



August 21st, 2022

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 Liturgies

Tuesday through Friday at 9:00 AM

Weekend

Saturday 5:00 PM

Sunday 10:00 AM

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

Holy Mysteries

Reconciliation

The Sacrament of Reconciliation will
be available before 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



11th Sunday after Pentecost Parable of the Unforgiving Servant

الاحد الحادي عشر بعد العنصرة

Troparion of the Resurrection (2nd tone)

When you descended to death, O Immortal Life, You destroyed Hades by the splendor of your Divinity, and when you raised the dead from under the ground, all the Powers of heaven cried out: O Christ our God, the giver of life, glory to you.

نشيد القيامة باللحن الثاني
لما نزلت الى الموت، أيها الحياة الخالدة، أمت
الجحيم بسنن لاهوتك. ولما أقمت الاموات من
تحت الترى، صرخت جميع قوات السماويين: أيها
المسيح ألهنا، يا مُعطي الحياة، المجد لك.

Troparion of the Dormition (1st tone)

In giving birth you have preserved your virginity and in falling asleep you did not forsake the world, O Mother of God. You have passed to life being the Mother of Life. Through your intercession, save our souls from death.

نشيد رقاد العذراء باللحن الاول
في ولادتكِ حفظتِ البتولية، وفي رقادك ما تركتِ
العالم، يا والدة الاله. فانك انتقلتِ الى الحياة بما
أَنَّك اُم الحياة. وبشفاعتك تُنقذين من الموت
نفوسنا.

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 منطقتك 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 Dormition (2nd tone)

Neither death nor the tomb could hold the Mother of God, our watchful Protectress and our unfailing hope. Since she is

قنداق الختام لرقاد العذراء باللحن الثاني

ان والدة الاله التي لا تُكف عن الشفاعة، والرجاء
الوطيد في التجيدات، لم يَضبطها قبر ولا موت. بل



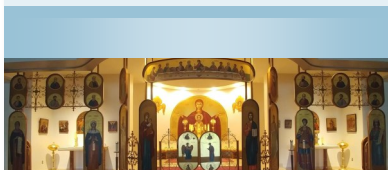


Our church organizations:

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>



the Mother of Life. Christ who dwelt in her ever-virginal womb lifted her up to the eternal life.

Epistle: 11th Sunday of Pentecost, 1 Corinthians 9: 2-12 PROKIMENON (Tone 2)

My strength and my courage is the Lord, and He has been my Savior.
Stichon: The Lord has chastised me through his teaching, yet He has not delivered me to death.

READING from the First Epistle of St. Paul to the Corinthians

BRETHREN, you are the seal set upon my apostleship in the Lord. My defense against those who question me is this: Have we not a right to eat and to drink? Have we not a right to take around with us a sister woman, as do the other apostles, and the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have not the right of exemption from manual labor? What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Who tends the flock and does not drink of the flock's milk? Do I speak these things on human authority? Or does not the Law also say these things? For it is written in the Law of Moses. Thou shalt not muzzle the ox that treads out the grain. (Dt.25:4) Is God concerned about the oxen, or does he say this simply for our sakes? These things were written for us. For he who plows should plow in hope, and he who threshes. in the expectation of partaking of the fruit. If we have sown for you spiritual things, is such an affair if we reap from your material things? If others share in this right over you. why should it not rather go to us? Yet, we have not used this right, but we bear all our expenses. lest we be a hindrance to Christ's Good News.

ALLELUIA (Tone 2)

The Lord shall hear you on the day of distress: the name of the God of Jacob shall defend you.

Stichon: O Lord, save your people and bless your inheritance.

Gospel Matthew 18:23-35,

(Parable of the Unforgiving Servant)

The Lord told this parable: "The kingdom of heaven may be compared to a king who desired to settle accounts with his servants. And when he had begun the settlement, one was brought to him who owed him millions. And as he had no means of paying, his master ordered him to be sold, with his wife and children and all he had, and payment to be made. But the servant fell down and begged him, saying, 'Have patience with me and I will pay you all.' And moved with compassion, the master of that servant released him, and forgave him the debt. But as that servant went out, he met one of his fellow-servants who owed him a small amount, and he laid hold of him and throttled him, saying, 'Pay what you owe.' His fellow-servant therefore fell down and began to entreat him, saying, have patience with me and I will pay you all.' But he would not; but went away and threw him into prison until he would pay what was due. His fellow-servants therefore, seeing what had happened, were very much saddened, and they went and informed their master of what had taken place. Then his master called him, and said to him, 'Wicked servant, I forgave you all the debt, because you begged me. Should not you also have had pity on your fellow-servant, even as I had pity on you?' And his master, being angry, handed him over to the torturers until he would pay all that was due to him. So also, my heavenly Father will do to you, if you do not each forgive your brothers from your hearts."

بما أنها أم الحياة، نقلها الى الحياة من سكرن في مستودعها الدائم البتولية.

الاحد الحادي عشر بعد العنصرة مقدمة الرسالة

الرب قوتي وتسبيحي، لقد كان لي خلاصاً
ادبني الرب تأديباً، والى الموت لم يسلمني
الرسالة (1 كورنثس 9: 2-12)

يا اخوة، ان خاتم رسالتي هو انتم في الرب. واحتجاجي عند الذين يفحصونني هو هذا: أما لنا سلطان ان نأكل ونشرب؟ أما لنا سلطان ان نجول بامرأة اخت، كسائر الرسل واخوة الرب وكيفا؟ ام وحدي انا وبنابا لا سلطان لنا ان لا نشغل؟ من يسعى يوماً الى الحرب والنفقة على نفسه؟ من يغرس كرماً ولا يأكل من ثمره؟ ام من يربي قطيعاً ولا يأكل من لبن القطيع؟ العلي اقول هذا بحسب البشرية؟ ام ليس الناموس ايضاً يقول هذا؟ فانه قد كتبت في ناموس موسى: لا تكلم الثور في دياره. ألع الله تهمته الثيران؟ ام يقول ذلك من اجلنا بلا مراء؟ بل انما كتبت من اجلنا، لأنه ينبغي للحارب ان يحرق على الرجاء، وللدائس على أمل ان يكون شريكاً في رجائه. إن كنا نحن قد زرعنا لكم الروحانيات، أفياكون عظيماء ان نحصد منكم الجسديات؟ إن كان آخرون يشتركون في السلطان عليكم، أفلسنا نحن أولى؟ لكننا لم نستعمل هذا السلطان، بل نحتمل كل شيء لئلا نعوق بشاره المسيح بشيء.

هللوا

ليستجب لك الرب في يوم الضيق،
ليعضدك اسم اله يعقوب
خلص يارب شعبك وبارك ميراثك.

الاحد الحادي عشر بعد العنصرة

الانجيل (متى 18: 23 – 35)

قال الرب هذا المثل: بُشِبَّه ملكوت السماوات بانسان ملك أراد ان يحاسب عبيده. فلما بدأ بالمحاسبة، قَدَّم اليه واحد عليه عشرة آلاف وزنة. واذ لم يكن له ما يُوفي، أَمَرَ سيده ان يُباع هو وامراته وبنوه وكل ما له ويُوفي عنه. فخر ذلك العبد وسجد له قائلاً: يا سيد، تمهل علي فأوفيك كل ما لك. فتحنَّ سيد ذلك العبد وأطلقه وترك له الدين. وبعد أن خرج ذلك العبد، وجد واحداً من رفقائه العبيد له عليه منه دينار، فأمسكه وأخذ بخناقته قائلاً: أوفي ما لي عليك. فخر رفيقه العبد على قدميه، وجعل يتضرع اليه قائلاً: تمهل علي فأوفيك كل ما لك. فلم يُرد، بل مضى وطرحه في السجن حتى يُوفي الدين. فلما رأى رفاقوه العبيد ما كان، حزنوا جداً وجاؤوا فأعلموا سيدهم بكل ما جرى. حينئذ دعاه سيده وقال له: أيها العبد الشرير، كل ما كان لي عليك قد تركته لك لأنك تضرعت الي. أفما كان ينبغي أن ترحم أنت ايضاً رفيقك كما رحمتك أنا؟ وغضب سيده ودفعه الى الجادلين، حتى يُوفي جميع ما له عليه. فهكذا يفعل أي السماوي بكم، ان لم تتركوا كل واحد منكم لأخيه زلاته من كل قلوبكم.



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, SATURDAY, AUGUST 20, AND SUNDAY, AUGUST 21, 2022: ELEVENTH SUNDAY AFTER PENTECOST. SEVENTH DAY OF CELEBRATION OF THE DORMITION; APOSTLE THADDEUS; MARTYR BASSA & HER CHILDREN.

4:00 p.m. DIVINE LITURGY:

- + **ROLAND & ANN TETREAULT (1st Anniv.)** by their children & grandchildren.
- + **HILDA NAJJAR (10th Anniv.)** by her son Joseph Najjar.
- + **MARILYN ORTMANN** by Ann & Ken Sabbagh.
- + **CATHERINE KANDO** by Sally Gravino.
- + **CAROL TURCHETTA** by Pamela Desmarais.
- + **MARGARET SABBAGH** by Nancy & Nabil Toubia.
- + **WILLIAM T. ASERMELY** by his wife Mary Ann Asermely & Family.

10:00 a.m. DIVINE LITURGY:

- + **REV. FR. MICHEL ZAMMAR, BSO (Joun, Lebanon)** by the Clergy.
- + **LINDA AJMO (Canada)** by Deacon Edmond & Theresa Raheb.
- + **MICHAEL GEORGE BOUDJOUK (NJ)** by Samir & Dolly Chouha.
- + **GEORGETTE S. SAGGAL** by Shakib Mashata.
- + **JULIA, FRED, ELIAS J. KISHFY** by M/M Norman E. Kishfy.





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

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

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



SACRIFICIAL GIVING: August 14, 2022: Budgets: \$1,855.00: Envelopes: \$1,812.00, Loose: \$43.00; Candles: \$103.00; Stole Offerings: \$250.00; Building Fund: \$95.00; Addit'l Melkite Support: \$33.00.

PLEASE NOTE: Before making any **ENGAGEMENT/BAPTISM/MARRIAGE RECEPTION PLANS**, please contact the Church in advance. We would rather not have you disappointed if you've already made commitments without checking our schedule first.

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.

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

Thus far, all Liturgy Offerings received from Funerals, which exceeded more than one year or even more, have had the maximum and minimum celebrations. Surplus ones have been deposited in the Building Fund, and placed on the altar and remembered collectively, similar 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 canonical guidelines and restrictions.

SUMMER VACATIONS: While we wish safe, refreshing and enjoyable trips for all, we also bring to your attention that the summer experience here at your Parish results in fewer parishioners at Liturgy and community worship. Something is missing when the whole Parish Family is not here for prayer. The fullness of the community is lacking. The table at Our Lord's Banquet is missing some guests. There is also the reality that the support and donations take a nose-dive while our people are away. We strongly suggest that you consider making sure that your weekly donations will be sent to the Parish while you are away, in some way, no matter what. You may want to research how your bank provides a no cost to you automatic payment. Call them and ask how it is done. Ask anyone in the Church if they are on this plan: there are several who are. Please love your church enough to ensure its meeting of expenses while you are away. Thanks!



THIS YEAR'S SUMMER FESTIVAL, EID EL SAYDEH, SATURDAY, AUGUST 13th and SUNDAY, AUGUST 14th 2022,

On behalf of the committee headed by Samir Boudjouk, we want to thank you for helping to make this year's Festival a success. The day ran smoothly, visitors stayed for extended periods of time and seemed to enjoy themselves, evaluations had many good comments, and over-all, the day was a grand success. EID EL SAYDEH is a huge event and it wouldn't be possible without the assistance of countless people who help prepare ahead of time, work during the event itself, and clean up afterwards. It is truly a community event from the committee planning it to the people working it. Thank you for helping to make the day possible!

I heard many great things from visitors. During the day many people come up to compliment us on how smoothly the event ran or how successful it seemed. Evaluations also included positive comments. We wanted to share a couple of them with you:

"It was great! The people in the various posts were very helpful & knowledgeable." "Thanks so much to the lively volunteers."

IN GOOD STANDING: For your Pastor to sign letters of recommendation, family and student school related papers, character reference or any civil document for a registered parishioner, one must be in good standing with the church, spiritually *and* giving noticeable TIME, TALENT, & TREASURE on a regular and continuing basis to our parish. Did we ever consider that some of us might not be in good standing and may need to change that?

ATTENTION: We cannot stress this announcement enough. It is on the front of the bulletin fifty- two weeks of the year, and continuously announced in the bulletin itself many times. Please notify the Church Office with any change of address or telephone number information. This will cut down on returned mail and time wasted, if this is not adhered to, you are the loser. We will not put extra postage and forward it to you. This just takes a little initiative on your part to keep up our budget system and parish listing up to par. Thank you for your understanding and cooperation.

DO YOU FEEL THAT TOO MUCH INVOLVEMENT/COMMITMENT IS BEING ASKED OF YOU? Or rather, do you think that it might be beneficial to thank God that someone is continually asking to maintain what **you** have and what **your children** will hopefully have one day, God willing? By the way, God wills it! **How about you? THANK YOU** to all who understand and appreciate what CHURCH is all about! You yourselves are so much appreciated here!

ANY NEEDS, THOUGHTS, CONCERNS, QUESTIONS, MISUNDERSTANDINGS, SUGGESTIONS, ETC. that you may have, please do not hesitate to contact any member of the Council or Clergy 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!

O Jesus, Who has said,
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HAPPY ANNIVERSARY

REV. DEACON DR. GILBERT ALTONGY will celebrate his 8th Anniversary of Ordination to the Diaconate this coming Wednesday, August 24, 2022. We offer our heartfelt congratulations and best wishes to Deacon Gilbert, his wife, Mimi and his family. We thank God for the generous and selfless ministry rendered to our community. Many more blessed years filled with peace, health and joy.

Dear Parishioners: The summer months provide ample time for relaxation and retreat from the busyness of the year's many tasks. Even Jesus recognized the need for rest. Witnessing the stress experienced by his followers, Jesus says to the Apostles, "Come away by yourselves to a deserted place and rest a while (Mk 6:31). Just as a body needs sleep in order to conserve energy, so too does the soul need space to recharge and find renewal. As St. Augustine rightly observed, "our hearts are restless until they rest in God." Hopefully and prayerfully, you had a relaxing summer with a breath of some cooler air. We missed your presence during these summer months and looking forward to your returning to Church and to engaging yourselves again in the coming calendar year, with vim, vigor and vitality.

REFLECTION: "I would rather have one rose and a kind word from a friend while I'm here, than a whole truck load when I'm gone."

FOOD FAIR COOKING SCHEDULE THANK YOU FOR YOUR HELP!

Kibbeh – Tuesday, August 23 @ 10:00

Sfeeha – Tuesday, September 6 @ 10:00 a.m.

Grapeleaves – Wednesday, September 14 @ 10:00 a.m.

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FOOD FAIR BAKING SCHEDULE THANK YOU FOR YOUR HELP!

Kaak – Thursday, September 1 @ 10:00 a.m.

Mamool – Thursday, September 22 @ 10:00 a.m.

Ka'ta – Saturday, October 1, @ 10:00 a.m.

Ba'lawa – Saturday, October 8, @ 10:00 a.m.

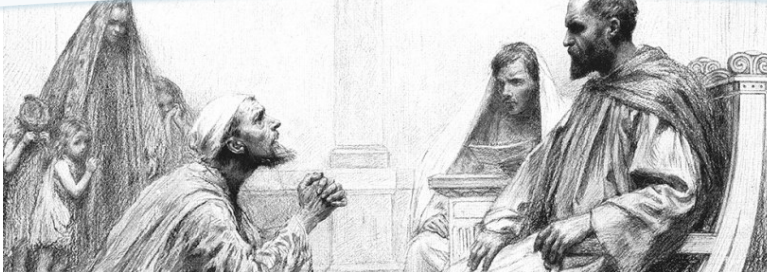
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كيفية الوصول الى المغفرة الغير؟



الجسد فضتيعف" (متى 26: 41). لذلك يجب أن نفهم التعارض بين "الروح والجسد"، لا بمعنى التعارض بين الإنسان في طبيعته البشرية وروح الله كما ورد في رسائل بولس (رومة 1: 3، 9) ، ولا بالمعنى اليوناني أي أن الإنسان منقسم إلى جزئين، جزء صالح وجزء شرير، إنما بالمفهوم الشرقي، وهو أن الله قد جعل في الإنسان روحاً موجهة إلى الخير، لكن الإنسان هو، في الوقت نفسه، كله "جسد"، لأنه خاضع لسلطان الخطيئة ويتعرض لقوتين تتنازعان فيه، كما اختبره بولس الرسول "لأنَّ الْخَيْرَ الَّذِي أُرِيدُهُ لَا أَفْعَلُهُ، وَالشَّرَّ الَّذِي لَا أُرِيدُهُ إِثَّاهُ أَفْعَلُ" (رومة 7: 19). وفي هذا المعنى جاء تعليم المجمع الفاتيكاني الثاني "في قلب الإنسان تتصارع عناصر متعددة، فمن جهة يختبر كخليفة أنه محدود جداً وأنه خاطئ وضعيف ويتم غالباً ما لا يريد، وما يريد لا يتمه، ومن جهة أخرى يشعر أن رغباته لا حد لها وهو مدعو إلى حياة سامية" (دستور راعي في الكنيسة في عالم اليوم، رقم 10).

فإذا كنت لا تستطيع أن تغفر للآخرين وتتحمّل إساءتهم بسبب سلطان الخطيئة فيك، تكون بحاجة إلى قوة تساعدك، وهذه القوة لا يمنحها إلا الله، والواقع أن القدرة على الغفران لا تدخل في ملكات النفس الطبيعية، لذلك يحتاج المرء إلى قوة من السماء حتى يقهر في داخله روح النعمة والانتقام ويمتلئ بروح النعمة والغفران، حيث أن الله وحده القادر أن يغفر للمخطئ إليه، لأن طبيعة الله تكمن في الحب والرحمة والغفران كما ورد في نص الوصايا العشر "وأصنع رحمةً إلى ألوف من مجيبي وحافظي وصاياي" (خروج 20: 5) وقيل أيضاً "إله غفورٌ خنونٌ رحيم طويلُ الأناة كثيرُ الرحمة" (تحميا 9: 17)؛ أمّا طبيعتنا فهي الغضب والانتقام كما وصف موسى شعبه "شعبٌ قاسي الرقاب" (خروج 34: 9). لذلك الله وحده هو الذي يمنحنا القوة حتى نغفر، وننسى الإساءة أيضاً، وهذه المرحلة يسميها الكاتب لويس سميديس مرحلة "إجراء جراحة روحية" في الذاكرة.

ويمكنك بالصلاة أن تجد نعمة لكي تسامح كل فرد يُعكر صفو حياتك على نحو لا يُطاق. فاذهب أولاً إلى الله أبوك، واعترف له بضعفك الشخصي، وبمقدار المرارة التي سببتها إساءة أخيك لك. واطلب معونته للتعامل مع الأمر بطريقة صحيحة، وثاقاً في كلام الله "الرُّوحُ أيضاً يَأْتِي لِتُجَدِّدَ ضَعْفَنَا" (رومة 8: 26). واسترجع في ذهنك وقلبك: عظمة غفران الله لك، وما صنعه من أجلك على الصليب ليهيبك غفراناً كاملاً غير مشروط، وكيف يتعامل معك الآن حتى عندما تخطئ وترجع نادماً على ما صدر منك. واجعل هذا أساساً لتعاملك مع أخيك المخطئ إليك كما جاء في توصية بولس الرسول: "احتلبوا بعضكم بعضاً، واصفحوا بعضكم عن بعض إذا كانت لأحد شكوى من الآخر. فكما صفحَ عنكم الرب، إصفحوا أنتم أيضاً" (قولسي 3: 13).

ونستنتج مما سبق أن واجبنا أن نضع حداً لكل عداوة وكراهية وقساوة قلب، ولكل حقد وضغينة. أن المغفرة لمن أساء إلينا تحررنا من ثقل الإساءة التي أصابتنا منه. ولا تعرف المغفرة اليأس فهي تتميز بأنها بدون حدود كما قال يسوع لبطرس "لا أقول لك: سبع مرّات، بل سبعين مرّة سبع مرّات عليك أن تغفر لأخيك" (متى 22/21-22)، كما تتميز بالمبادرة الطيبة نحو الخصم كما يأمر الرب: "سارع إلى إرضاء خصمك ما مُثمت معه في الطريق" (متى 5: 25). إن المغفرة للآخرين هي ركن أساسي في علاقتنا مع الرب، وهي عتبة الصلاة وأساس فحواها. هكذا يقول الرب يسوع "إذا قُمتُم للصلاة، وكان لكم شيء على أحد فاغفروا له، لكي يغفر لكم أيضاً أبوكم الذي في السموات زَلَّتْكُمْ" (مرقس 11: 25). وهذا نرّده دائماً في الصلاة الربية إذ نقول "واغفر لنا خطايانا كما نحن نغفر لمن أخطأ إلينا". لو لم يكن الإنسان قادراً على الغفران، لما طلب منا يسوع أن نصلي صلاة الربية وأن نتقدي به في كلّ شيء حتى في الغفران.

يدعونا يسوع أن نغفر لمن أساء إلينا بمحبة فاعلة، لا تدين الآخرين بل تعذرهم، محبة تنسى الإهانات، وبمحبة شاملة، لا تستثني أي إنسان، لا الغريب ولا سيّ الأهل، وبمحبة متجرّدة، وبمحبة صارده عن محبة الرب ذاتها لسان حالها "من أجل محبتك، أنا أحب أيضاً كلّ من أخطأ إلي". دعونا نطلب اليوم نعمة عيش وصية المحبة الإنجيلية المتمثلة في غفران الأخوي بشجاعة ومسؤولية، فإله يغفر خطايانا العظيمة. وإذا فهمنا كم يحبنا الله ويغفر لنا بدون حساب ولا ملل ولا كلل، صرنا إخوة بعضنا لبعض، والدليل على ذلك أن يغفر بعضنا لبعض من صميم القلب، لا سبع مرّات بل سبعين مرّة سبع مرّات.

أيها الألب السماوي، يا من تُشرق على الجميع بضياء وجهك وخُبك، نشكرك لأنك احببتنا وغفرت لنا زلاتنا وخطايانا؛ فامنحنا روحك القدوس لكي نصلي بكلمات يسوع "اغفر لنا خطايانا كما نحن نغفر لمن أخطأ إلينا" (لوقا 11: 4)، فنغفر للمسيئين إلينا حتى يفهموا معنى غفرانك ومعنى الحياة الجديدة منك وفيك، فنكون أداة لسلامك، فنضع الحب حيث البغض، المغفرة حيث الإساءة، الإيمان حيث الشك، والرجاء حيث اليأس، والنور حيث الظلمة، والفرح حيث الكآبة، "فَيَسُدُّ قُلُوبُنَا سَلَامَ الْمَسِيحِ، ذَاكَ السَّلَامُ الَّذِي إِلَيْهِ دُعِينَا لِتُصِيرَ جَسَدًا وَاحِدًا" (قولسي 3: 15). آمين.

هدف كلام يسوع في الغفران هو مساعدة الناس على أن يجعلوا الغفران مسؤوليتهم الخاصة، أي مسألة يتعين عليهم تعلّمها، وإيجاد الطرق المناسبة للغفران والمبادئ والمعايير في الغفران. فليست العبرة في جسامه الخطأ، بل في الصعوبة التي يعانيها الإنسان في سبيل الصفح عن خطأ خصمه. فإن طبيعتنا مפותورة على حب الذات والرغبة

في الانتقام. كتب المؤلف "جويس هاجيت" عن المغفرة: "عليّ دائماً أن أغفر لشخص ما عندما أريد أنا ذلك، واكتشف أن الغفران في المرتبة الأولى، لا يمت بأي صلة إلى المشاعر، بل له علاقة وثيقة بالإرادة، فالصفح هو قرار العقل في التخلص من الغضب والكراهية والاستياء، ويأتي دور المشاعر فيما بعد، عندما أشعر بفرصة الغفران، أمّا في بداية الأمر، فإن المشاعر كلها تكون متأججة كالنيران"، وهنا يلجج الكاتب إلى طريقين للغفران وهما طريق العقل وطريق القلب، إلا أنه لا بد من إضافة طريق أخرى هي الروح، وعليه فالغفران يتطلب طريقاً ثلاثياً.

(أ) طريق العقل: "مرحلة المعاناة"

تتخذ طريق العقل في الغفران عندما تفصل العقل عن الفاعل لتتنظر إلى مهاجمك بأسلوب جديدي، كمريض أو محتاج، أي أن يتحول المسيء في تفكيرك إلى إنسان يُعاني ويحتاج إلى معونتك ومحبتك، وهذا ما يدعوه الكاتب لويس سميديس "مرحلة المعاناة".

إن فصل الفعل عن الفاعل يتطلب منك تفهّم الفاعل: لا تقل إن هذا الشخص لا يستحق أن أفهمه، فقبل أن تدنيه حاول أن تفهمه، حيث لا بد من سبب وراء كل تصرف، قد يكون بحاجة إلى شفقتك، لا إلى نفقتك، وتقول الحكمة القديمة "تعرف كل شيء ثم تغفر". لذا حاول أن تكون متفهماً فهذا ما يُفدّره الآخرون فيك، وليس التفهم قبولاً مشروطاً، ولكنه تقبل وقبول في أي ظرف، وفي أي موقف.

ثم حاول أن تفهم الفعل، أي أن تقوم بفصل الحقائق الماضية، كالوعود والعلاقات لتأخذ وضعها كأفعال ماضية أو كتاريخ؛ بعبارة أخرى دع الماضي يمضي، فلا يُمكن إعادة كتابة الصفحة التي طواها الماضي، لكن يمكن استعادة شريط ذكرياته، فنفسك قوة الماضي، وبعدها تستطيع أن تبدأ كتابة فصل جديد، حيث أن معرفة الحق جيدة، ولكن العفو أفضل، وجاء في حكايات العرب أن "وقعت دماء بين حيين من قريش، فأقبل أبو سفيان فما بقي أحد واضعاً رأسه إلا رفقه فقال: "يا معشر قريش: هل لكم في الحق أو ما هو أفضل من الحق؟ قالوا: "وهل شيء أفضل من الحق؟ وقال: "نعم، العفو"، فبادر القوم فاصطلحوا".

(ب) طريق القلب: "مرحلة التغلب على المشاعر"

لطريق القلب في الغفران اتجاهان: اتجاه داخلي وخارجي. يكمن الاتجاه الداخلي في مواجهتك لكرهيتك، وعدم محاولتك إخفاء مشاعرك حتى عن نفسك، كي لا تتحتم تحت السطح وتلوث كل علاقتك، وحاول أن تتخلص من كل استجابة انفعالية لتلك الحقائق الماضية، حيث أن الغضب والإحباط والكراهية تؤدي إلى ظلام العقل، وهي استجابات سلبية يُمكننا وضعها تحت سيطرتنا، قال بعض الحكماء: "ينبغي أن تستنبط زلة أخيك سبعين غداة، فإن لم يقبله قلبك فقل لقلبك: "ما أفساك، يتعذر إليه أخوك سبعين غداة ولا تقبل غزوة فأنت الملموم، لا هو". وهذا ما فعله يسوع وهو على الصليب، فبالرغم من آلامه المرّة وعذابه التي كادت أن تفقده القدرة على الصلاة لنفسه، استطاع بقوة محبته أن ينسى ذاته، ويغفر للمسيئين إليه مصلياً "يا أبت اغفر لهم، لأنهم لا يعلمون ما يفعلون" (لوقا 23: 34). الغفران هو ليس علامة ضعف أمام العدو، وإنما هي علامة المسيح، الذي يُظهر ما في قلبه من حب ورحمة.

أمّا الاتجاه الخارجي فيمكن في تقديرك للآخرين، قبل أن ترفض أن تسامح الإنسان قف وتأمل: إن رفض المغفرة هو تقليل من إنسانيتك ورسالتك كإنسان في هذه الدنيا، ونحن نؤذي أنفسنا حينما نرفض أن نغفر لغيرنا، يعلق القديس يوحنا الذهبي الفم "إن تركت النعمة والغضب يسيطران عليك، ستشعر بالإهانة لا بسبب الأذى الذي ألحقه بك، بل من الحقد الذي تملكك" (إنجيل القديس متى، العظة 61). وفي هذا الصدد قال أحد الأطباء: "إن الناس يُصابون بالقرحة ليس مما يأكلون بل مما يأكلهم" وهي شبيهة بالحكمة العربية القائلة "كالنار تأكل بعضها، إن لم تجد ما تأكله". ويعلق البابا فرنسيس بقوله "هناك العديد من الأشخاص الذين يعيشون منغلقيين في الاستياء ويغذون الحقد لأنهم غير قادرين على المغفرة، فيدمرون حياتهم وحياة الآخرين بدلاً من أن يجدوا فرح السلام". وأضاف أيضاً في يوبيل الرحمة: "المغفرة هي الأداة التي وُضعت بين بيدنا الضعيفتين لنبلغ إلى سكينة القلب".

(ج) طريق الروح: "مرحلة إجراء جراحة روحية"

طريق الروح هو الاتجاه الثالث لطريق الغفران، ويقول السيد المسيح "الرُّوحُ مُندفع وأما

Lessons from the Unmerciful Servant



Forgiveness is not natural to man. Our fallen-human nature has at its core a selfish desire for revenge, and personal retribution. But forgiveness is the whole basis of our opportunity for heaven. It is a most Christ-like character trait. Think about Christ as he was dying on the cross, having been falsely accused by His own people, beaten and mocked, by the Roman soldiers. Yet His attitude on the cross is one of forgiveness, Luke 23:34 (KJV), "Then said Jesus, Father, forgive them; for they know not what they do."

Forgiveness reflects the highest human virtue, because it so clearly reflects the character of God. A person who forgives is a person who emulates godly character. Nothing so much demonstrates God's love as His forgiveness. A person who does not forgive is therefore a person lacking in godly character and without Christ-like love, no matter how correct his theology or how outwardly spotless his morals appear to be. A Christian who will not relinquish a hateful, resentful attitude toward someone who has wronged him is a person who knows neither the true glory of his redeemed humanity nor the true glory of God's gracious divinity. An unforgiving Christian is a living contradiction of His new nature in Christ. It is central to the heart of God to forgive, and only the Christian who radiates forgiveness radiates true godliness.

Our Forgiveness (demonstrated in two ways)

1) Because of our sin debt, we need to be forgiven (read v.23-25): The servant in these verses was brought to settle accounts with the king. The word 'brought' here indicates that the "settling of accounts" is not something that anyone can avoid. One day all will give an account (2 Cor. 5:10). The debt here is so much that it would be impossible to pay. A talent was equal to about 20 years of wages. The number 'Ten thousand' used here is the highest Greek numeral. Jesus was making a point that this debt owed by the servant could not be paid back to the king (v. 23-25). Jesus' aim in describing this impossible debt is that we should ponder the magnitude of our debt. God is likened to this king. Our situation is likened to that of this individual servant. Every day we sin, and not once or twice, but repeatedly and constantly. Not even for a moment do we love God with all of our heart. Not even for a moment do we love our neighbors as ourselves. Consequently, we are constantly in violation of the two most important of the commandments (Matt. 22:37-39). Even if we were saints and only sinned 3 times a day that would be 70,000 sins in a lifetime.

2) Only the king can set us free from our debt (v.26-27): Seeing that the servant has no hope, he pleads for mercy by falling to his knees, begging for mercy. The imperfect tense of this word indicates that he kept pleading; this was no half-hearted plea. This is all that he could do. His life was in the hands of the king. Verse 27 says that the king had compassion. It indicates that he was deeply moved in his pity. He gives the slave far more than he requested, forgiving the entire debt. It was an act of pure grace. This is what God has done for those who have trusted in Christ.

Forgiving Others. God has shown us such a magnitude of mercy that we cannot but show mercy to others. Jesus says in Luke 6, "Be merciful, just as you Father is merciful." Yet this is not what we encounter from the forgiven slave in this parable (v. 28). A denarius is only a few cents, a day's wage of a laborer. There are only 6,000 denarii to a talent. The second debt is only 1/600,000 of the first debt. The debt here was not insignificant, but compared to the first it is so minimal. The man was greedy and almost unbelievably oblivious to the implications of his own forgiveness that he just received. When the fellow servant fell down and pleaded with him, it should have reminded him of his recent circumstances, but still was unmoved. Jesus is trying to make the point here that the servant who owed much did not see the weight of his debt he had against the king. **Those who fail to see how much they have been forgiven, will also fail to extend forgiveness to others. He was forgiven much and the grace he received should have easily led him to extend forgiveness to his fellow servant.**

The dangers of not forgiving others. This brings us to the point of the parable. Our Father is likened to the king, and our plight is that of the unforgiving servant if we cannot forgive others their offenses against us (v. 35). 'So shall My heavenly Father also do to you,' says Jesus. Does this seem harsh?

Most of us are slow to forgive and even slower to forget. Why? For several reasons:

1) **Our expectations of others:** As believers we are expected to be wrong by those who have not been forgiven (unbelievers) and therefore forgive them, but how much harder is it to forgive those who claim to have been forgiven by God (those in the church). In other words, we expect to be wronged by those who have not received God's mercy, but not by those who have.

2) **We have a poor perspective of how much we've been forgiven:** Maybe you have been raised in the church and have been a 'pretty good' person. Maybe you have not committed the crimes that another person has committed. Either way, we view our sin as 'not a big deal' in the eyes of a holy God.

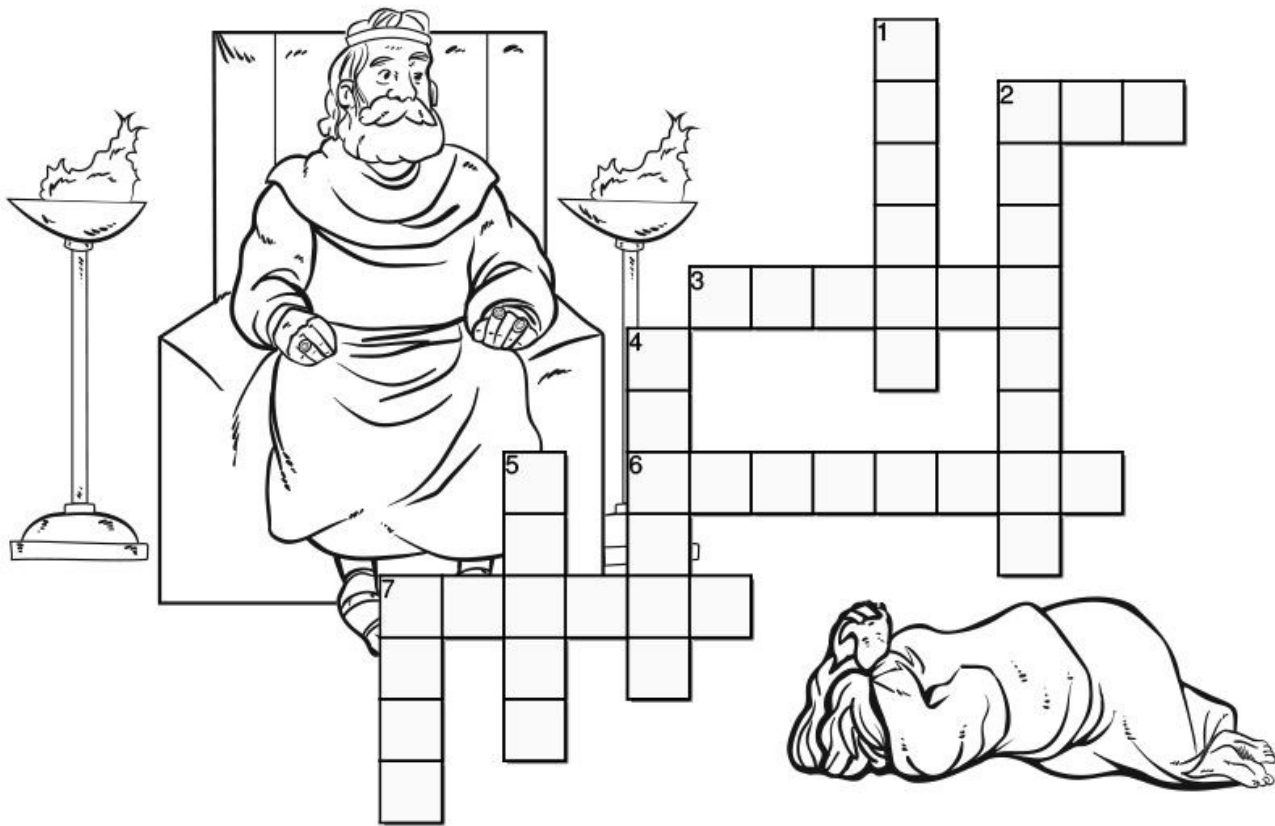
3) **We fear being taken advantage of or looking weak:** Won't I become a doormat? Christ is not depriving believers of discretion. Yet it is necessary for us to take risks when forgiving. This parable points us to the weight of what Jesus says in Matthew 6:14-15; "For if you forgive men for their transgressions, your heavenly father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions."

Father, please make me aware of how much I have been forgiven by you. Remind me that I can forgive others because you have forgiven me through what Christ has accomplished on my behalf. Help me to forgive those who wrong me that I may bring glory to your name because of how much you have shown mercy to me.



THE PARABLE OF THE UNMERCIFUL SERVANT

Matthew 18:21-35



Across

2. The servant owed the king ____ thousand bags of gold.
3. When he saw his fellow servant, he grabbed him by the ____, demanding that he repay his debt.
6. The king had compassion on the servant and ____ all of his debt.
7. Because the servant could not pay back his debt, the king wanted to turn him and his family into ____.

Down

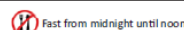
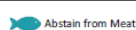
1. The unforgiving servant had his fellow servant thrown into ____, until his debt could be re-paid.
2. The king was furious and threw the servant into jail, and had him ____ until he could repay every last cent.
4. "You ____ servant," the king said. "I canceled all of your debt because you begged me to."
5. The servant's fellow servant owed him a ____ amount of money.
7. The king expected the servant to treat his fellow servant in the ____ way.



LITURGICAL CALENDAR



AUGUST	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <p>أب - أغسطس 2022</p> <p>JULY 2022</p> <p>S M T W T F S</p> <p>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</p> <p>SEPTEMBER 2022</p> <p>S M T W T F S</p> <p>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</p> <p>Clergy Ordination Date: 6/8/2005 Fr. Fayez Assaf</p>		1 <p>Procession of the Cross</p> <p>Hebrews 11:33-12:1 Matthew 10:16-22</p>	2 <p>Relics of Stephen</p> <p>1 Corinthians 12:12-26 Matthew 18:18-22; 19:1-2, 13-15</p>	3 <p>Sts Isaac, Dalmatos and Faustos</p> <p>1 Corinthians 13:4-14:5 Matthew 20:1-16</p>	4 <p>Seven youths of Ephesus</p> <p>1 Corinthians 14:6-19 Matthew 20:17-28</p>	5 <p>Preparation of the Transfiguration</p> <p>1 Corinthians 14:26-40 Matthew 21:12-14, 17-20</p>	6 <p>Transfiguration of our Lord Jesus Christ عيد تجلي الرب</p> <p>2 Peter 1:10-19 Matthew 17:1-9</p>
	7 <p>9th Sunday after Pentecost الأحد التاسع بعد العنصرة</p> <p>1 Corinthians 3:9-17 Matthew 14:22-34</p>	8 <p>St Emilian of Cyrica</p> <p>1 Corinthians 15:12-19 Matthew 21:18-22</p>	9 <p>St Matthis the Apostle</p> <p>1 Corinthians 15:29-38 Matthew 21:23-27</p>	10 <p>St Lawrence</p> <p>1 Corinthians 16:4-12 Matthew 21:28-32</p>	11 <p>St Euplos</p> <p>2 Corinthians 1:1-7 Matthew 21:43-46</p>	12 <p>Sts Photios and Anicetos</p> <p>2 Corinthians 1:12-20 Matthew 22:23-33</p>	13 <p>Leave-taking of Transfiguration وداع عيد تجلي الرب</p> <p>Romans 15:30-33 Matthew 17:24-18:4</p>
	14 <p>10th Sunday after Pentecost الأحد العاشر بعد العنصرة</p> <p>1 Corinthians 4:9-16 Matthew 17:14-21</p>	15 <p>Dormition of the Theotokos رقد والدة الإله</p> <p>Philippians 2:5-11 Luke 10:38-42; 11:27-28</p>	16 <p>Icon of the Veil of our Lord</p> <p>1 Timothy 3:13-16; 4:1-5 Luke 9:51-56; 10:22-24; 13:22</p>	17 <p>St Myron</p> <p>2 Corinthians 3:4-11 Matthew 23:29-39</p>	18 <p>Sts Floros and Lauros</p> <p>2 Corinthians 4:1-12 Matthew 24:13-28</p>	19 <p>St Andrew and his companions</p> <p>2 Corinthians 4:13-18 Matthew 24:27-33, 42-51</p>	20 <p>Holy Prophet Samuel</p> <p>1 Corinthians 1:3-9 Matthew 19:3-12</p>
	21 <p>11th Sunday after Pentecost الأحد الحادي عشر بعد العنصرة</p> <p>1 Corinthians 9:2-12 Matthew 18:23-35</p>	22 <p>Sts Agathonicos and his companions</p> <p>2 Corinthians 5:10-15 Mark 1:9-15</p>	23 <p>Leave-taking of the Feast of Dormition of our Lady</p> <p>2 Corinthians 5:15-21 Mark 1:16-22</p>	24 <p>St Eutyches</p> <p>2 Corinthians 6:11-16 Mark 1:23-28</p>	25 <p>St Titus the Apostle</p> <p>2 Corinthians 7:1-10 Mark 1:29-35</p>	26 <p>St Mary of Jesus Crucified (Bawardy)</p> <p>2 Corinthians 7:10-16 Mark 2:18-22</p>	27 <p>St Poemen</p> <p>1 Corinthians 1:26-2:5 Matthew 20:29-34</p>
	28 <p>12th Sunday after Pentecost الأحد الثاني عشر بعد العنصرة</p> <p>1 Corinthians 15:1-11 Matthew 19:16-26</p>	29 <p>Beheading of St John the Baptist</p> <p>Acts 13:25-33 Mark 6:14-30</p>	30 <p>Sts Alexander, John, and Paul the Latter</p> <p>2 Corinthians 8:16-9:5 Mark 3:13-19</p>	31 <p>Cincture of the Theotokos وضع زئزر والدة الإله</p> <p>Hebrews 9:1-7 Luke 10:38-42; 11:27-28</p>			





FOOD FAIR COOKING SCHEDULE

THANK YOU FOR YOUR HELP!

Kibbeh – Tuesday, August 23 @ 10:00

Sfeeha – Tuesday, September 6 @ 10:00 a.m.

Grapeleaves – Wednesday, September 14 @ 10:00 a.m.

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FOOD FAIR BAKING SCHEDULE

THANK YOU FOR YOUR HELP!

Kaak – Thursday, September 1 @ 10:00 a.m.

Mamool – Thursday, September 22 @ 10:00 a.m.

Ka'ta – Saturday, October 1, @ 10:00 a.m.

Ba'lawa – Saturday, October 8, @ 10:00 a.m.

HAPPY DEACONATE ORDINATION ANNIVERSARY!

August 24, 2022,

Deacon Dr. Gilbert Altongy

will celebrate his 8th Anniversary of Ordination to the Diaconate.

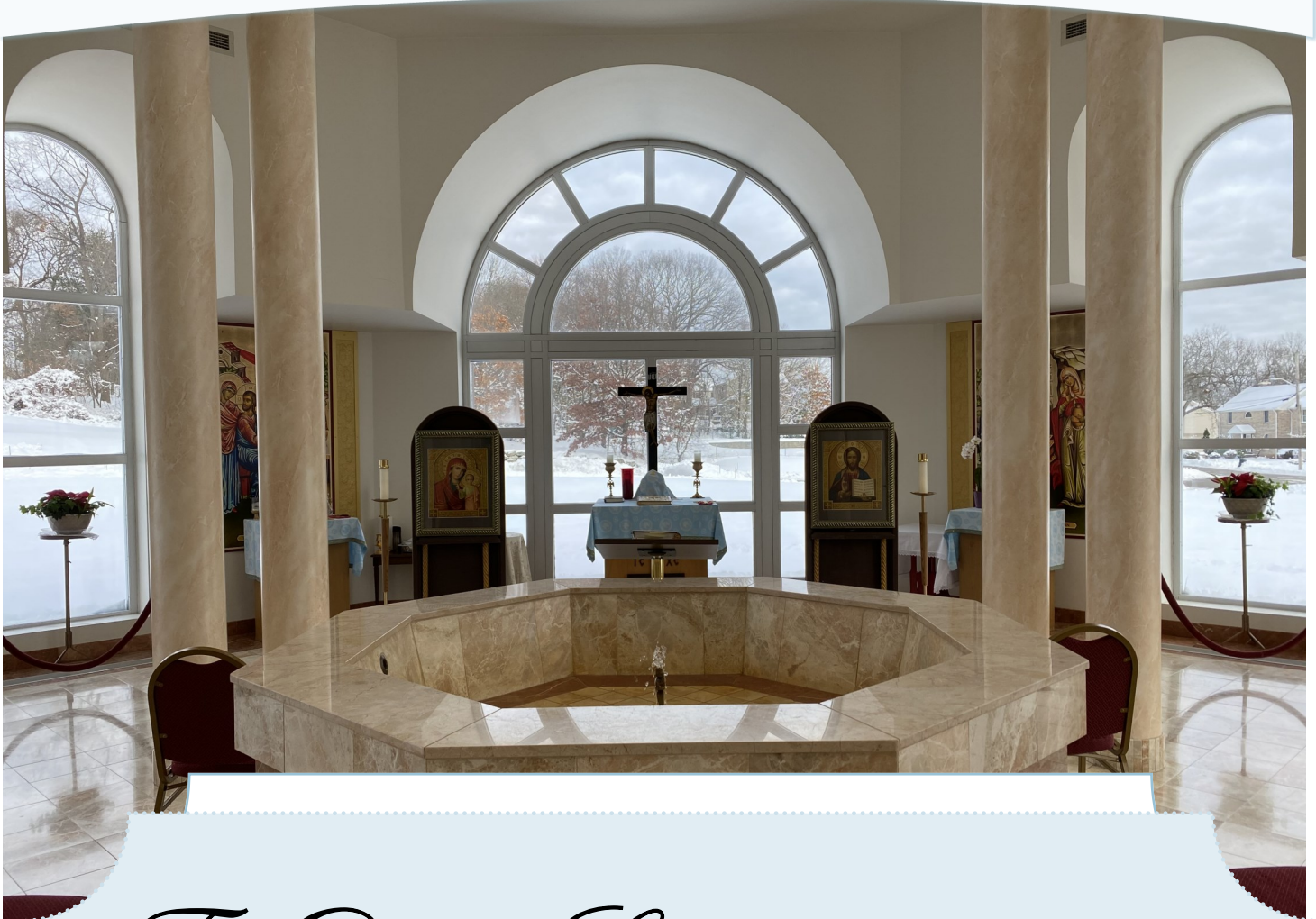
We offer our heartfelt congratulations and best wishes to
Deacon Gilbert, his wife Mimi and his Family.

We thank God for the generous and selfless ministry
rendered to our community.

Many more blessed years filled with Peace, health and joy!



Weekly Divine Liturgy Schedule



The Divine Liturgy is celebrated

At St. Elias Chapel

|(St. Basil the Great Melkite Greek Catholic Church)

Tuesday to Friday at 9:00 am (Postponed until further notice)

Weekend Divine Liturgy

Saturday: 5:00 pm — Sunday: 10:00 am

The Sacrament of Reconciliation is available
Tuesday to Friday before or after the Divine Liturgy.

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

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.

ANNOUNCEMENTS

As of 7/21/2022



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: \$381,000



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

Parish Community Facts:



Total Registered Families: 415



Active Families: 250



% of Active Families Participation: 45%

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

Current & Future Projects:



Roof Repair: Contract Signed - March 2022, estimated cost \$400,0000, project started June 2022, awaiting completion



Mold Remediation: Proposals received, no remediation necessary, estimated cost \$0



Window Repairs: Proposals received, estimated cost \$9,000



HVAC & Boiler Replacement: Proposals received, estimated cost \$196,000



Flooring Upgrades: Proposal received, estimated cost \$50,000 (Carpeting for Church, Cultural Center, office & hallway)



Parking Lot & Walkway Repairs: Proposals received, asphalt estimated cost \$14,000, awaiting walkway quotes



Interior Repairs: Partial proposals received, estimated cost \$6,000



Walk In Cooler & Kitchen Repairs: Reviewing needs and potential options



Exterior/Masonry Repairs: Reviewing needs



Door Upgrades: Awaiting proposals

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

ST. MARY'S MAHRAJAN 2022

مهرجان عيد السيدة



Zaatar Mana'eesh
Cheese Mana'eesh
Falafel
Chicken Shawarma
Beef Shawarma
Arabic Coffee

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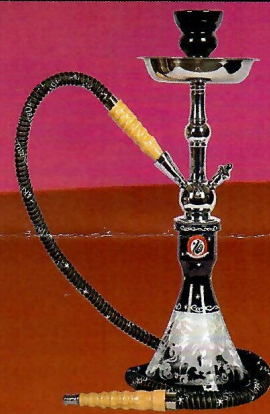


FREE ADMISSION

Outdoor Event • Full Cash Bar

Saturday Entertainment by George Maalouf

Sunday Entertainment DJ



ONE ST. MARY WAY, PAWTUCKET, RI 02860

FRIDAY

August 19th

5:00 PM-9:00 PM

SATURDAY

August 20th

Noon-11:00 PM

SUNDAY

August 21st

Noon-5:00 PM



Assumption of the Virgin Mary
Greek Orthodox Church
Pawtucket, Rhode Island

www.greekfestivalri.com



AUGUST 19TH - AUGUST 21ST

Friday, August 19th

5pm - 10pm

Saturday, August 20th

12pm - 10pm

Sunday, August 21st

12pm - 9pm

Rain or Shine | Free Admission

Dance Performances

Friday 7pm

Saturday 4pm & 7pm

Sunday 4pm & 7pm



Authentic Greek Food

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Greek Pastries • Kafenio (Coffee Shop)

Ouzo, Beer, Wine & Spirits



Fotia.Live Greek Orchestra

Saturday 5pm - 10pm

Sunday 5pm - 9pm

Free Shuttle Service across
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97 Walcott Street, Pawtucket, RI 02860
Phone: (401)725-3127



@greekfestivalri

Our Lady of Perpetual Help Melkite Catholic Church

Annual Family Picnic

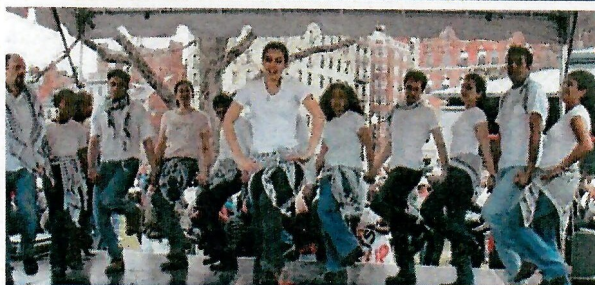
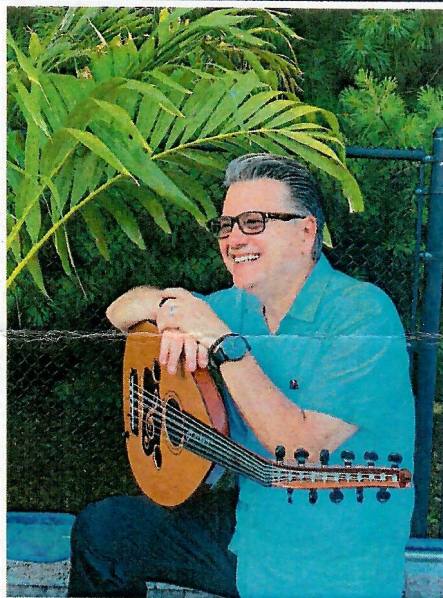
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Noon to 6pm**

««—»»

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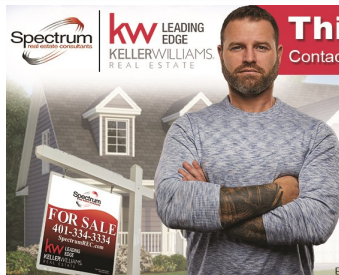
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