحتها من المشهد؟ ذلك، حتى يكون المسيح الكل في الكل، الأول والأخير، محبوباً مُطاعاً أكثر من النفس وأكثر من الأهل والعالم كله. ففي حضور الذات ومن ينتسب إليها لا يوجد مكان لله. وفي إرضاء الذات وإكرامها والإصغاء لمطالبها والركض بها إلى فيض الخلاعة والفساد، وتخليصها من شركة الألم وعبور الباب الضيق، ضياعها وهلاكها؛ بينما مَنْ يرفض شهواتها ويُحطِّمُ كبرياءها وينفي عنها اكتفاءها وانكفاءها على ما لها ولا مبالايتها بالآخر، هو في الحقيقة يحفظها من الضياع ويستبقها إلى الأبد.

وفي الحياة المسيحية العملية، فإن التوبة والقداسة والخدمة وطاعة الوصية تبدأ وتستمر وتنمو بإنكار الذات. وحضور الذات وتألقها، إما أن يُعْطَلَ كل اتجاه نحو الله، وإما أن يزيّف الحياة كلها. فتبقى الذات نشطة، ولكن تنتكّر تحت عباءة رقيقة من التظاهر بالعبادة لإرضاء الناس، أو تنسب لها كل العمل الروحي لا للنعمة. ونتيجة هذا البر الذاتي دائماً صفر. فهو جهاد فاشل لا طائل من ورائه دون اكتشاف مصدر التغيير والقوة وهو الروح القدس.

## الالتزام الثاني: حَمْلُ الصليب:

هذا الالتزام يرتبط ارتباطاً وثيقاً بالالتزام السابق: فَمَنْ يحب نفسه لن يقبل حَمْلَ الصليب أو يحتمله، ولن يقتنع بضرورته وسيجتهد أن ينفاده بكل وسيلة.

- والمعنى المباشر لحمل الصليب هو قبول الألم والعار والاضطهاد والظلم بأنواعه من أجل المسيح والكنيسة حتى إلى بذل الحياة ككل شهيد. وكان المحكوم عليه بالصليب يحمل صليبه إلى مكان تنفيذ العقوبة، وهو ما جازّه الرب نفسه: "فخرج وهو حامل صليبه" (يو 19: 17). والمؤمن وهو يحمل صليبه يُشارك الرب الذي تألم مظلوماً ولم يفتح فاه (إش 53: 7)، "وأكمل نقائص شدائد المسيح في جسمي لأجل جسده، الذي هو الكنيسة" (كو 1: 24)، "لأعرفه وقوة قيامته وشركة الآمة مُتَشَبِّهًا بموته لعلي أبلغ إلى قيامة الأموات" (في 3: 10 و11). فالذين يتفادون الاضطهاد من أجل المسيح ويهربون منه طالبين اللجوء إلى حيث الراحة، ينكرون الإيمان وينسحبون من تبعيتهم للمسيح مهما قالت أوراقتهم غير ذلك.

- والقديس بطرس هو أيضاً عاش مُقاتلاً شجاعاً لم تهزمه أسوار السجن ولا جلدات الجلادين، وقاد الكنيسة الوليدة في أورشليم واليهودية والسامرة، وبشّر الأمم أيضاً، وكتب للمؤمنين مُشجّعاً على احتمال الآلام تمثلاً بالرب (1بط 2: 19 و21)، وانتظاراً لمجيئه لتمجيده قديسيه، وحَمْلَ الصليب حتى روما حيث سلّم أنفاسه الأخيرة مصلوباً منكس الرأس. فهو نفذ الوصية بقبول الألم والجهاد ضد الخطية وضد محبة العالم الحاضر حتى الموت.

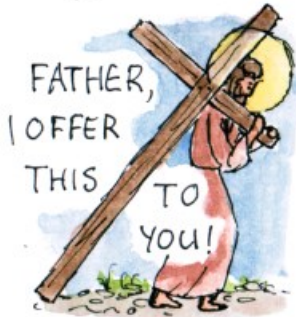
- وحَمْلُ الصليب يعني أيضاً التخلي عن رفاهية الحياة ومحبة المال وتعظيم المعيشة، وبَذْلُ المغالة في التمتع يكون السعي لسد حاجة المعوزين اقتساماً للخيرات، ومشاركة المرضى (1) ومنكوبي اضطرابات الطبيعة والمجاعات وغيرها، بالخدمة والتبذع السخي برهنا لصدق الإيمان. لقد صار الصليب بالفعل رمزاً لشركة الألم مع المسيح ومع الآخرين (2).

- كما يعني حَمْلُ الصليب أيضاً احتمال المرض الطويل وألم الجسد وضعفه والتجارب الثقيلة كشركة مع المسيح في آلامه بشكر وصبر دون تذمّر أو دمدمة وكندبير إلهي يقصد نمو الإيمان والتوبة وضмор الميول الجسدية: "فإنَّ مَنْ تألم في الجسد كُفِّتْ عن الخطية" (1بط 4: 1). وأيوب الصديق في محنته الهائلة وصبره واحتماله يُقَدِّمُ نموذجاً من العهد القديم لحمل الصليب بتسليم كامل لمشينة الله، حتى صار مثلاً في العهد

# Following Jesus Kids bulletin



## If you want to be my disciple...



What would you think if your best friend told you that you would have to die if you wanted to stay friends? In today's Gospel reading Jesus told the Apostles that if they wanted to be like Him they would have to take up their crosses and follow Him.

Jesus was teaching them that this world is only a preparation for Heaven. If we make sacrifices for love of God then we will be ready for Heaven. Jesus opened the gates of Heaven to us by dying out of love for God the Father and for us. We get little crosses every day when things make us unhappy. If we offer them to God with love, they are like dying a little bit, and they prepare us for Heaven.



Sometimes we think that we need nice things or to be with fun people if we want to be happy. It's easy to forget that we will never be completely happy here. Next time you feel unhappy, remember that it's a cross that can help you get to Heaven!



What did Jesus say that the people would have to do to be His disciples? Find your way through the maze and then use the letters from that path to fill in the blanks.



# 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**

- Kata: Thursday, September 30 @ 10:00 a.m.
- Maamoul Walnut + Pistachio: Thurs. October 7 @ 10:00 a.m.
- Saourt Al Sit: Saturday, October 16 @ 10:00 a.m.
- Baklawa: Wednesday, October 20 @ 10:00 a.m.

#### **Cooking Schedule**

- Grape Leaves: Thursday, September 23 @ 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):*

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*Contact Name and Phone Number:*

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# LITURGICAL CALENDAR



## SEPTEMBER



أيلول - سبتمبر  
2021

August 2021

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

October 2021

S	M	T	W	T	F	S
						1
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

Liturgical Symbols:

Abstain from meat

Church Major Feasts

Fast from midnight until noon

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 Beginning of the Liturgical Year 1 Timothy 2:1-7 Luke 4:16-22	2 St Mammes Galatians 3:23-4:5 Mark 6:30-45	3 St Anthimos of Nicomedia Galatians 4:8-21 Mark 6:45-53	4 Holy Prophet Moses 1 Corinthians 4:17-5:5 Matthew 24:1-13
5 Holy Prophet Zechariah 15 <sup>th</sup> Sunday after Pentecost الأحد الخامس عشر بعد العنصرة 2 Corinthians 4:6-15 Matthew 22:35-46	6 The Miracle by Archangel Michael at Colossus Hebrews 2:2-10 Luke 10:16-21	7 Preparation of Nativity of the Theotokos Galatians 5:11-21 Mark 7:5-16	8 Nativity of the Theotokos ميلاد والدة الإله Philippians 2:5-11 Luke 10:38-42, 11:27-28	9 Sts Joachim and Anne Galatians 4:22-27 Luke 8:16-21	10 Sts Menodora, Metrodora and Nymphodora Ephesians 1:7-17 Mark 8:1-10	11 Saturday before Holy Cross Leave-taking of the Nativity of the Theotokos 1 Corinthians 2:6-9 Matthew 10:37-11:1
12 Sunday before Holy Cross الأحد قبل عيد الصليب Galatians 6:11-18 John 3:13-17	13 Preparation of the Exaltation of the Holy Cross Hebrews 3:1-6 John 12:25-36	14 Exaltation of the Holy Cross رفع الصليب المقدس 1 Corinthians 1:18-24 John 19:6-11, 13-20, 25-35	15 St Nicetas Ephesians 3:8-21 Mark 11:22-24	16 St Euphemia 2 Corinthians 6:1-10 Luke 7:36-50	17 St Sophie and her daughters Ephesians 4:17-25 Mark 12:1-12	18 Saturday after Holy Cross 1 Corinthians 1:26-2:5 John 8:21-30
19 Sunday after Holy Cross الأحد بعد عيد الصليب Galatians 2:16-20 Mark 8:34-9:1	20 Sts Eustathios, Theopista and their sons Ephesians 4:25-32 Luke 3:19-22	21 Leave-taking of the Exaltation of the Holy Cross Ephesians 5:20-25 Luke 3:23-4:1	22 St Phocas of Sinope Ephesians 5:25-33 Luke 4:1-15	23 Conception of St John the Forerunner Galatians 4:22-27 Luke 1:5-25	24 St Thecla, Woman Protomartyr Ephesians 6:18-24 Luke 4:22-30	25 St Euphrosyne 1 Corinthians 15:39-45 Luke 4:31-36
26 Passing of St John the Apostle 1 <sup>st</sup> Sunday after Holy Cross الأحد الأول بعد الصليب 1 John 4:12-19 John 19:25-27, 21:24-25	27 St Callistratos and companions Philippians 1:1-7 Luke 4:38-44	28 St Chariton Philippians 1:8-14 Luke 5:12-16	29 St Cyriacos Philippians 1:12-19 Luke 5:33-39	30 St Gregory of Armenia Philippians 1:20-27 Luke 6:12-19		



# 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*





*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*

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**Contact us for information and ideas**  
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### **2 COR 9:7**

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