



January 28, 2024

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



Address

15 Skyview Drive
Lincoln, Rhode Island 02865

Tel (401) 722-1345

Parish Website

www.stbasilthegreatchurch.com

Facebook

[https://www.facebook.com/
StBasilTheGreatMelkiteGreek
CatholicChurchRI/](https://www.facebook.com/StBasilTheGreatMelkiteGreekCatholicChurchRI/)

YouTube

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

Email

office@stbasilthegreatchurch.com

Office hours

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

Divine Liturgy

Winter Schedule Begins This week

Saturday: 9:00 AM

Sunday: 11:15 AM

**Pastoral Emergencies
and anointing of the sick**

(401)722-1345

Holy Mysteries

Reconciliation

The Sacrament of Reconciliation will be available before and after the Divine Liturgy or by appointment

Baptism

Please arrange with the pastor

Marriage

A notice of at least 6 months should be given to the pastor, before the proposed wedding date to arrange for the required interview and instructions



Sunday of the Prodigal Son -

Commemoration of our Holy Father Ephrem the Syriac

Troparion of the Resurrection (Tone 2)

When You descended to death, O immortal Life, You put Hades to death by the splendor of your divinity. And when You raised the dead from below the earth, all the heavenly powers cried out to You: "O Giver of Life, Christ our God, glory to You!

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 of the Prodigal Son (Tone 3)

In my foolish wretchedness, I ran away from your glory, and I squandered wickedly the riches You have given me. And so now, like the Prodigal Son, I cry out to You: I have sinned in your sight, merciful Father. Receive now that I repent, and make me as one of your hired servants."

Kondakion of the Encounter (Tone 1)

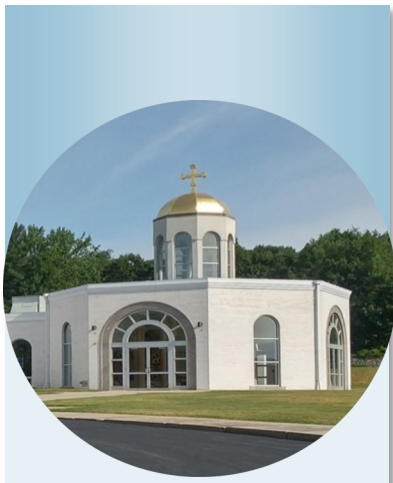
O Christ our God who through your birth have sanctified the virginal womb and have blessed the arms of Simeon, You have come today to save us. When wars prevail, keep your people in peace and strengthen our Public Authorities in every good deed, for You alone are the Lover of Mankind.

طروبارية القبامة باللحن الثالث
لما نزلت الى الموت، أيها الحياة الخالدة، أمت الجحيم بسني لاهوتك. ولما أقيمت الأموات من تحت التري، صرحت جميع قوات السماوين: أيها المسيح هنا، يا مُعطي الحياة، المجد لك

طروبارية القديس باسيليوس
لقد ذاع منطلقك في كل الأرض. فانها قد قبلت كلامك، الذي به بنيت العقائد بيانا إلهيا، وأوضحت طبيعة الكائنات، ونظمت أخلاق البشر. فيا أيها الأب البار ذو الكهنوت الملوكي، إبتهل إلى المسيح الإله في خلاص نفوسنا.

طروبارية الختام (القنداق) باللحن الثالث
لما نقرت من المجد الابوي بغياوة، بذرت في الشرور الثروة التي أعطيتها. لذلك أصرخ إليك كالدين الشاطر: خطت آمالك، أيها الأب الرؤوف. فأقبلني تائباً واجعلي كأحد أجرائك.

قنداق الختام باللحن الاول
أيها المسيح الإله، يا من يمولده قدس المستودع البتولي، وبارك يدي سمعان كما يليق، لقد بادرت الآن أيضاً وخلصتنا. فأحفظ رعيتك بسلام في الحروب، وأيد عبديك الذين أحببتهم، أيها المحب البشر وحدهم.



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>



PROKIMENON: Psalm 32:22,1 (Tone 1)

May your kindness, O Lord, be upon us, for we have hoped in You.
Stichon: Exult, you just, in the Lord; praise from the upright is fitting.

A reading from the first letter of St. Paul to the Corinthians.

Brethren, all things are lawful for me, but not all things are fitting. All things are lawful for me, but I will not be brought under the power of anyone. Food is for the belly, and the belly for food, but God will destroy both the one and the other. Now, the body is not for immorality, but for the Lord, and the Lord for the body. For God has raised up the Lord and will also raise us up by His power.
Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them the members of a prostitute? By no means! Or do you not know that one who cleaves to a prostitute becomes one body with her? For the two, it is said, shall be one flesh (Gn.2: 24). But he who cleaves to the Lord is one spirit with him. Flee immorality. Every sin a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your members are the temple of the Holy Spirit who is in you, whom you have from God and that you are not your own? For you have been bought at a great price. Glorify God therefore in your body and in your soul which both are God's.

ALLELUIA: Psalm 17:48,50 (Tone 1)

O God, You granted me retribution and make peoples subject to me, and saved me from my raging enemies.
Stichon: Therefore, I will proclaim You, O Lord, among the nations, and I will sing praise to your name.

GOSPEL: Lk. 15:11-32, Sunday of the Prodigal Son

The Lord told this parable: "A man had two sons. And the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his possessions between them. And not many days later, the younger son gathered up all his wealth, and traveled to a far country; and there he squandered his fortune in loose living. And after he had spent all, there came a severe famine over that country, and he began to suffer from it. And he went and joined one of the local landowners, who sent him to his fields to feed the pigs. And he longed to fill himself with the pods the pigs were eating, but no one offered to give them to him. But when he had come to his senses, he said, 'How many hired men in my father's house have bread in abundance, while I am perishing with hunger! I will get up and go to my father, and will say to him, 'Father, I have sinned against heaven and before you, I am no longer worthy to be called your son; make me as one of your hired men.'" And he got up and went to his father. But while he was yet a long way off, his father saw him and was moved with compassion and ran and fell upon his neck and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you, I am no longer worthy to be called your son.' But the Father said to his servants, 'Fetch quickly the best robe and put it on him, and give him a ring for his finger and sandals for his feet; and bring out the fattened calf and kill it, and let us eat and make merry; because this my son was dead, and has come to life again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came close to the house, he heard music and dancing. And calling one of the servants he asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has got him back safe.' But he was angered and would not go in. His father, therefore, came out and began to beg him. But he answered and said to his father, 'Look, these many years I have been serving you, and have never disobeyed any of your orders; and yet, you have never given me a kid that I might make merry with my friends. But when this son of yours comes, who has devoured your wealth with prostitutes; you have killed for him the fattened calf!' But he said to him, 'Son you are always with me, and all that is mine is yours; but we were bound to make merry and rejoice, for this your brother was dead, and has come to life; he was lost and is found.'

مقدمة الرسالة

لتكُنْ يا ربُّ رحمَتُكَ علينا، بحسبِ اتِّكالنا عليك
إبتهِجوا أيُّها الصِّديقونَ بالربِّ، بالمستقيمين
يليقُ التَّسبيحُ

الرسالة (1 كورنثس 6: 12-20)

يا أخوة. كل شيء يجوز لي، ولكن ليس كل شيء ينفع. كل شيء يجوز لي، ولكن لا يتسلط عليّ شيء. إن الأطعمة للجوف والجوف للأطعمة. وسيتبّد الله هذا وتلك. أما الجسد فليس للزنى بل للرب. والرب للجسد والله قد أقام الرب. وسيقمينا نحن أيضاً بقوته. أما تعلمون أن أجسادكم هي أعضاء المسيح؟ أفاخذ أعضاء المسيح واجعلها أعضاء زانية؟ حاشى. أوما تعلمون أن من افترن بزانية يصير معها جسداً واحداً؟ لأنه قد قيل: يصيران كلاهما جسداً واحداً. أما الذي يقترن بالرب فيكون معه روحاً واحداً. اهربوا من الزنى. إن كل خطيئة يفعلها الإنسان هي خارج الجسد. أما الزنى فإنه يجرم إلى الجسد. أوما تعلمون أن أجسادكم هي هيكل الروح القدس الذي فيكم، الذي نلتموه من الله، وأنكم لستم لأنفسكم. لأنكم قد اشتريتم بثمن كريم؟ فمجدوا الله إذن في جسدكم وروحكم اللذين هما لله

ههلبويا
الله هو المنتقم لي، ومخضع الشعوب تحتي
المعظم خلاص الملك، والصانع رحمة إلى
مسيحه

انجيل الابن الشاطر لوقا 15: 11 - 32

قال الرب هذا المثل: إنسان كان له ابنان. فقال أصغرهما لأبيه: يا أبت أعطني نصيبي من المال. فقسم بينهما أمواله. وبعد أيام غير كثيرة جمع الابن الأصغر كل شيء له وسافر إلى بلد بعيد. وبذر ماله هناك عاثماً في الخلاعة. فلماً أنفق كل شيء له، حدثت في ذلك البلد مجاعة شديدة. فأخذ في العوز. فذهب وأنضوى إلى واحد من أهل ذلك البلد. فأسرته إلى حقول هـ برعي الخنازير، وكان يشتهي أن يبعثه يبطنه من الخرنوب الذي كانت الخنازير تأكله، ولم يعطه أحد. فرجع إلى نفسه وقال: كم لأني من أجراء يفضل عنهم الخبز، وأنا أهلك جوعاً. أقوم وامضي إلى أبي وأقول له: يا أبت قد خطيتُ إلى السماء وأمامك. ولست مستحقاً بعد أن أدعي لك ابناً، فأجعلني كأحد أجرائك. فقام وجاء إلى أبيه. وفيما هو بعيد، راه أبوه فتحركت أحشاؤه. وأسرع وألحق بنفسه على عنقه وقبّله. فقال له الابن: يا أبت قد خطيتُ إلى السماء وأمامك، ولست مستحقاً أن أدعي لك ابناً. فقال الأب لعبيده: هاتوا الحلة الأولى والبسوه. واجعلوا خاتماً في يده وحذاءً في رجله. وأتوا بالعجل المسمن وأذبحوه فآكلوا ونفحوا. لأن ابني هذا كان ميتاً فعاش، وكان ضالاً فوجد. فطفقوا يفرحون. وكان ابنه الأكبر في الحقل. فلما أتى وقرب من البيت سمع أصوات الغناء والرقص. فدعا أحد الغلمان وسأله ما عسى أن يكون هذا. فقال له: قد قدم أخوك، فدبح ابوك العجل المسمن، لأنه لقيه سالماً. فغضب ولم يرد أن يدخل. فخرج أبوه وظفّق بتضرع إليه. فأجاب وقال لأبيه كم لي من السنين أخدمك ولم أتعد وصيتك قط. وأنت لم تعطني قط. جدياً لأفرح مع أصدقائي. ولما جاء إنك هذا الذي أكل أموالك مع الزواني، ذبحت له العجل المسمن. فقال له يا أبت أنت معي في كل حين، وكل ما هو لي هو لك. ولكن كان ينبغي أن تنتعم ونفح. لأن أخاك هذا كان ميتاً فعاش، وكان ضالاً فوجد.



Divine Liturgy Intentions

THIS SUNDAY, JANUARY 28, 2024: NINTH SUNDAY BEFORE PASCHA. SUNDAY OF THE PRODIGAL SON. FATHER EPHREM AND ISAAC THE SYRIANS.

9:00 a.m:

- + ROSE AISSIS AUDETTE (2nd Anniv) by her Family.
- + ELIZABETH NOURY (Birthday Remem.) by her daughters & their Families.
- + MICHAEL MASSUD (Birthday Remem.) by wife Elizabeth & Family.
- + VIKTOURIA GEORGE ALCHIKH by M/M Gabriel Peters.
- + YOUSEF GEORGI DEEB by Christine Durnin.
- + JOSEPH & ANGELA KAYATA by Michael & Barbara O'Rourke & Family.
- + CHARLES & ANNE O'ROURKE by Michael & Barbara O'Rourke & Family.
- + LAYLA ANGELA CHARETTE by Uncle Michael, Auntie B., Greg & Katie.
- + WAYNE LACY (4th Anniv.) by his wife Helen & Family.
- + VICTORIA PROCHNIAK by her Family.

11:15 a.m:

- + GEORGE DECKEY (4th Anniv.) by his children and grandchildren.
- + MAGEE MARTINEZ by M/M Michael & Lina Raheb & Family.
- + JOHN R. ROWEY by Mrs. Sita Makdesi Elias & George Jebrail.
- + VICTORIA PROCHNIAK by her Family.

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For the health, wellbeing and salvation of the handmaid of God KATIE PRESTON By St. Basil community.



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.





SACRIFICIAL GIVING: January 21, 2024: Budgets: \$1,970.00 (Envelopes: \$1,950.00; Loose: \$20.00; Candles: \$60.00; Stole Offerings: \$425.00; Building Fund: \$90.00.

Father Ephrem has now been here three and a half years and has been fully available for 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 this New Year.

PLEASE NOTE: Anyone who is planning an ENGAGEMENT/BAPTISM/MARRIAGE RECEPTION PLANS is kindly requested to notify a member of the clergy BEFORE reception/party plans are made. The Clergy may be already scheduled for something else on the day that you have rented a hall/restaurant. Following this policy will help avoid any later misunderstandings.

2024 ECCLESIASTICAL CALENDARS are available-free for the taking-at both entrances of the Church. Following the liturgical cycle of the church year and remembering the Saints each day is an excellent way to attach yourself more closely to the worshipping community that is the church.

REFLECTION: "Common sense is genius dressed in its working clothes."

ANY NEEDS OR THOUGHTS, CONCERNS, QUESTIONS, MISUNDERSTANDINGS, SUGGESTIONS, ETC. that you may have, please do not hesitate to contact any member of the Parish Advisory Council or any standing committee immediately. Explanations/Corrections/Discussions/Changes will never be made unless all bring these concerns to us. Let us remain the united and caring community that we are.

IN PRAYERFUL REMEMBRANCE: Please continue to remember in your prayers all the needs of the parish family, the sick and suffering, those who have asked for our prayers, the priests and bishops of the Catholic Church, those people who have been denied their basic human rights and dignity, the oppressed, the lonely, the homeless and those who suffer and those who have no peace of mind or heart.

RHODE ISLAND CATHOLIC'S ANNUAL FEBRUARY SUBSCRIPTION CAMPAIGN is underway. To subscribe to your national award-winning diocesan newspaper, just drop the specially marked Subscription Drive weekly envelope into the collection basket; log onto w.w.w.thercatholic.com and click Subscribe at the left order renew and even pay for your subscription online with a credit or debit card, or call the newspaper's Circulation Desk at 272-1010 to subscribe by phone. Your Diocesan Newspaper depends on its faithful readers to continue its 146th year mission of bringing the good news of the church to your home each week. Subscription only \$30 per year.

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

CLEANLINESS AND HEALTH: Please pick up after yourselves and the children during and following Coffee Hour; insects and rodents are attracted by what we leave throughout and around the interior and exterior of the building; it takes but a few moments to clean up well. Cultural Center, kitchen, and bar, should always be free of open food items. Everyone: please take note: Hall dining tables, coffee serving areas, stainless steel tables, counters, sinks, stove etc. should be soap washed after every use and before leaving the building. The custodian does not always come in on our desired schedule. Thank you!

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.



Following Jesus

Kids bulletin



The Parable of the Prodigal Son Luke 15: 11- 32

www.happysaints.com

Jesus told a story about God's mercy: A man had two sons. The younger one said, 'Father, give me my share of your estate.'



After taking his money, the son left to a far country and squandered his wealth.



Soon, he had to work in a pig farm to feed himself. He felt sorry for his sins and decided to go home to beg for forgiveness.



As he approached his house, his father came out to hug him. The son said, 'Father, I have sinned against heaven and against you.'



The father told the servants to prepare a big feast as he said, 'My son was dead, and is alive again!'



The elder son was angry when he heard this but his father said, 'Son, all that is mine is yours. We should rejoice for your brother was lost and is found!'



This story shows how God is like. He is a Father Who forgives us despite our past wrong-doings and He asks us to forgive those who have hurt us. He eagerly waits for us to return to Him everyday!



**"I will be merciful
and remember their
sins no more."
Hebrews 8: 12**

www.happysaints.com

THE MEETING OF OUR LORD



We will be celebrating
**THE FEAST OF THE LORD'S
ENCOUNTER IN THE TEMPLE**
on Friday, February 2 at 6:30 p.m.

At this feast we bless candles,
remembering that Christ is the light of the world.

Which Son Are You?



When we read the story out of context, we sometimes wonder why Jesus would talk about the elder brother at all. It feels like an interruption in the parable or an unnecessary add-on. There's a lost sheep, a lost coin, a lost son... and then, "Meanwhile, the older son was in the field." It's somewhat anti-climactic. There could be little doubt in His hearer's minds, though, that the muttering elder son was an illustration of the muttering Pharisees and teachers of the law who could find no pleasure in the repentance of sinners because of their own self-righteousness and indignation. While Jesus described the wayward son, they were probably disgusted by his actions. He didn't care about his father at all! He just wanted his money. He took off and indulged in one party after another without any thought of his father... that is, until he found himself penniless and slopping pigs. Thank God they were not like that! It's the same attitude the Pharisee displayed in Luke 18:9-14. In that parable, the Pharisee thanks God he is not like that humbled tax collector, and then he lists all his religious accomplishments. When the elder son in the story of the prodigal son tells his father, "All these years I've been slaving for you and never disobeyed your orders," they were probably thinking, "Now, there's someone we can relate to! He's the good one!"

But Jesus tags on the elder brother description to drive the point home that the younger brother wasn't the only one who showed disregard for the father. Both sons were "lost." They were equally in need of being found. In the parable, the father actually went looking for the older brother, just as the shepherd actively searched for the lost sheep and the woman searched for the lost coin until she found it. The one who was truly lost was the one who thought he wasn't – the one who didn't recognize his need.

This is what we could term "The Elder Brother Syndrome." It's why we look at a reprobate "sinner" and recognize his need of Jesus immediately but fail to see the need of the prideful soul sitting in the front pew week after week and year after year.

The younger-brother types are the ones who are adventurous and risk-taking. They distrust institutions (like government and religion), shake off constraints, and desire to experience all that life has to offer. When they sin, they sin big and bold and everyone knows it.

The elder-brother types are the rule-keepers and people-pleasers who work stable, predictable jobs, hold traditional values and are risk-averse. Many faithful church attendees are elder-brother types who tend to see their type as "good" and the other type as "bad." If only everyone could be more like them, the world would be a better place. But Jesus' parable reminds us that the ones who are truly "lost" are the ones who don't realize their need. Here are a few characteristics of the elder brother in the parable and how we can make sure we don't fall into the trap of pride, anger, resentment, and indignation.

He thought because he obeyed the rules, he deserved blessing. Have you ever found yourself asking God to heal someone because she deserved it or because she has been faithful for so many years?

Have you caught yourself thinking surely you will make it to heaven simply because you go to church every week and you don't break any rules? We are very much prone to keeping a checklist and treating our salvation like a contract. If we just do enough of the right things, we'll make it. That's how the elder brother felt. "All these years I've been slaving for you...yet you never gave me even a young goat..." He was mad because he didn't think he was getting what he deserved for his faithful service. Have you ever felt short-changed by God? Have you felt that your service has been overlooked

and that you deserve a pat on the back? Has your pride puffed you up to the point where you think it's actually possible to earn God's grace and blessing?

His motive was to receive, not to show love to his father. Perhaps the real reason the elder brother was so angry was because his younger brother had squandered half of their shared inheritance.

Now that he has been welcomed back into the family, they would both receive a slice from a much smaller pie when their father died.

He didn't care about his father any more than his younger brother had when he demanded his inheritance while his father was still alive. So, for us, our relationship with our heavenly Father should center on pleasing Him, loving Him, and growing closer to Him, even if it means we don't get everything we want. If you don't wind up with a "mansion over the hilltop" when you get to heaven and find yourself in a one-room apartment in the new Jerusalem, will you be disappointed? Are you serving God only for the promise of getting a crown or walking on streets of gold? Or do you want to know Him more than you want another breath? Love for Jesus must be our starting point, without loving only to get something, even if that something has been promised and is beneficial to everyone. Our motives must be pure. If you're only serving God so your spouse will return to you or so you'll get a better job or so He'll bless you financially, then your motives are tainted. Love Jesus for who He is, not what He can give you.

He thought his brother's sinfulness was unforgivable. The elder brother was indignant that "this son of yours who has squandered your property with prostitutes" was the object of his father's affection and celebration. His father might be willing to forgive, but by golly, he wouldn't! His standards were higher than his father's. This sin was unforgivable. While the younger brother might be his father's son, he was no longer a brother to him. How pompous and arrogant! But Christians do this all the time. They judge and hold past sins against one another. They identify people as "former" this or "ex" that. Instead of offering the clean slate of forgiveness, they hang on to the dirt so they can bring it up again later. If the father, who has been wronged, can forgive, why can't we? And as I was reminded once through a sermon by Dr. Earle Wilson, forgiveness means forgiving yourself, too. If God can bring himself to forgive you, then you can forgive yourself, too. Your standard is not higher than God's!

He resented his father's joy and refused to share in it. Think of the long, dark, heartbroken nights this father had spent worrying about his lost son. Think about his disappointment as days turned into months and perhaps years of longing for him to return. And now he is so full of joy that everyone in the household and probably the town came to celebrate with him. And the elder son won't even come to the party. He didn't share his father's heart. He didn't share his joy. As Christians, our hearts should be broken by the things that break the heart of God. And they should also be filled with joy by the things that bring joy to the father. That means we need to know Him and what He truly wants. We need to get on the same page as God and see the world through His eyes. I admit this is not always easy to do. But we're not on this planet to look out for our own interests. We're here as His ambassadors to represent Him to a world that is lost and in need of a relationship with Him. If we can't catch His heart and reflect it, then we don't know Him as well as we need to.

God help all of us! May we never become the Pharisees who are blinded by our own "goodness." May we search our hearts daily and examine ourselves on the inside rather than just the outside.

زمن التيريودي... زمن الرجوع إلى الله



تبدو الحياة المسيحية لدى البعض مثل "دين" يحمل الناس "دينًا" من الوصايا لكي نتقي الغضب الإلهي. ولما كان هذا مستحيلًا بالكليّة، أضافت الأديان "عقوبات" و"تكفيرات" لمصالحة الله واستدراج غفرانه.

لغة الكتاب المقدس مختلفة تماماً عن هذه الحلقة الغامضة من "الخطيئة البشرية" ثم الفداء الإلهي ثم أعمال الغفران! لغة الكتاب المقدس، والكلمة الوحيدة التي تلخص فحواه، هي تلك التي بدأ بها يسوع كرازته "التوبة" و"التوبة" في الكتاب مرتبطة مباشرة بالفرح كما سمعنا في نهاية هذا المثل اليوم. هناك خمسة معانٍ تخرج من مطالعتنا وسماعنا لمثل الابن الضال وتستحق منا التأمل العميق وهي:

1- التمييز ما بين الخاطي والخطيئة

ليست خطيئتنا أننا لا نحب الله، ولم يكن الابن الضال يوماً لا يحب أباه، حتى في اللحظة التي رحل فيها. كانت خطيئته كما هي خطيئتنا، أنه في لحظة ما أحب ما في الكورة البعيدة أكثر ممّا في بيته الأبوي. لا نخطئ نحن عندما لا نحب الله! إننا نخطئ عندما نحب أي شيء في الدنيا أكثر من الله. ليس هذا هو السبب الذي دفع الابن الأصغر ويدفع أيّ ممّا ليترك الأب ويقسم المعيشة معه ويرحل؟ هذه هي الخطيئة الحقيقية التي نجرب بها كلّ يوم، وتتطلب ممّا توبة كامل اليوم كلّ يوم! التوبة والخطيئة ليستا حدثاً معيماً، إنّما هما حالة توازن بين محبة الأب ومحبة الأشياء. من يحب الله أقلّ من الأشياء هو الضال، ومن يحب الله فوق كلّ شيء هو التائب. إنّه التوازن الدائم الذي نسمي رجوع كفة الله فيه "توبة". وهذه التوبة هي التي دفعت بالابن إلى العودة.

يفهم الكتاب إذاً مرورنا بلحظات الضعف وترجيحنا حيناً حباً ما على حب الأب، لكن يدعونا إلى التوبة والعودة. ليس دينونة أن نخطئ أحياناً، ولكن الدينونة أن نبقي في الخطيئة. ليس دينونة أن نرحل للحظات، ولكن دينونة أن نبقي في الكورة البعيدة. مفهوم البرّ في الكتاب لا يقوم على قداسة فطرية عفوية لم تختبر خطيئة ولم تمرّ بلحظة ضعف. يقوم مفهوم البرّ على تفضيل العجل المثلث على كلّ خرئوب الدنيا. ينمو الإنسان في الحب الإلهي، ويبدأ بحب الخبز السماوي أكثر من ملذات الدنيا كلّها. لدرجة زهد فيها بعض البشر حتى عن الخبز اليومي الضروريّ حيناً، ولصق لحم داوود بعظمه وسها عن أكل خبزه عندما هام في طلب البيت الأبوي. لهذا هناك فرح خاصّ "بتائب واحد يعود" أكثر من "لتسعة والتسعين!"

5- افخارستيا التوبة

يمركز الربّ يسوع هنا الخطيئة والتوبة حول الطعام. فهذا الابن يرحل ويأكل الخرنوب مع الملذات، وهذا الابن يعود فيأكل العجل المسمّن مع الأفراح! إنّ اللقاء مع الأب الحنون، وخبرة المصالحة والغفران المجاني، تتمّ في الافخارستيا.

نمتحن توبتنا كلّ يوم أمام دعوة الافخارستيا الرهيبة: "خذوا كلوا... وخذوا اشربوا كلّمكم...". هذا هو نداء الأب الغفور المحبّ والحنون الذي يبحث كلّ حين عن خرافه. يمدّ العالم أمامنا كلّ مغرياته وشباكه، ويمدّ الربّ يسوع أمامنا مائدته وجسده ودمه، والخطيئة والتوبة تتعلقان في تفضيل أحد العرضين على الآخر.

"اذبحوا العجل المسمّن وتعالوا لتأكل ونفرح". الكأس المقدّسة المعروضة كلّ يوم، وصرخة المرثم "نوقوا وانظروا ما أطيب الربّ" غداً في أيام الصوم الكبير، كلها قادرة فعلاً أن تجعلنا نقول "ليذهب العالم ولتأت النعمة"، كلها قادرة أن تجعلنا نقرر تفضيل الخبز الجوهري على الرغبات، وتجعل الصلاة والصوم طعامنا اليومي الأساسي- الجوهري. هذه الكأس الافخارستية قادرة، عندما نراها، أن تنهض فينا القرار لنقول: "أقوم وأعود وأقول لأبي: يا أبي قد أخطأت إلى السماء وأمامك فأقبلني الآن كأحد أجراءك"، فيذبح لنا ونأكل ونفرح.

من الواضح أن السيد يشدّد في تركيب هذا المثل على القيمة الغالبة لكلّ إنسان بغضّ النظر عن وضعه كان في برّ أم في خطيئة. فالإنسان هو "ابن" في أوضاع متبدّلة، ومهما كان وضعه، في بيت أبوي أم في كورة بعيدة، فهو لا يفقأ يبقى "الابن" وله المحبة ذاتها. الله محبة. الله أب يحبّ أولاده- يحبنا. لكن لمحبتّه هذه عنده وجهان، وجه الفرح -حين نعود- ووجه الصليب حين نرحل. نعم الخطيئة غير الخاطي. الخطيئة هي خطأ الابن وليست قيمته الحقيقية. قيمة الابن هي في محبة الأب التي لا تتبدّل، أما الخطيئة فهي ضعف فيه يمكن أن يتبدّل. البرّ والخطيئة احتمالان للإنسان ذاته. لذلك عندما يخطئ الإنسان لا يصير في لائحة الملعونين وإنّما من المطلوبين لدى الأب! لهذا يوصينا بولس أن يصلح الأقوياء وهن الضعفاء بالمحبة وروحياً. لأنه كما أن هناك خطيئة هناك توبة. والخطيئة هو ابن غير تائب بعد، والبار ما هو إلا الابن الذي تاب إلى الله.

2-انتظار الأب

يصور يسوع لنا في المثل الأب في وضع تشوّق وانتظار لابنه الذي رحل. يحقّ لهذا الأب أن يرجو عودة ابنه، ولربّما بثقة، لأنه يعرف أنّ الابن لن يجد في آية كورة دفء البيت الأبوي. ترسم بعض الأيقونات هذا المثل وتصور الأب مترقباً من على السطح عودة ابنه من بعيد. نعم الله في انتظار، فليت انتظره لكلّ ممّا لا يطول! هذا هو صليب الربّ: انتظره! لا يطلب الله تكفيرات ولا يتملّكه غضب الكرامة المنتقمة حين نخطئ، إنّما يصلبه الرجاء بأنّ نعود. هذا هو قدر "الحب" في عالم تلون بالضعف كما بالنعمة.

3- عدم محاسبة التائب

العجيب، أنّه عندما عاد الابن بادر الأب إلى إعطائه الحقوق والنعمة المفقودة بدل أن يسأله أين يبدّ المال، أو لماذا أهان الحبّ الأبويّ ورحل. هذا طبيعي لمن ينتظر. ألم تكن هذه هي أسئلة الابن الأكبر، وهذا ما أدهشه في أبيه؟ أليست هذه المحاسبة الغريبة هي التي ستجعل الابن العائد لا يعود يفكر بالرحيل ثانية ويبقى مديناً بالحبّ والتوبة مدى الحياة؟ نعم، لا يحاسب الله على الماضي، لأنه الأب الحنون وليس الأب المهان أو المجروح.

كلّنا ننتمى المصالحة مع بعضنا البعض، ولكن غالباً ما نسلك طرقاً مخالفة لطريقة هذا الأب الحنون. لأننا نطالب ولا نسامح عند اللقاء! نعاتب ونحاسب ونشترط إعادة الحقوق قبل الغفران. لكن بالنسبة لله المسألة هي "لقاء" وليست تصفية حسابات! "يا بني أعطني قلبك!" وهذا هو حقّ الله الأثمن من كلّ خاطي يعود!

4- الفرح الأكبر

لا بدّ أنّ هذا الأب كان فرحاً في بيته مع ابنه الأكبر الذي لم يغادر. ولكن الغريب هو ما يشدّد عليه هذا المثل، وعدة أمثلة حوله في الكتاب، أن تشير إلى "فرح أكبر" بعودة الابن الذي ضلّ، وبإيجاد الدرهم الضائع، والعثور على الخروف الذي تاه في الجبال. فهناك فرح خاص بهؤلاء! ويريد يسوع في هذه الأمثلة أن يؤكد علينا "أن نفرح أكثر" بعودة

Weekly Divine Liturgy Schedule



The Divine Liturgy Schedule

Divine Liturgy

- Sunday at 9:00 am & 11:15 am

The Holy Sacrament of Reconciliation is available before and after the Divine Liturgy or by appointment.

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



THE LORD SAID: "TRULY I TELL YOU THIS
POOR WIDOW HAS PUT IN MORE THAN ALL
OF THEM, FOR THEY ALL CONTRIBUTED
OUT OF THEIR ABUNDANCE, BUT SHE GAVE
OF HER POVERTY PUT IN ALL THE LIVING
THAT SHE HAD." *MARK 12:41-42*

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

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

We  Our Volunteers



APPRECIATION CELEBRATION NIGHT

SAVE THIS DATE & TIME

Saturday, February 3, 2024, at 6:30 p.m.

Saint Basil the Great Church cordially invites **all** who have in **ANY** way, shape or form assisted the parish during the past year to an evening of appreciation with hot and cold buffet.
Come join us in comradery and togetherness.

If you are able to attend, please respond no later than: **Sunday, January 28, 2024.**

For further information, please contact Barbara O'Rourke at 401-636-1802.

كنيسة القديس باسيليوس الكبير تدعو بكل مودة جميع من ساعدوا الكنيسة بأي شكل من الأشكال خلال العام الماضي لحضور حفل تقدير مع بوفيه ساخن وبارد. إذا كنت قادرًا على الحضور، يرجى الرد قبل يوم الأحد 28 كانون الثاني 2024. لمزيد من المعلومات، يرجى الاتصال بـ باربرا أورورك على الرقم 401-636-1802

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Married and Engaged Couples

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Saturday, January 27, 2024

11:00 a.m. – 6:00 p.m.

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7 VFW Parkway
West Roxbury, MA

Please Register by January 20, 2024

Registration Link: <https://forms.gle/gUwyuBn95a6KEx6r6>

Suggested Donation: \$50 per Couple

Payment to: Annunciation Melkite Catholic Cathedral

Memo: "Couples' Retreat"

Questions email: lhoms@icloud.com



SAVE
The
DATE

JULY
4-7 2024



Becoming Disciples.



The Emmaus Experience
(Luke 24:13-35)



Making Disciples.

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Mention 53rd National Melkite Convention for discounted rate

Ticketing information to follow!

53rd NATIONAL MELKITE CATHOLIC CONVENTION

JULY 4-7 2024

hosted by

OUR LADY OF THE ANNUNCIATION MELKITE CATHOLIC CATHEDRAL

at the

MARRIOTT BOSTON QUINCY



Becoming Disciples.

The Emmaus Experience
(Luke 24:13-53)

Making Disciples.

PACKAGE REGISTRATION FORM

INDIVIDUAL TICKETS

if Purchased Separately from Package

Individual Events	Price per ticket	Quantity	Total Cost
Thursday, July 4 . Opening Night BBQ	\$80.00		
Friday, July 5 . Hafleh	\$95.00		
Saturday, July 6 . Grand Banquet	\$130.00		
Sunday, July 7 . Farewell Brunch	\$45.00		
TOTAL DUE			

COMPLETE PACKAGES

*Thursday, Friday, Saturday Evenings only – **SUNDAY BRUNCH NOT INCLUDED***

Evening Social Events	Price per package	Quantity	Total Cost
Purchased before 5/15/24	\$275.00		
Purchased after 5/15/24	\$305.00		
TOTAL DUE			

Make Checks Payable to:

ANNUNCIATION MELKITE CATHEDRAL
Memo: Convention Package

Mail Payment and Form to:

Annunciation Melkite Catholic Cathedral
7 VFW Parkway, West Roxbury, MA 02132
DO NOT SEND CASH

GRAND TOTAL \$

Registration material will be picked up at the convention registration desk

NO TICKETS WILL BE SOLD AT THE DOOR

Please complete the entire registration form and mail it with your payment to the address on the left.

For further information,
contact Our Lady of Annunciation Cathedral at (617) 323-5242

REGISTRATION

Name _____ Spouse's Name _____

Additional Names _____ Phone (_____) _____

Address _____ Email _____

City _____ State _____ Zip _____ Parish/City _____



The fellowship committee will be holding elections for chairperson, co-chair, and secretary at the next monthly meeting on Wednesday, February 7, 2023 at 6:30 PM in the cultural center. Anyone who is interested or who would like to nominate someone for a position please contact Sandra Elias at (401) 617-8433.



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ANNOUNCEMENTS

As of 09/15/2023



St. Basil the Great Melkite Greek Catholic Church

15 Skyview Drive Lincoln, RI 02865

Sharing our Faith
SECURING OUR FUTURE



Campaign Facts:



Campaign Goal: \$1,000,000



Outstanding Goal: \$329,240



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

Parish Community Facts:



Total Registered Families: 410



Active Families: 200



% of Active Families Participation: 55%

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

Current & Future Projects:



Church Roof Replacement: Project completed, final cost \$321,000.



Rectory Roof Replacement: Project completed, final cost \$18,850.



Church Window Repairs: Project completed, final cost \$9,000. Additional window was found to need repair, awaiting additional estimate.



HVAC & Boiler Replacement: Proposals received, estimated cost \$196,000. Boiler does need immediate replacing, awaiting timeframe. HVAC system is okay for now.



Flooring Upgrades: Proposal received, estimated cost \$50,000 (carpeting for Church, Cultural Center, office & hallway), awaiting samples and timeframe.



Parking Lot Sealing: Project completed at both Rectory & Church, final cost \$14,000.



Interior Repairs, Expand Storage & HVAC Vent Cleaning: Partial proposals received. Vent cleaning completed, final cost \$9,020



Exterior/Masonry/Walkway Repairs: Awaiting proposals. Maintenance to mosaic of The Blessed Mother completed, cost \$8,000.



Security Cameras/Door Upgrades: Camera system complete, final cost \$10,500. Electrification of doorway proposal received, pending completion.



Central Air Conditioning and HVAC improvements to Rectory: Project completed, final cost \$56,665.

Important Highlights

- We are extremely grateful to all of those who have contributed and supported the campaign thus far.
- The finance committee has begun strategy planning on maximizing the return of current financial reserves for future projects. God willing, this will prevent the need for another capital campaign and *allow for a more spiritual focus!*
- As reflected above, donations have varied in amounts, we do not expect everyone to support with the same amount...*However, we do pray that everyone will support this important campaign!*
- This is an open and transparent campaign, if you have any questions, suggestion, or concerns Fr. Ephrem or any of the committee members would be more than happy review/discuss during coffee hour or feel free to call them at the numbers listed below.



For more information contact any of the committee members, [click here](#), or scan this code with your Smartphone Camera!

Jeff Boudjouk: 401-441-2737

Ann Sabbagh: 508-243-1190

Kyle Mardo: 401-578-5369

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