



August 13, 2023

## 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

#### Divine Liturgy

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

### 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 below the earth, all the heavenly powers cried out to you: "O Giver of life, Christ our God, glory to You!" on mount Tabor, save us who sing to You: Alleluia!"

#### Troparion of the Feast, 7th tone

You were transfigured on the mountain, O Christ God showing your disciples as much of your glory as they could hold. Let your eternal light shine also upon us sinners, through the prayers of the Mother of God, O Giver of light, 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 Feast, 7th tone,

On the Mountain, You were transfigured, O Christ God; and Your disciples saw as much of Your glory as they could hold, so that when they should see You crucified they would know that You suffered willingly and would proclaim to the world that You are verily the Splendor of the Father.

#### نشيد القيامة باللحن الثاني

لما نزلت الى الموت، أيها الحياة الخالدة، أمت الجحيم بسنى لاهوتك. ولما أقمّت الاموات من تحت الثرى، صرخت جميع قوات السماوين: أيها المسيح ألهنا، يا مُعطي الحياة، المجد لك.

#### نشيد التجلي باللحن السابع

تجلّيت أيها المسيح الإله على الجبل. فأظهرت مجدك لتلاميذك على حسب ما استطاعوا. فأضئ لنا أيضًا نحن الخطاة بنورك الأزلي، بشفاعه والدة الإله، يا مُعطي النور المجد لك.

#### طروبارية القديس باسيليوس

لقد ذاعَ منطقتك في كل الأرض. فانها قد قبّلت كلامك، الذي به بيّنت العقائد بياناً إلهياً، وأوضحت طبيعة الكائنات، ونظّمت أخلاق البشر. فيا أيها الأب البار ذو الكهنوت الملوكي، إبتهل إلى المسيح الإله في خلاص نفوسنا.

#### قنداق الختام للتجلي باللحن السابع

تجلّيت أيها المسيح الإله على الجبل. وبقدّر ما استطاع تلاميذك شاهدوا مجدك لكي يفهموا، إذا ما رأوك مصلوباً أنك تتألم باختيارك. ويكرزوا للعالم أنك أنت حقاً ضياء الأب.

## 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."

## الاحد الحادي عشر بعد العنصرة

### مقدمة الرسالة

الربُّ قوّتي وتَسبّيجي، لقد كان لي خلاصاً  
أدبني الربُّ تاديباً، والى الموت لم يُسلمني  
الرسالة (1 كورنثس 9: 2-12)

يا اخوة، ان خاتم رسالتي هو انتم في الربِّ.  
واحتجاجي عند الذين يفحصونني هو هذا:  
أما لنا سلطان ان نأكل ونشرب؟ أما لنا  
سلطان ان نجول بامرأةٍ اختٍ، كسائر الرسل  
واخوة الربِّ وكيف؟ ام وحدي انا وبرنابا لا  
سلطان لنا ان لا نشغل؟ من يسعي يوماً الى  
الحرب والنفقة على نفسه؟ من يغرس كرماً  
ولا يأكل من ثمره؟ ام من يرعى قطعاً ولا  
يأكل من لبن القطيع؟ ألعلي اقول هذا  
بحسب البشرية؟ ام ليس الناموس ايضاً  
يقول هذا؟ فانه قد كتبت في ناموس موسى:  
لا تكتم الثور في دياسه. ألعلي الله تهمُّه  
الثيران؟ ام يقول ذلك من اجلنا بلا مراء؟ بل  
انما كتبت من اجلنا، لأنه ينبغي للحارث ان  
يحرث على الرجاء، وللدَّانِس على أمل ان  
يكون شريكاً في رجائه. إن كنا نحن قد زرنا  
لكم الروحانيات، أفبيكون عظيماً ان نحصد  
منكم الجسديات؟ ان كان آخرون يشتركون  
في السلطان عليكم، أفلسنا نحن أولى؟ لكننا  
لم نستعمل هذا السلطان، بل نحتمل كلَّ  
شيءٍ لئلا نعوق بشاره المسيح ببشئ.

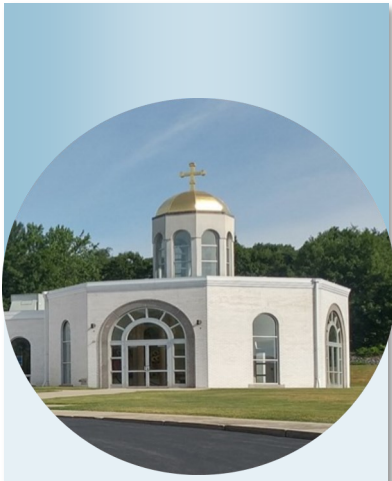
هللويبا

ليستجبت لك الربُّ في يوم الضيق، ليعضدك  
اسمُ اله يعقوب  
خلص ياربُّ شعبك وبارك ميراثك.

## الاحد الحادي عشر بعد العنصرة

### الانجيل (متى 18: 23 – 35)

قال الربُّ هذا المثل: يُشبهه ملكوت  
السموات بانسان ملك أراد أن يحاسب  
عبيده. فلما بدأ بالمحاسبة، قدّم اليه واحد  
عليه عشرة آلاف وزنة. واذ لم يكن له ما  
يوفي، أمر سيده ان يُباع هو وامرأته وبنوه وكلُّ  
ما له ويوفي عنه. فخر ذلك العبد وسجد له  
قائلاً: يا سيد، تمهل علي فأوفيك كل ما لك.  
فتحنّ سيد ذلك العبد وأطلقه وترك له  
الدين. وبعد أن خرج ذلك العبد، وجد واحداً  
من رفاقه العبيد له عليه مئة دينار، فأمسكه  
وأخذ بخناقته قائلاً: أوفني ما لي عليك. فخرّ  
رفيقه العبد على قدميه، وجعل يتضرع اليه  
قائلاً: تمهل علي فأوفيك كل ما لك. فلم يرد،  
بل مضى وطرحه في السجن حتى يوفي الدين.  
فلما رأى رفاقوه العبيد ما كان، حزنوا جداً  
وجاؤوا فأعلموا سيدهم بكل ما جرى. حينئذ  
دعا 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؟ وغيض سيده ودفعه الى  
الجلادين، حتى يوفي جميع ما له عليه. فهكذا  
يفعل أبي السماوي بكم، ان لم تتركوا كل واحد  
منكم لأخيه زلاته من كل قلوبكم.



### 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>





# Divine Liturgy Intentions

**THIS WEEKEND, SATURDAY, AUGUST 12 & SUNDAY, AUGUST 13, 2023: ELEVENTH SUNDAY AFTER PENTECOST. LEAVE-TAKING OF THE FEAST OF THE TRANSFIGURATION.**

**4:00 p.m. DIVINE LITURGY:**

- + **MARY SACKAL** by Allen & Beverly Tinkham & Madeline Vincent & Family.
- + **GEORGE SALHANY** by Anthony & Jayne Mardo.

**10:00 a.m. DIVINE LITURGY:**

- + **FRANCIS A. SAGGAL (Birthday Remem.)** by Joe & Yolanda Saggal.
- + **MICHAEL TAHHAN (CA)** by M/M Michael & Lina Raheb.
- + **JOHN R. ROWEY** by Elias & Barbara Deeb.
- + **JULIA, FRED, ELIAS J. KISHFY** by M/M Norman E. Kishfy.

## 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;** August 5 & 6, 2023: Budgets: \$4284.00 (Emvelopes: \$4,046.00, Loose: \$238.00); Candles: \$105.00; Stole Offerings: \$375.00.

**GENERAL HOME VISITATIONS, SICK CALLS, HOSPITAL VISITS:** Father Ephrem has now been here three years and is fully available for 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.

**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/hurt feeling

**SUMMER IS HERE:** Aside from weather, there are other signs to confirm this fact. Our worshipping community seems to dwindle during these summer months. Summertime seems to give many of us the permission to relax and become casual as even to forget our obligation to God and our church. It is important to come together and to celebrate His loving kindness, to stay open and “in touch” with His Word, and continue to support our church. Remember God, church and obligations, do not go on vacation. Discipleship is a life-long and year round commitment.

**SAVE THE DATES:** First Formal Visitation of Bishop Francois to RI which concurs with the 25<sup>th</sup> Anniversary of our monumental complex on the weekend of Saturday & Sunday, September 16 & 17, 2023. Grand Banquet, Saturday, September 16 in the Cultural Center @ 6:00 p.m.; Solemn Pontifical Divine Liturgy, Sunday, 10 a.m. Flyers with full details have been mailed this week and should arrive to your household shortly. Please read carefully and we look forward for each family and individuals to respond positively to this momentous occasion.

**ANNUAL FESTIVAL:** Saturday and Sunday, August 12<sup>th</sup> & 13<sup>th</sup>. It is not too late to consider volunteering your services and limiting it to parish members for our protection, safety and security. More importantly, we encourage and urge all members to come through and show support and allegiance on the closing day i.e. Sunday, August 13<sup>th</sup> especially at sundown.

*One hand alone cannot applaud. It takes more than one finger to hold things and to make a hand complete. Team work and support of each other is our greatest strength in facing the difficulties of life in our apostolic work. Just don't be in the cheering section, but carry the ball.*

**THE POTENTIAL FOR GREATNESS:** A small church in rural Kentucky (prided itself on being a training ground for seminary students ministering in their first pastorate). While interviewing pastoral candidates, a member of the search committee mentioned the former pastors who had gone on to serve in prominent capacities – one as a president of a seminary and pastor of a large city church, another also as a seminary president and a third as president of two denominational conventions and an international alliance.

“How in the world did you find that many potentially great men in this little church?” the astonished candidate asked. “Find them,” said the committee member. We didn't find them. We made them.”

*-- Patricia Bolen, quoted  
In Current Thoughts & Trends*

**REFLECTION:** “ Are you wrinkled with burden? Come to the Church for a face- lift.”

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.

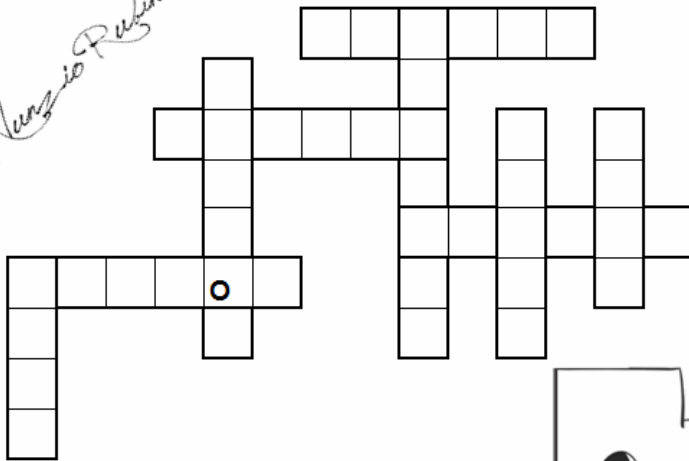


# Following Jesus Kids bulletin



Left: Bible Bulletin for Kids Bulletin

*Nunzio Rubino*



Word bank

- king
- Servant
- Amount
- Choke
- Master
- Debtor
- Pity
- Prison
- Fellow

Matthew 18:21-35

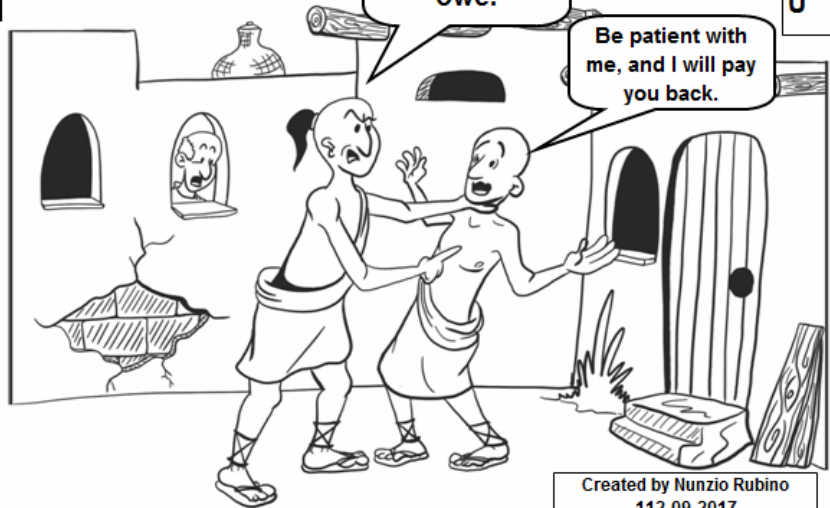


Make all the words fit into this crossword

B  
I  
B  
L  
E  
K  
I  
D  
S  
·  
E  
U

Pay back what you owe.

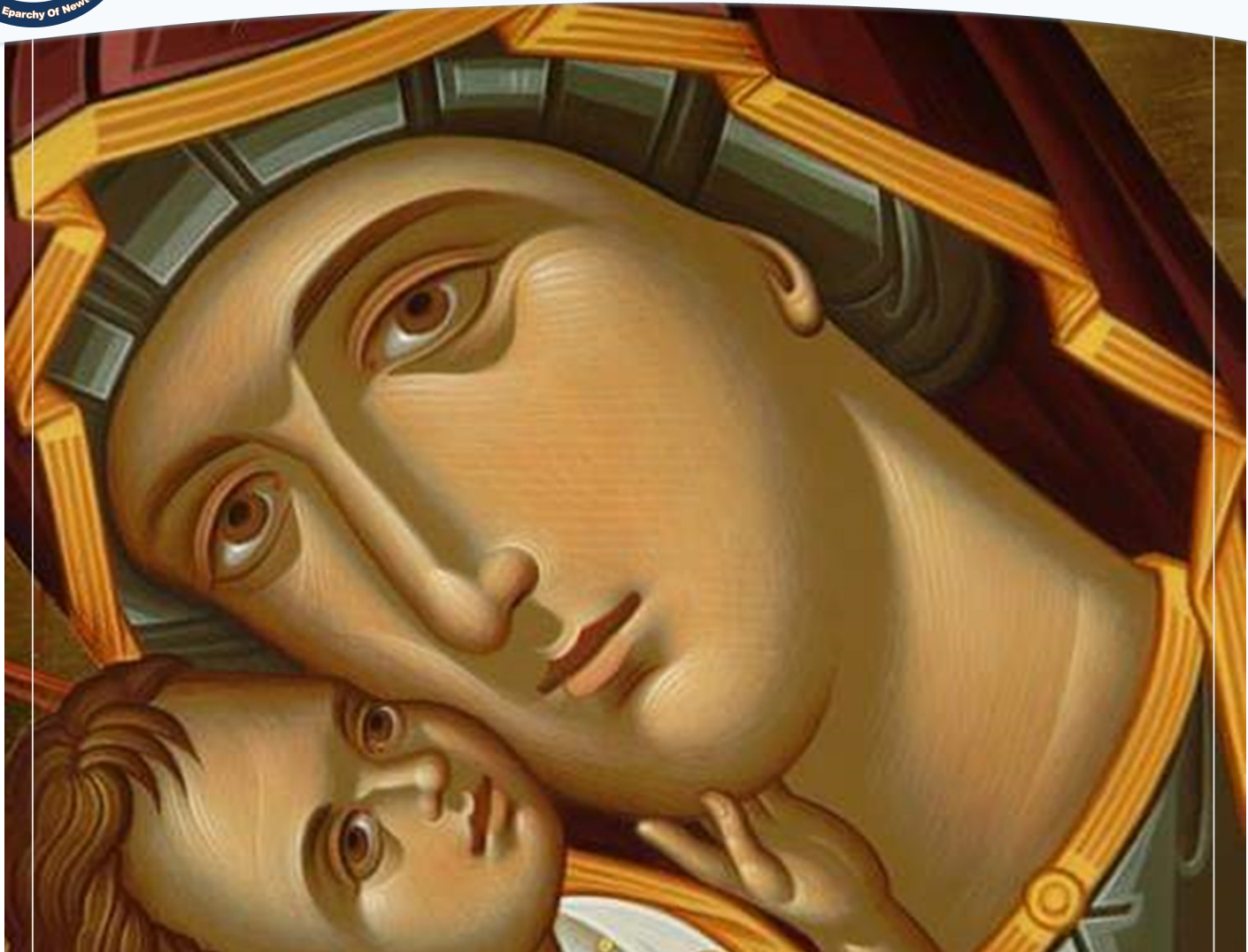
Be patient with me, and I will pay you back.



So will my heavenly Father do to you, unless each of you forgives his brother from his heart.



# Great Paraklesis Service



The Paraklesis is a service where you can bring down the walls you put around you, bring all your stresses, wishes, hopes, failures and anguishes for you, and for whomever you want to pray and offer a supplication to God through an intercession. No person is closer to Him than His mother, the Virgin Theotokos. She looks after us as our spiritual mother.

You are invited to the  
**Great Paraklesis Service**  
celebrated during the Dormition fast  
August 1-14

At St. Basil the Great  
Melkite Greek Catholic Church, RI

on \_\_\_\_\_

# كيفية الوصول الى المغفرة الغير؟



رسائل بولس ( رومة 1:3، 9 ) ، ولا بالمعنى اليوناني أي أن الإنسان منقسم إلى جزئيين، جزء صالح وجزء شرير، إنما بالمفهوم الشرقي، وهو أن الله قد جعل في الإنسان روحاً موجّهة إلى الخير، لكن الإنسان هو، في الوقت نفسه، كله "جسد" لأنه خاضع لسلطان الخطيئة ويتعرض لفتوتين تتنازعان فيه، كما اعتبره بولس الرسول "لأنّ الخَيْرَ الذي أريده لا أفعله، والشَّرَّ الذي لا أريده إِيَّاهُ أفعل" ( رومة 7: 19). وفي هذا المعنى جاء تعليم المجمع الفاتيكاني الثاني "في قلب الإنسان تتصارع عناصر متعددة، فمن جهة يختبرُ خلقيةً أنه محدود جداً وأنه خاطئٌ وضعيفٌ ويتم غالباً ما لا يريد، وما يريد لا يتيممه، ومن جهةٍ أخرى يشعُرُ أن رغباته لا حدَّ لها وهو مدعو إلى حياةٍ ساميةٍ (دستور راعيوي في الكنيسة في عالم اليوم، رقم 10).

فإذا كنت لا تستطيع أن تغفر للآخرين وتحتمل 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 قوّة من السماء حتى يقهر في داخله روح النعمة والانتقام ويمتلئ بروح النعمة والغفران،

حيث أن الله وحده القادر أن يغفر للمُخطئ إليه، لأن طبيعة الله تكمن في الحب والرحمة والغفران كما ورد في نص الوصايا العشر "وأصنعُ رَحْمَةً إلى الوَفِّ من مُجِبِّي وحافظي وصاياي" (خروج 20: 5) وقيل أيضاً "إِلَهُ غَفُورٌ خَنُونٌ رَحِيمٌ طَوِيلُ الْآنَةِ كَثِيرُ الرَّحْمَةِ" (نحميا 9: 17)، أمّا طبيعتنا فهي الغضب والانتقام كما وصف موسى شعبه "شعبٌ قاسي الرِّقَابِ" (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 يُعكُزُ صفو حياتك على نحو لا يُطاق. فإذهب أولاً إلى الله أبوك، واعترف له بضعفك الشخصي، وبمقدار المرارة التي سببتها إساءة أخيك لك. واطلب معونته للتعامل مع الأمر بطريقة صحيحة، واثقاً في كلام الله "الرُّوحُ أيضاً يَأْتِي لِجَدَّةٍ ضَعْفًا" (رومة 8: 26). واسترجع في ذهنك وقلبك: عظيمة غفران الله لك، وما صنعه من أجلك على الصليب ليهبك غفراناً كاملاً غير مشروط، وكيف يتعامل معك الآن حتى عندما تخطئ وترجع نادماً على ما صدر منك. واجعل هذا أساساً لتعاملك مع أخيك المُخطئ إليك كما جاء في توصية بولس الرسول: "احتملوا بعضكم بعضاً، واصفحوا بعضكم عن بعض إذا كانت لأحد شُكوى مِنَ الآخر. فكما صَفَحَ عَنْكُمُ الرَّبُّ، اصفحوا أنتم أيضاً" (قولسي 3: 13).

ونستنتج مما سبق أن واجبنا ان نضع حدّاً لكل عداوة وكراهية وقساوة قلب، ولكل حقد وضغينة. أنّ المغفرة لمن أساء إلينا تحرّرننا من ثقل الإساءة التي أصابتنا منه. ولا تعرف المغفرة اليأس فهي تتميز بانها بدون حدود كما قال يسوع لبطرس "لا أقول لك: سبع مرّات، بل سبعين مرّةً سبع مرّات عليك ان تغفر لأخيك" (متى 22: 18/21)، كما تتميز بالبادرة الطيبة نحو الخصم كما يأمر الرب: "سارع إلى إرضاء خصمك ما دمت معه في الطريق" (متى 5: 25). إن المغفرة للآخرين هي ركن أساسي في علاقتنا مع الرب، وهي عبته الصلاة و أساس فحواها. هكذا يقول الرب يسوع "إذا قُتِم للصلاة، وكان لك شيءٌ على أحد فاغفروا له، لكي يغفر لكم أيضاً أبوكم الذي في السموات زلاتكم" (مرفس 11: 25). وهذا زبده 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 وان نقنّدي به في كلّ شيء حتى في الغفران.

يدعونا يسوع ان نغفر لمن اساء إلينا بمحبّة فاعلة، لا تدين الآخرين بل تعذرهم، محبّة تنسى الإهانات، وبمحبّة شاملة، لا تستثنى أي إنسان، لا الغريب ولا سيئ الأخلاق، وبمحبّة متجردة، وبمحبّة صارده عن محبة الرب ذاتها لسان حالها "من أجل محبتك، أنا أحب أيضاً كل من أخطأ إلي". دعونا نطلب اليوم نعمة عيش وصية المحبة الإنجيلية المُتمثلة في غفران الأخوي بشجاعة ومسؤوليّة، والله 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 الأب السماوي، يا من تُشرق على الجميع بضيء وجهك وخبّك، نشكرك لأنك احببتنا وغفرت لنا زلاتنا وخطايانا؛ فامنحنا روحك القدس لكي نصلّي بكلمات يسوع "اغفر لنا خطايانا كما نحن نغفر لمن أخطأ إلينا" (لوقا 4: 11)، فنغفر للمسيبين إلينا حتى يفهموا معنى غفرانك معني الحياة الجديدة منك وفيك، فنكون أדם لسلامك، فنضع الحبّ حيث البغض، المغفرة معني الإساءة، الإيمان حيث الشك، الرجاء حيث اليأس، والنور حيث الظلمة، والفرح حيث الكآبة، "فَيَسُدُّ قُلُوبَنَا سَلَامُ الْمَسِيحِ، ذَلِكَ السَّلَامُ الَّذِي إِلَيْهِ دَعِينَا لِتَصِيرَ جَسَدًا وَاحِدًا" (قولسي 3: 15). آمين.

هدف كلام يسوع في الغفران هو مساعدة الناس على أن يجعلوا الغفران مسؤوليتهم الخاصة، أي مسألة يتعين عليهم تعلمها، وإيجاد الطرق المناسبة للغفران والمبادئ والمعايير في الغفران. فليست العبرة في جسامه الخطأ، بل في الصعوبة التي يعانها الإنسان في سبيل الصفح عن خطأ خصمه. فإن طبيعتنا مفطورة على حُبِّ الذات والرغبة في الانتقام. كتب المؤلف "جويس هاجيت" عن المغفرة: "عليّ دائماً أن أغفر لشخص ما عندما أريد أنا ذلك، وأكتشف 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 بفرصه الغفران، أمّا في بداية الأمر، فإن المشاعر كلها تكون مُتأججة كالنيران"، وهنا يلجأ الكاتب إلى طريقتين للغفران وهما طريق العقل وطريق القلب، إلا أنه لا بد من إضافة طريقٍ أخرى هي الروح، وعليه فالغفران يتطلب طريقاً ثلاثياً.

## (أ) طريق العقل: "مرحلة المعاناة"

تتخذ طريق العقل في الغفران عندما تفصل العقل عن الفاعل لتتطر إلى مُهاجمك بأسلوب جديد، كمريض أو مُحتاج، أي أن يتحول المُسيء في تفكيرك إلى إنسان يُعاني ويحتاج إلى معونتك ومحبتك، وهذا ما يدعوه الكاتب لويس سميديس "مرحلة المعاناة".

إن فصل الفعل عن الفاعل يتطلب منك تفهم الفاعل: لا تقل إن هذا الشخص لا يستحق أن أفهمه، فقبل أن تدينه حاول أن تفهمه، حيث لا بد من سبب وراء كل تصرف، قد يكون بحاجة إلى شفقتك، لا إلى نقتك، وتقول الحكمة القديمة "تعرف كل شيء ثم تغفر". لذا حاول أن تكون مُفهماً، فهذا ما يُقدِّره الآخرون فيك، وليس التفهم قبولا 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، فتكسر قوة الماضي، وبعدها تستطيع أن تبدأ كتابة فصل جديد، حيث أن معرفة الحق جيدة، ولكن العفو أفضل، وجاء في حكايات العرب أن "رفعت دماء بين حيين من فريش، فأقبل أبو سفيان فما بقي أحد واضعاً رأسه إلا رفعه فقال: "يا معشر فريش: 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 مواجعتك لكراهيتك، وعدم محاولتك إخفاء مشاعرك حتى عن نفسك، كي لا تحتدم 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 تستنبت لزلّة أخيك سبعين غزراً، فإن لم يقبله قلبك فقل لقلبك: " ما أقساك، يتعذّر إليه أخوك سبعين غزراً ولا تقبل غزرة فانت المَلُوم، لا هو ". وهذا ما فعله يسوع وهو على الصليب، فبالرغم من الألمة المرّة وعذاباته التي كادت أن تفقده القدرة على الصلاة لنفسه، استطاع بقوّة محبته أن ينسى ذاته، ويغفر للمسيبين إليه مصلياً "يا أبني اغفر لهم، لأنهم لا يعلمون ما يفعلون" (لوقا 23: 34). الغفران هو ليس علامة ضعف أمام العدو، وإثما هي علامة المسيح، الذي يُظهر ما في قلبه من حب ورحمة.

أمّا الاتجاه الخارجي فيمكن في تقديره للآخرين، قبل أن ترفض أن تُسامح الإنسان قف وتأمل: إن رفض المغفرة هو تقليل من إنسانيتك ورسالتك كإنسان في هذه الدنيا، ونحن نُؤذي أنفسنا حينما نرفض أن نغفر لغيرنا، يعلق القديس يوحنا الذهبي الفم " إن تركت النعمة والغضب يسيطران عليك، تستعمر بالإهانة لا بسبب الأذى الذي لحقه بك، بل من الحق الذي تملكك" (انجيل القديس متى، العظة 61). وفي هذا الصدد قال أحد الأطباء: " إن الناس يُصابون بالفرحه ليس مما يأكلون بل مما يأكلهم" وهي تشبيه بالحكمة العربية القائلة "كأنّار تاكل بعضها، إن لم تجد ما تاكله". ويعلق البابا فرنسيس بقوله "هناك العديد من الأشخاص الذين يعيشون منغلقيين في الاستياء ويعذون 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 وضعت بين ديننا الضعيفتين لنبلغ إلى سكينه القلب".

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

طريق الروح هو الاتجاه الثالث لطريق الغفران، ويقول السيد المسيح "الرُّوحُ مُنذَف وأمّا الجسدُ فضعيف" (متى 26: 41). لذلك يجب أن نفهم التعارض بين "الروح والجسد"، لا بمعنى التعارض بين الإنسان في طبيعته البشرية وروح الله كما ورد في

# Forgiveness

This parable gets our attention because we all find it hard to forgive at least some of the people who have wronged or offended us. Sometimes we enjoy holding grudges against others; perhaps we get a perverse boost to our ego by thinking that we are better than someone else, that we are somehow justified in looking down on them. Sometimes we hate the fact that we hold grudges. We may not want to remember bad things about other people, but unpleasant memories play over and over in our minds and we feel powerless to stop them.

Like everything else in the Christian life, forgiveness is a journey, a process of growth as we share more fully in the life of Christ by the power of the Holy Spirit. Notice that the Lord concluded the parable by saying that we must forgive our brothers from our hearts, from the depths of our souls. Though it may be a necessary first step, it is not enough simply to put on a good face and stop saying angry words and behaving badly toward someone who has wronged us. The goal is to be fully reconciled with them, to forgive and forget, to show them the same love and mercy that the Lord has shown to us with a pure and whole heart.

Even as we always want God to forgive us when we sin, there is no limit to the forgiving, reconciling love that He calls us to give our enemies. When St. Peter asked how many times he was to forgive his brother who sinned against him, maybe seven times, Christ said, no, 'seventy times seven.' In other words, we should always forgive; there is never a point where the Christian becomes justified in judging, condemning, and refusing to show mercy. Surely, we all have a long way to go in fulfilling that commandment.

In order not to give up and despair about our struggle to forgive others, we have to remember what it means to be in Christ. Most fundamentally, to be a Christian means to participate personally in the life of the Holy Trinity by grace. Jesus Christ bring us into eternal life such that we partake in His victory over sin and death. The holiness, mercy, and love of the Lord become active in us, become characteristic of us as unique persons, as we share more fully in His life.

The more we find healing and transformation in Him, the more we will extend His forgiveness to those who have wronged us. If we refuse to do so, however, we refuse Christ and refuse to participate in His mercy. When we refuse Him, we condemn only ourselves.

In moments of anger and pain, it is usually much easier to judge, hate, and condemn than to love and forgive. Ever since the fall of Adam and Eve, we human beings have distorted our relationships with one another, allowing fear, judgment, and insecurity to divide us. Early in the book of Genesis, their descendent Lamech brags that he will avenge himself seventy-seven fold. In other words, he was like a mobster or a terrorist who loved to shed blood and never showed mercy to anyone. While our desire for revenge surely does not go as far as that, we do find it almost impossible to forgive seventy times seven as Christ forgives us.



Like any other area of weakness in the Christian life, our struggle to forgive must begin with an honest acknowledgement before God that we hold a grudge against someone else, that we have not forgiven that person. Even as we ask for God's forgiveness, we should ask for His help in being reconciled and forgiving completely whatever wrong has been done. We must also pray for those who have offended us, asking God's blessings on them. And when we are tempted to remember what they have done or to judge them, we must immediately turn our attention to the Jesus Prayer and remembrance of our own need for mercy and forgiveness from the Lord and from those whom we have offended throughout the course of our lives. We need to

recognize that we are not the blameless judges of others, but those who stand in constant need of grace, mercy, and healing together with those who have wronged us.

It is a long struggle, but if we consistently turn away from unholy thoughts, we know that they will lose their power over us. "Resist the devil and he will flee from you." (James 4:7) The less attention we give to our temptations, the more they will diminish. Overtime, we will grow in forgiveness from our hearts and learn to replace grudges and resentment with love, to be at peace with our enemies, as much as it depends on us.

The challenge is greater, of course, if the others involved in these relationships continue offending us and acting like our enemies. Many would tell us that we are fools to keep forgiving someone a second, third, or fourth time. But remember what the one who told us to forgive seventy-times seven said from the cross, "Father, forgive them for they know not what they do." There is no limit to the forgiving love of Jesus Christ. And if we are in Him, there can be no limit on our forgiveness either. We who want His mercy must show it to others. Otherwise, we reject Him and condemn ourselves.

It may be impossibly hard for us to remember when we are angry with someone, but every human being bears the image of God. In that we have done it to anyone, we have done it to Him. Few of us have the spiritual health and vision to see the Lord's image even in those who have offended us. But we must remember the words of St. John: "If someone says, 'I love God,' and hates his brother, he is a liar." (1 John 4:20) It is only by the power of the Holy Spirit in our hearts and souls that we will find the strength to stop lying in this way, to treat others as we would treat our Lord Himself.

Obviously, Christ has done us no wrong; we need His forgiveness, not the other way round. The more we share in His life, the more we will share in His love by forgiving those who have wronged us. We fool only ourselves by thinking that we may accept His mercy without also showing that mercy to those who have wronged us. It is time for us all to put on Christ and relate to others as He relates to us. If we refuse that calling, we hurt only ourselves. But if we embrace that calling, we will play our unique role in the salvation of the world.



# Saint Basil The Great

Melkite Greek Catholic Church



*Welcome*  
*Bishop Francois*

**Bishop Francois' Formal visitation  
and 25<sup>th</sup> Anniversary of New Saint Basil complex in Lincoln, R.I.**

**Saturday, September 16<sup>th</sup>, 2023  
6:00 pm to 12:30 am**

Formal Dinner (Appropriate Attire)  
Classical Music  
Hafila with Andre Keedy and Ensemble  
Mazza & Dinner will be served

Tickets \$60 adult - \$45 MYO & children 5 years and up  
Deadline for tickets Sunday, September 10<sup>th</sup>, 2023

One Divine Liturgy will be celebrated on Sunday September 17<sup>th</sup> at 10:00 am  
Following the Divine Liturgy a complimentary barbeque luncheon

Phone : (401) 722-1345 | Fax : (401) 722-2436  
Address : 15 Skyview Drive, Lincoln, RI 02865 | Website : [www.stbasilthegreatchurch.com](http://www.stbasilthegreatchurch.com)



St. Basil the Great  
Melkite Greek Catholic Church, RI  
15 Skyview Dr / Lincoln, RI 02865 / 401.722.1345

Eid El Saydeh

# Summer Festival

Saturday



**Andre Ibrahim**  
✦ his band

Saturday



**DJ Michael Elias**

Sunday



**Mitch Kaltsunas**  
✦ his band

**Saturday, August 12<sup>th</sup>**

4:00 pm to 11:00 pm

**Sunday, August 13<sup>th</sup>**

from noon to 8:00 pm

Rain or Shine (under big tents)

**DELICIOUS**  
Middle Eastern Food for purchase,  
Cash bar, Beer & Wine

**ACTIVITIES**  
for kids and the whole family

**FREE ADMISSION**

Your support is needed to defray the cost of festival  
Banners are available for businesses and Memorials



PLEASE NOTE THIS IS A CHURCH FUNDRAISER  
NO OUTSIDE FOOD/DRINKS/HOOKAH

# *Wine and Paint*



**St. Basil's Fellowship Presents...**  
**Paint & Wine & Cheese Night**  
Learn to create your own painting!  
Sip on Glasses of Wine or Coffee &  
Enjoy some Cheese & Crackers or Pastry  
**Wednesday, October 4, 2023**

**6:30 p.m.**

**St. Basil's Cultural Center**

**\$20 per person**

(includes supplies & refreshments)

**Instructor is our own Jerry Aissis**

**Limited class size is 50 people.**

**Must be 21 years or older.**



To reserve your seat, sign the sign-up sheet  
See Joyce Perry or Samir Boudjouk for tickets.



ST. MARY ANTOCHIAN  
ORTHODOX CHURCH  
PRESENTS



# ST. MARY MAHRAJAN

مهرجان عيد السيدة

## FREE ENTRANCE AND PARKING TO ENJOY:

Authentic Arabic Food,  
Live Music by George  
Maalouf on Saturday, DJ  
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مناقيش زعتر

CHEESE MANA'EESH

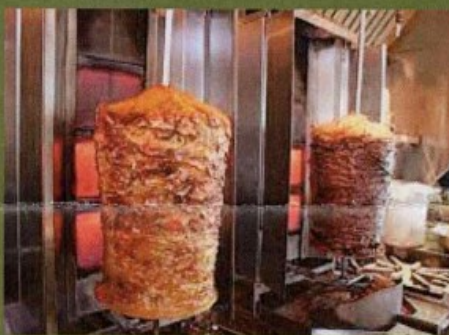
مناقيش جبين

## SAVE THE DATE

19 & 20 August, 2023

Saturday 11am - 11pm

Sunday 11am - 5pm



FALAFEL

فلافل

CHICKEN SHAWARMA

شاورما الدجاج

BEEF SHAWARMA

شاورما لحم

## WHERE

1 St. Mary's Way,  
Pawtucket, RI 02860



ARABIC COFFEE

DESSERT



# LITURGICAL CALENDAR



| AUGUST   | Sunday   | Monday  | Tuesday   | Wednesday   | Thursday  | Friday  | Saturday   |
|--|--|---|---|---|---|---|--|
|  |  |   | <b>1</b> Procession of the Cross<br>Beginning of the Theotokos Fast<br>بدء قطاعة السيدة<br>Hebrews 11:33-12:1<br>Matthew 10:16-22 | <b>2</b> Relics of Stephen<br>1 Corinthians 16:4-12<br>Matthew 21:28-32                                 | <b>3</b> Sts Isaac, Dalmatos and Faustos<br>2 Corinthians 1:1-7<br>Matthew 21:43-46 | <b>4</b> Seven youths of Ephesus<br>2 Corinthians 1:12-20<br>Matthew 22:23-33             | <b>5</b> Preparation of the Transfiguration<br>Romans 15:30-33<br>Matthew 17:24-18:4 |
|  | <b>6</b> ✠<br>Transfiguration of our Lord Jesus Christ<br>عيد تجلي الرب<br>2 Peter 1:10-19<br>Matthew 17:1-9 | <b>7</b> St Dometios<br>2 Corinthians 2:4-15<br>Matthew 23:13-22  | <b>8</b> St Mary Mackillop<br>2 Corinthians 2:14-3:3<br>Matthew 23:23-28  | <b>9</b> St Matthias the Apostle<br>2 Corinthians 3:4-11<br>Matthew 23:29-39                            | <b>10</b> St Lawrence<br>2 Corinthians 4:1-12<br>Matthew 24:13-28                   | <b>11</b> St Euplos<br>2 Corinthians 4:13-18<br>Matthew 24:27-33,42-51                    | <b>12</b> Sts Photios and Anicetos<br>1 Corinthians 1:3-9<br>Matthew 19:3-12         |
| <b>13</b> Leave-taking of transfiguration<br><b>11<sup>th</sup> Sunday after Pentecost</b><br>الأحد الحادي عشر بعد العنصرة<br>1 Corinthians 9:2-12<br>Matthew 18:23-35 | <b>14</b> Vigil of the Feast of Dormition of our Lady<br>2 Corinthians 5:10-15<br>Mark 1:9-15                | <b>15</b> ✠<br><b>Dormition of the Theotokos</b><br>رقاد والدة الإله<br>Philippians 2:5-11<br>Luke 10:38-42; 11:27-28 | <b>16</b> Icon of the Veil of our Lord<br>1 Timothy 3:13-4:5<br>Luke 9:51-56,10:22-24,13:22                                       | <b>17</b> St Myron<br>2 Corinthians 7:1-10<br>Mark 1:29-35  | <b>18</b> Sts Floros and Lauros<br>2 Corinthians 7:10-16<br>Mark 2:18-22            | <b>19</b> St Andrew and his companions<br>1 Corinthians 1:26-2:5<br>Matthew 20:29-34      |  |
| <b>20</b> <b>12<sup>th</sup> Sunday after Pentecost</b><br>الأحد الثاني عشر بعد العنصرة<br>1 Corinthians 15:1-11<br>Matthew 19:16-26                                   | <b>21</b> St Thaddeus the Apostle<br>2 Corinthians 8:7-15<br>Mark 3:6-12                                     | <b>22</b> Sts Agathonicos and his companions<br>2 Corinthians 8:16-9:5<br>Mark 3:13-19                                | <b>23</b> Leave-taking of the Feast of Dormition of our Lady<br>2 Corinthians 9:12-10:7<br>Mark 3:20-27                           | <b>24</b> St Eutyches<br>2 Corinthians 10:7-18<br>Mark 3:28-34  | <b>25</b> St Titus the Apostle<br>2 Corinthians 11:5-21<br>Mark 4:1-9               | <b>26</b> St Mary of Jesus Crucified (Bawardy)<br>1 Corinthians 2:6-9<br>Matthew 22:15-22 |  |
| <b>27</b> <b>13<sup>th</sup> Sunday after Pentecost</b><br>الأحد الثالث عشر بعد العنصرة<br>1 Corinthians 16:13-24<br>Matthew 21:33-42                                  | <b>28</b> St Augustine of Hippo<br>2 Corinthians 12:10-19<br>Mark 4:10-23                                    | <b>29</b> Beheading of St John the Baptist<br>Acts 13:25-33<br>Mark 6:14-30   | <b>30</b> Sts Alexander, John, and Paul the Latter<br>2 Corinthians 13:3-13<br>Mark 4:35-41                                       | <b>31</b> Cincture of the Theotokos<br>وضع زئار والدة الإله<br>Hebrews 9:1-7<br>Luke 10:38-42; 11:27-28 |   |   |  |

**أب - أغسطس 2023**

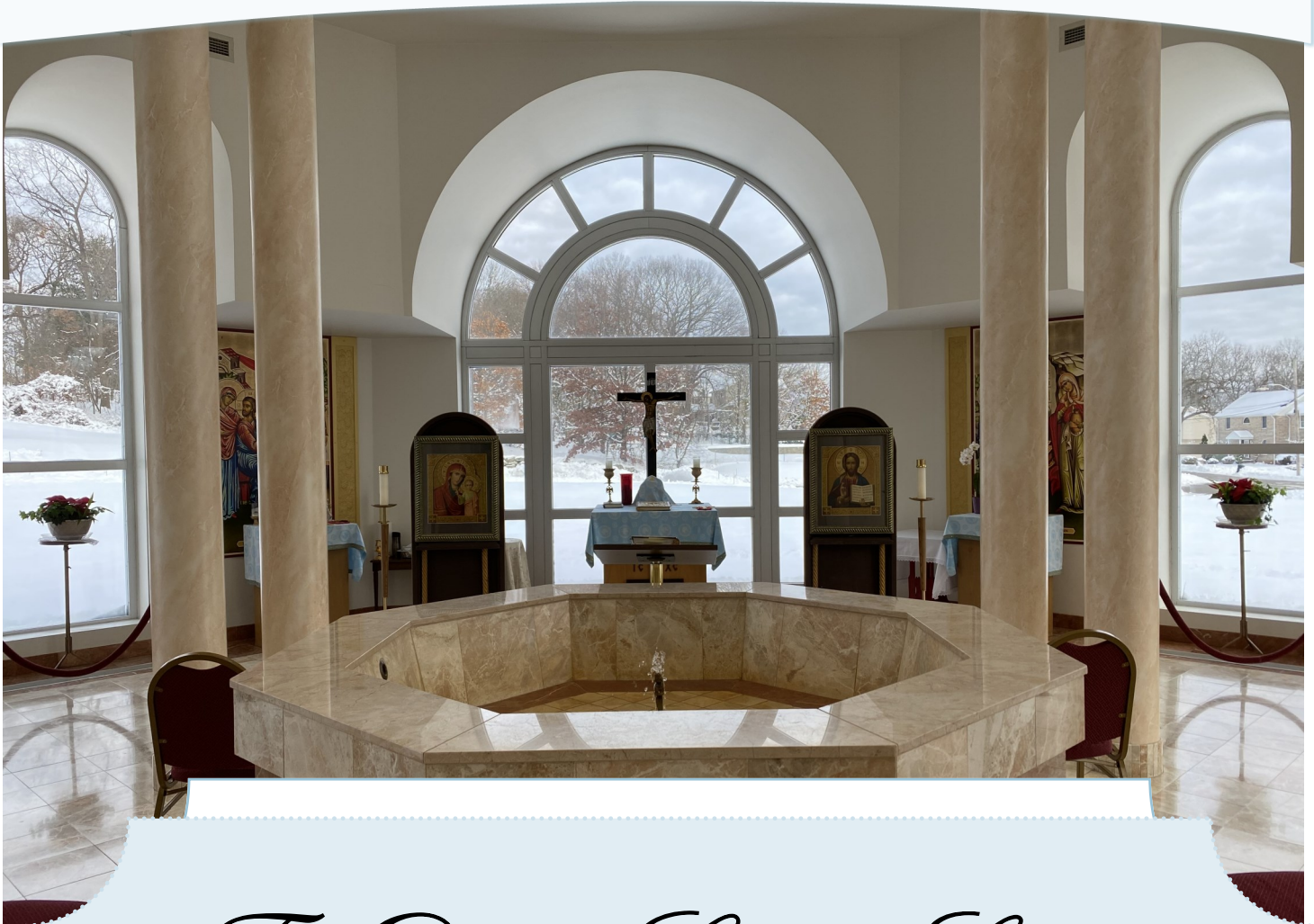
**JULY 2023**

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**SEPTEMBER 2023**

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# Weekly Divine Liturgy Schedule



## *The Divine Liturgy Schedule*

Divine Liturgy

- **Saturday at 5:00 pm**
- **Sunday at 10:00 am**

The Sacrament of Reconciliation is available 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](http://www.stbasilthegreatchurch.com)

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**Contact us for information and ideas**  
[office@stbasilthegreatchurch.com](mailto: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 12:41-43*

# "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 12/30/2022



## 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:** \$340,000



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

### Parish Community Facts:



**Total Registered Families:** 415



**Active Families:** 250



**% of Active Families Participation:** 51%

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

### Current & Future Projects:



**Church Roof Repair:** Project completed, estimated cost of \$400,000...final cost \$321,000.



**Rectory Roof Repair:** Proposals received, estimated cost \$18,000, pending review.



**Church Window Repairs:** Proposals received, estimated cost \$9,000, pending review.



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



**Flooring Upgrades:** Proposal received, estimated cost \$50,000 (carpeting for Church, Cultural Center, office & hallway), pending review.



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



**Interior Repairs, Expand Storage & Vent Cleaning:** Partial proposals received. Vent cleaning estimated cost \$9,000.



**Exterior/Masonry /Walkway Repairs:** Awaiting proposals.



**Security Cameras/Door Upgrades:** Camera system complete, final cost \$10,500. Door proposal received, pending review.

### 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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