



August 28th, 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



12th Sunday after Pentecost Christ and the rich young man

الاحد الثاني عشر بعد العنصرة
يسوع والرجل الغني

Troparion of the resurrection (3rd tone)

Let the heavens rejoice and the earth be glad! For the Lord has done a wondrous deed by His arm! He has crushed Death by His death becoming the first to rise from the dead. He has delivered us from the mouth of Hades and bestowed great mercy upon the world.

نشيد القيامة باللحن الثالث
لتفرح السماويات، وتبتهج الارضيات. لأن الرب
صنع عزاً بساعده، ووطيء الموت بالموت، وصار
بكر الاموات، وأنقذنا من جوف الجحيم، ومنح
العالم عظيم الرحمة.

Troparion of St Basil

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

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

Kondakion of the Nativity

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people, redeemed from the debt of their sins, cry out to you to honor your birth: "the barren one gives birth to the Mother of God the Sustainer of our life!"

قنداق الختام لميلاد السيدة باللحن الرابع
ان يواكيم وحنة من عار العقر أطلقا، وأدم وحواء
من فساد الموت أعيقا، بموليدك المقدس أيتها
الطاهرة. فله يُعَيِّد شعبك أيضاً، وقد أنقذ من تبعه
الزلات، صارخاً اليك: العاقرة تلد والدة الإله مُغذِّية
حياتنا.





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>



Epistle 1 Cor. 15:1-11 PROKIMENON (Tone 3)

Sing praise to our God, sing praise!
Sing praise to our King, sing praise!
Stichon: All you peoples, clap your hands!
Shout to God with cries of gladness!

READING from the first epistle of St. Paul to the Corinthians

BRETHREN, I remind you of the Good News I preached to you, and which you received, and in which you stand, through which also you are being saved, if you hold fast to it as I preached it to you — otherwise you would have believed in vain. For I delivered to you first of all what I had also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He appeared to Kephas, and after that, to the Twelve. Then He was seen by more than five hundred brethren at one time, many of whom are still with us, while some have fallen asleep. After that, He was seen by James, then by all the apostles, and last of all, as by one born out of due time, He was seen also by me. For I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted God's Church. But by God's grace, I am what I am, and His grace in me has not been fruitless — in fact, I have labored more than any of them, yet not I, but God's grace with me. Whether it be I or they (who speak), this is what we preach, and this you have believed.

ALLELUIA (Tone 3) Ps.30: 2,3

In You, O Lord, I have hoped: let me never be put to shame.
In Your justice, save me and deliver me.

Stichon: Be for me a protecting God, a sheltering house to save me.

Gospel Matthew 19:16-26 12th SUNDAY AFTER PENTECOST

At that time a certain young man came to Jesus and said, "Good Master, what good work shall I do to have eternal life?" He said to him, "Why do you call Me good? No one is good but God. But if you will enter into life, keep the commandments." He said to Him, "Which?" And Jesus answered, - 'Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and mother, and, thou shalt love thy neighbor as thyself.' The young man said to Him, "All these I have kept; what is still lacking in me?" Jesus said to him, "If you will be perfect, go, sell what you have, and give to the poor, and you shall have treasure in heaven; and come, follow Me." But when the young man heard these words, he went away sad, for he had great possessions. But Jesus said to His disciples, "Amen I say to you, with difficulty will a rich man enter the kingdom of heaven. And further I say to you it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven." The disciples, hearing this, were exceedingly astonished, and said, "Who then can be saved?" And looking upon them, Jesus

الاحد الثاني عشر بعد العنصرة

مقدمة الرسالة

رَنَمُوا لِإِلَهِنَا رَنَمًا، رَنَمُوا لَمَلِكِنَا رَنَمًا
يا جميع الامم صَفِّقُوا بِالْأَيْدِي، هَلِّلُوا لِلَّهِ
بصوت الابتهاج

الرسالة (1 كورنثس 15: 1-11)

يا اخوة، اذكركم الانجيل الذي بشرتكم به، وقبلتموه وانتم ثابتون فيه، وتخلصون به ايضا ان حافظتم عليه كما بشرتكم به، الا ان تكونوا قد آمنتم باطلا. لاني سلمت اليكم اولاً ما قد تسلمته انا ايضا: ان المسيح مات من أجل خطايانا، على ما في الكتب، وأنه قُبر، وأنه قام في اليوم الثالث على ما في الكتب، وأنه تراءى لكيفا ثم للاثني عشر. ثم تراءى لأكثر من خمس مئة اخ معاً، أكثرهم باق حتى الآن، وبعضهم رقدوا. ثم تراءى ليعقوب، ثم لجميع الرسل. وأخيراً الكل تراءى لي انا أيضاً كانه للسقط. لاني انا اصغر الرسل، بل لست اهلاً لأن أسمي رسولاً، لكوني قد اضطهدت كنيسة الله. غير اني بنعمة الله صرت على ما انا عليه، ونعمته التي في لم تكن باطلا، بل تعبت أكثر من جميعهم، ولكن لا أنا بل نعمه الله التي معي. فسوء كنت انا أم اولئك، هكذا نكرت وهكذا آمنتم.

هللوا

عليك يارب توكلت فلا أخزي الى الابد،
بعدك نجني وانتشلني
كن لي إلهاً محامياً، وبيت ملجأ لخلاصي

الاحد الثاني عشر بعد العنصرة

الانجيل (متى 19: 16 – 26)

في ذلك الزمان، دنا الى يسوع شاب وجثا له وقال: أيها المعلم الصالح، ماذا أعمل من الصلاح لتكون لي الحياة الابدية؟ فقال له: لماذا تدعوني صالحاً، ما صالح الا واحد هو الله. ولكن ان كنت تريد ان تدخل الحياة، فأحفظ الوصايا. قال له: ما هي؟ قال يسوع: لا تقتل، لا تزني، لا تسرق، لا تشهد بالزور، أكرم أباك وأمك، أحب قريبك كنفسك. قال له الشاب: هذه كلها قد حفظتها منذ صباي، فماذا ينقصني بعد؟ قال له يسوع: ان كنت تريد أن تكون كاملاً، فأذهب وبع ما هو لك وأعطه للمساكين، فيكون لك كنز في السماء، وتعال اتبعني. فلما سمع الشاب هذا الكلام، مضى حزينا، فإنه كان ذا مال كثير. فقال يسوع لتلاميذه: الحق أقول لكم: أنه يعسر على غني أن يدخل ملكوت السماوات. بل أقول لكم: انه لأسهل أن يدخل جمل في ثقب ابرة من أن يدخل غني ملكوت الله. فلما سمع تلاميذه بهتوا جداً وقالوا: من يستطيع إذن أن يخلص؟ فحدق إليهم يسوع وقال لهم: ذلك غير مستطاع عند الناس، وأما عند الله فكل شيء مستطاع.



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 27, AND SUNDAY, AUGUST 28, 2022: TWELFTH SUNDAY AFTER PENTECOST. FATHERS MOSES THE ABYSSINIAN, AND AUGUSTINE, BISHOP OF HIPPO.

5:00 p.m. DIVINE LITURGY:

- + **JAMES N. ALLAM (Birthday Remem.)** by Luc & Pat St. Germain & Family.
- + **MARY A. MOON (18th Anniv.)** by her children & grandchildren.
- + **STEVEN KANAKRY (Birthday Remem.)** by the Family.
- + **CATHERINE KANDO** by Rose Alba & Family.
- + **FRED NASHAWATY, JR.** by Pamela Desmarais.
- + **JOSEPH & ANGELA KAYATA** by Michael & Barbara O'Rourke & Family.
- + **CHARLES & ANNE O'ROURKE** Michael & Barbara O'Rourke & Family.
- + **LAYLA ANGELA CHARETTE** by Uncle Michael, Auntie B., Greg & Katie.

10:00 a.m. DIVINE LITURGY:

- + **MARGARET SABBAGH (1st Anniv)** by her loving Family.
- + **JAIME SALAZAR (Birthday Remem.)** by Cindy E. Salazar, Esq.
- + **MICHAEL GEORGE BOUDJOUK (NJ)** by Deacon Gilbert & Mimi Altongy..
- + **GEORGETTE S. SAGGAL** by Carole Samaha.
- + **MARYILYN ORTMANN** by Ann & Ken Sabbagh.
- + **VIVIANE SAYEGH (Beirut, Lebanon)** by Mr. George Mussalli & Family.



Axios! Worthy! مستحق!



NEW BISHOP NAMED! AXIOS! Bishop Nicholas Samra is happy to announce that His Holiness, Pope Francis, has given his assent to the canonical election of Father Francois Beyroui as the 6th Eparchial Bishop of Newton for the Melkite Greek Catholics in the United States. Father Francois, 51 was elected on June 23, 2022, by the Melkite Synod held at the Basilica of Santa Maria in Cosmedin, Rome, Italy. A terna (list of the nominated) of 3 names was sent to the Dicastery of the Eastern Churches and Pope Francis confirmed the election. The announcement was made on Saturday, August 20, 2022, by His Beatitude, Patriarch Joseph Absi, Patriarch of Antioch and All the East for Melkite Greek Catholics.

The schedule for the episcopal ordination and installation of the Most Rev. Francois Beyroui is as follows:

October 12, 2022 (Wednesday)

St. Anne Melkite Catholic Co-Cathedral, North Hollywood, CA.

11:00 a.m. – Luncheon for all Clergy and the Beyroui Family.

2:00 p.m. – Pontifical Divine Liturgy with Ordination of a Bishop.

A receiving line on the cathedral grounds will follow the Divine Liturgy for all those not attending the evening gala. Gratis status applies to all attending bishops, and Eparchy of Newton priests, deacons, monks, and nuns (active or retired). Clergy family members and non-Newton priests, deacons, monks, and nuns require tickets.

October 19, 2022 (Wednesday)

Annunciation Melkite Catholic Cathedral, West Roxbury, MA (Boston)

11:00 a.m. – Luncheon for all Clergy and the Beyroui Family.

2:00 p.m. Installation Divine Liturgy.

Gala Reception – in the Cathedral Hall following the Liturgy. Gratis status is the same as above, October 12th.

Patriarch Joseph Absi will be with us for these wonderful events. As a side note, the weekend of October 15, 16, His Beatitude, Bishop Samra, and Bishop Beyroui will be in Warren, MI for the 100th (102 thanks to COVID) Anniversary of Our Lady of Redemption Parish.

God bless this exciting time for our Eparchy!



SACRIFICIAL GIVING: August 21, 2022: Budgets: \$2,887.00: Envelopes: \$2,765.00, Loose: \$122.00; Candles: \$52.00; Stole Offerings: \$385.00; Building Fund: \$125.00; Addit'l Melkite Support: \$110.00; Addit'l Cemetery: \$35.00; St. Vincent de Paul Society, Branch of Damascus: Community Fund: \$15,000.00 and Cemetery Account \$15,000.00 for the erection of a Columbarium (burial niches) for cremations.

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.

The Grand Knight of **SULLIVAN COUNCIL 2700**, Neal Therriault would like to invite all members, their families and friends to a **FUND- RAISER**, to help Brianna Therriault and her two boys who were burned out of their third-floor apartment. The Pasta, Meatball & Salad Luncheon will be held on Sunday, August 28, 2022, 2:00 p.m. to 8:00 p.m., at the K of C Hall, 20 Claremont Street, Central Falls, RI. Donation \$15.00 per person. If you are unable to attend, donations would be greatly appreciated, and may be sent to the Sullivan Council, earmarked for Brianna. For further information, please call John Crowley at 401-332-3596.

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.

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
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O Jesus, Who has said,
"All that you ask of the
Father in My Name, He
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and urgently ask your
Father in your name that
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O Jesus, Who has said,
"Heaven and earth shall
pass away but My word
shall not pass away,"
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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!

August 29th is the Feast of the Beheading of the Honorable and Glorious Prophet and Forerunner **JOHN THE BAPTIST**. *John the Baptist ended his life in prison and died a martyr for the sake of holy principles and God's commandments. His head is preserved in the Church of St. Sylvester in Rome, where it may have been brought from Emese of Syria.*

August 31st is the Deposition of the Honorable Cincture of our Most Holy Lady the Mother of God, in Chalco-prateia. The cincture of the Blessed Mother was said to have been found in the days of Emperor Justinian (527 -565). In the year 941, it was placed in a reliquary in Chalco-prateia.

Dear Parishioners: We hope and pray your summer has been a pleasant and safe one thus far, and that you found time to relax with family and friends and enjoy some precious time as well. Your presence at Divine Liturgy has been missed, and we pray that you will all return soon once the Fall Schedule begins, with full vim, vigor, and vitality.

TODAY, AUGUST 28th, there will be a special collection taken up for **MELKITE DIOCESAN SUPPORT**. Please help subsidize the financial share we are to contribute for the operation of our Diocese. Please give generously.

NEXT SUNDAY, SEPTEMBER 4th, there will be a special collection taken up for the **UPKEEP, MAINTENANCE & IMPROVEMENT OF THE CEMETERY**. Please be as generous as you can, and we thank you for your continued support in providing a peaceful resting place for our beloved deceased.

A LOOK AHEAD: The Church will resume its Fall Schedule of Liturgies on Sunday, September 11TH, 2022, i.e. 9:00 a.m. & 11:15 a.m. with no Liturgy on Saturday. Please pass on this change of hours to all relatives and friends, and to all who frequent our church from time to time.

SEPTEMBER 1st: This day is the beginning of the Byzantine Church Year, which does not correspond to the civil year that begins on January 1st. The Church Books which set forth the details of the Services for the Fixed Feasts of the Lord, the Theotokos, and Saints which fall on fixed dates throughout the year are called the Menaia, and each month has its own volume; the Menaion or Monthly Book for September is the first in the series of twelve volumes which cover the whole year beginning with September 1st.

MAKE RESOLUTIONS THAT CONCERN THE GROWTH AND THE DEEPENING OF OUR SPIRITUAL LIFE AND MORE SERIOUS INVOLVEMENT IN PARISH ACTIVITIES. HAPPY NEW YEAR!

O Jesus, Who has said,
"Ask and you shall
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the intercession of the
Theotokos, Your Most
Holy Mother, I knock, I
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be granted.

O Jesus, Who has said,
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Father in My Name, He
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Holy Mother, I humbly
and urgently ask your
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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
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CATECHETICAL SUNDAY: is an annual observance which is nationally observed this year on September 18, 2022. However, registration will take place on Sunday, September 11th after the 9:00 a.m. Liturgy in the classroom and the teachers will emphasize the importance of our teaching and learning ministry as Christians, the beginning of our religious education program.

The Annual Barbecue for the Sunday School Children and their Family will take place on Sunday, September 18th, following the Divine Liturgy.

SUNDAY BREAKFAST CLUB OPENS FOR ANOTHER SEASON ON SUNDAY, SEPTEMBER 11th, 2022: George Ghazal, chairperson, with the assistance of the dedicated volunteers who have offered their services since the inception of the Club. This social hour every Sunday morning allows for more fellowship which is very important to the life of the Church. Remember a community is like a ship; everyone ought to be prepared to take the helm.

REFLECTION: “May you live each day as though it were your last.”

**FOOD FAIR COOKING SCHEDULE
THANK YOU FOR YOUR HELP!**

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’lawā – Saturday, October 8, @ 10:00 a.m.

O Jesus, Who has said,
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الغنى الحقيقي

حملته لكي يستطيع العبور عربياً من كل ما كان يحمله. هذا المشهد صورة لشيء أبعد بكثير، إذ علينا أن نخلع ما نحن متمسكون به لكي نستطيع العبور، والله يعطينا أضعاف حملتنا من نعمه غير المحدودة والمنبثقة من محبته اللامتناهية. من هنا المثل الذي استعمله الرب يسوع المسيح يجمع أمرين:

الأمر الأول:

الذي يعتبر نفسه غنياً بممتلكاته الغانية وليس بالرب، خلاصه لهو أكثر من مستحيل ولا حتى في الأحلام، وطريقه مغلق.

الأمر الثاني:

لا يقف أي عائق أمام الغنى بالرب ودربه دائماً مفتوح، ويحتاز كل الصعوبات مهما ضاقت في وجهه.

خلاصة:

من كان غنياً بالرب يسوع المسيح هو صديق الرب ويتخطى المستحيلات وأمامه رحاب السماوات.

ملاحظة:

كان الرب يسوع المسيح يستعمل الكثير من الأقاويل والعبارات ويمسحها، ويتكلم بلغة يفهمها الناس تجمع بين البساطة الشعبية والعمق اللاهوتي، وذلك من أجل تحقيق الخلاص لأتة أتى من السماوات وتجسد وتنازل لخلاص جميع البشر لتقبل الإلهيات ويرفعنا إليه.



وأقول لكم أيضاً: "إنَّ مرورَ جملٍ من ثقبِ إبرَةٍ أيسرُ من أن يدخلَ غنيٌّ إلى ملكوتِ الله" (متى ١٩: ٢٤). قد يبدو للوهلة الأولى أن الغنى مرفوض إطلاقاً، لكن المقصود حقيقة مختلف تماماً. ليس الله ضدَّ الوفرة عند الناس على الإطلاق.

كان إبراهيم رجلاً غنياً، وكذلك إسحق ويعقوب وسليمان وأيوب وغيرهم. المشكلة ليست بوجود المال والممتلكات، بل بعبادتها وتاليها والاستغناء بها عن الله. بالمقابل ليس الفقير عابداً لله حُكماً، ولا يدخل الملكوت فقط لأنه فقير أو معدم، وقيم من غنى وفقر ينسلط عليهم الطمع والحسد والطرف الملتوية، والله غير موجود في حياتهم.

ما دونه الإنجيلي يوحنا في سفر الرؤيا يوضح مقصد الله بدقة تامة إذ يقول الرب له:

"اكتب إلى ملاك كنيسة اللاودكيين: لأنك تقول: إني أنا غني وقد استغنيت، ولا حاجة لي إلى شيء، ولست أعلم أنك أنت البشقي والبائس وفقير وأعمى وعريان. أشير عليك أن تشتري مني ذهباً مصفى بالنار لكي تستغني" (رؤيا ١٧: ٣-١٨).

لا يمكن لأية مادة فانية أن نجعلنا نستغني عن الله، ولا يمكن لأحد أن يلبسنا المجد ويعطينا الغنى الحقيقي إلا الذي خلقنا وتجسد وصَلب من أجلنا وأقامنا معه من بين الأموات.

بريدنا الرب أن نكون أغنياء به إذ خلقنا لحياة أبدية، وهذا ما ترتله الكنيسة عند فراقنا هذا العالم:

"إذا ربنا العالم -دون السماوات- فحينئذ نسكن القبر حيث الملوك والفقراء معاً".

بالحقيقة باطل هو كل ما في العالم الترابي، وفان كل ما هو ترابي، ولا إله نستغني به، هنا وفي الملكوت، إلا الرب يسوع المسيح له المجد.

الجمل وثقب الإبرة:

خلفيات الأمثال التي استعملها الرب يسوع المسيح كانت من البيئة التي بشر بها، وكان يهدف من ذلك لأن يعرف الشعب اليهودي وكل من يسمعه أن المسيح أتى والخلاص مفتوح لكل المسكونة وليس لشعب دون آخر.

هناك مثل شعبي عند اليهود يقول:

"الإنسان حتى في أحلامه لا يرى جملاً يمر في ثقب إبرة".

كما هناك مقولة تُنسب إلى التلمود وتقول:

"ثقب الإبرة ليس شديد الضيق بالنسبة لصديقين، بينما العالم كله لا يتسع كفاية لعدوين".

وكان يوجد ضمن أحد أبواب أورشليم باب صغير يُدعى ثقب الإبرة، وكان الحراس يغلقون أبواب أورشليم قبل الغروب، ولا يفتحون الباب الرئيسي لأية قافلة تأتي بعد هذا الوقت، بل يفتحون الباب الصغير. ولم يكن ممكناً للجمل -لضخامة حجمه- أن يدخل من هذا الباب الصغير (ثقب الإبرة) إلا بعد أن يلزمه الجمال أن يركع على ركبتيه، ويقوم بإنزال

تفسير لغوي: الكلمة في النص الأصلي اليوناني هي κάμηλον من κάμηλος ويمكن أن تكون مذكر حيوان الجمل O κάμηλος أو الأنثى H κάμηλος، أما الجمل في اللغة اليونانية التي كتبت فيها الأناجيل هو κάμιλος ولا يكون إلا مذكر فقط.

اللفظ مشابه إتما الفرق في حرفي η للجمل و λ للحبل.

في اللغة العربية هناك فرق بالحريك لكلمة جمل. إذ كلمة "جَمَل" بضم الجيم تعني حبل السفينة والحبل الغليظ من القنب، ويقال له القلس.

ويختلف المفسرون بين ضم الجيم وتشديد الميم ووضع فتحة عليها ومنهم من يسكنها لتخفيفها، ومنهم من فتح حرف الجيم.

أما كلمة "الجَمَل" هي اسم الكبير من الإبل من الفصيحة الإبلية، وبقي تحريك الكلمة في هذا المعنى ثابت.

الجدير بالملاحظة أن في الآشورية والآرامية والسريانية كلمة "جملو" تعني حيوان الجمل كما تعني حبل السفينة.

في هذا المثل الجمل كحيوان هو المقصود، أولاً لأنه كان يُضرب به المثل لكبر حجمه، ثانياً لوجود هذا المثل شعبياً وكانوا يقصدون به حيوان الجمل وليس الحبل، وثالثاً هكذا أتت الكلمة في النص اليوناني الأصلي.

وبلاحظ أن اليهود في السبي قبل التجسد استعملوا كلمة فيل بدل الجمل في مثل مشابه تأثراً بالبيئة البابلية ومحيطها التي كانوا يعيشون فيها، وهذا يزيد تأكيداً أن المقصود بالمثل حيوان وليس حبل السفينة.

Hang around Jesus



This is the historic account of the rich young man or in Mark's Gospel, the rich young ruler. He's three things - rich, young and a man. And I want to call my reflection today "Hang around Jesus".

So here we have this fairly confident chap coming up to Jesus. The passage says: "a man came up to Jesus." Now, that's quite different from what we normally hear. The centurion said, "Lord, I'm not worthy to have you come into my house. Just say the word." We have Zacchaeus going up a tree. He couldn't seem to get close to Jesus. And there was a blind man who said "Yes, I believe. Help, my unbelief." And the sorrow of the Phoenician woman who said: "We'll just gather up the crumbs under your table."

But not this guy. He just rocked up to Jesus. He came full of confidence. He came to see what this Jesus was all about. He comes up to him and says "How do I get eternal life? Just tell me and I'll do it. I'm rich. I'm young. I can do just about anything that's within my power. What good thing must I do to get eternal life?" "Why do you ask me about what is good?" asks Jesus. "There's only one who is good? If you want to enter life, obey the commandments." No problem for this guy. No problems at all. "I've kept the commandments", he said. "I've done all these things."

How would you feel? How would you answer? The Lord Jesus, the Son of God, the one who obeyed the Father to the utmost. Would you say in front of him? "Yes. I've done all that. I've obeyed all those commands." Jesus leans back. He's got his disciples around him. The man is waiting and thinking, "He'll tell me one more thing and I can tick that one off as well.

Then Jesus says: "sell all your possessions. Give to the poor. Then when you've done that, you're ready to sign up to be my disciple." He completely undresses this man morally and shows his utter helplessness. Then the critical verse comes. It says, "When the young man heard this, he went away sad because he had great wealth."

Compare this story with Jesus when he was tempted by the devil and the devil shows him all the kingdoms of the world - the Byzantine Empire, the Roman Empire, the British Empire, the American Empire, all of them all through history. They all past before Jesus' eyes. "Just bow down and worship me. And all this is yours," says the devil.

But see what happens next. Jesus turns to his disciples. This is a real teaching point for the disciples. He says, "I'll tell you the truth. It's hard for a rich man to enter the kingdom. It's easier for a camel to go through the eye of a needle." Those who sew think of a needle you've got and the eye of that needle. Jesus said that it was easier for a great big, dirty camel to go through the eye of a needle than for a rich man to

enter the kingdom of God.

When the disciples heard this, they were greatly astonished and asked "who then can be saved?" Peter and Andrew ran a fishing consortium around the Galilean Coast. They hired men. They still had the enterprise functioning in the background. They hadn't sold everything and given to the poor. So, they are completely stunned. Jesus looks and tenderly says "with man, this is impossible. But with God all things are possible." Now let's just pause it there. If that rich young man had hung around Jesus and said something like, "I can't do that, please help my unbelief. I can't sell all my possessions and give it away. Does that mean I've got to sell my penthouse on the Mediterranean coast? I've got a business deal coming up, in Gaul and it's going to reap me billions of shekels. I just can't do it. Please help me." You know what, I think Jesus would have put his arm around this young man and said, "follow me and I'll show you what's going to happen in the kingdom of God."

The disciples were in the same boat. The previous conversation in this passage was on marriage where Jesus gave those incredibly impossible stands for marriage. And the disciples said, "who can get married then" It's not possible with your standards." If only that rich young man had hung around Jesus like Peter did when he denied Jesus three times, when he said "I don't even know him. I've never been near him. I have nothing to do with him." Peter just wept and wept. But he hung around Jesus. Peter hung around the disciples. And then on that beautiful morning, the messenger said to the women, "Go and tell Peter and the other disciples. I'll see them up in Galilee". And Peter sees Jesus cook fish on the shore and he jumps out of the boat. I think he might have almost walked on water. He was so full of affection and love as he raced and fell at the feet of Jesus. Judas didn't. Judas did not hang around Jesus and the rich young man did not hang around Jesus.

When things seem too big for us, when we can't do anything to get away with a sin that we committed back in our childhood or in our youth, we've got to hang around Jesus. We've got to hang around his shed blood when we feel as if everything's going the wrong way and society is just crushing Christianity and we start to wonder, is it really true? We've got to hang around Jesus and recall the fact that he's risen from the dead and he's coming back. And it might be a lot sooner than we think.

We've got to hang around Jesus when sometimes we get really perplexed. Like the apostle Paul said, "I'm perplexed, but I'm not despairing." We've got to hang around Jesus like Peter did. But Judas didn't. The rich young fellow didn't unless he came back later on. We don't know. We've got to hang around Jesus. And that's my message for us this today. Dear people, hang around Jesus, Amen.

Happy New Year!!!

Happy New Year!!! This is probably not how you expect to be greeted on September 1, but today was the beginning of the new year in the Byzantine Empire. Since our lectionary goes back to Byzantium, we continue to read Luke's gospel about the beginning of Jesus' public ministry every September 1: a gospel that was probably chosen, at least in part, because it seems like Jesus' is making a new beginning. Only a few verses previous, he has returned from his temptation in the desert, arriving in Galilee "in the power of the Spirit," and today he arrives in his hometown of Nazareth, apparently making a bit of a splash.



But what does this new beginning consist of? By his choice of reading at the synagogue, Jesus makes it clear what type of new man he will be: one who proclaims God's justice for the poor, freedom for those in captivity, and liberty for the oppressed. These words are at the heart of what it means to be saved by Christ, and in turn, they are at the heart of what it means to be his disciple. Whenever we are thinking about making a new beginning, as we often do at New Year's, we can follow Jesus' lead and ask ourselves, "How can I help bring God's justice to fruition in this world? How can I bring freedom to captives? How can I end oppression?" So Happy New Year...let today be a new beginning for the kingdom of God.

We call the Liturgical Year the Ecclesiastical or Church Year, because it contains the Church Calendar, which in some respects is similar to and in others differs from the civil calendar. In the Eastern Church the Church Year differs from the civil calendar in that it does not begin the New Year with the first of January as does the civil year, but begins it with the first day of September, which is called the Beginning of the Indiction. This means that the whole cycle of our Church Year begins with the first of September and ends with the thirty first of the following August.

The Fathers of the First Ecumenical Council in Nicea in the year 325 adopted the first of September as the opening of the New Church Year and this day has been observed in the Eastern Church to the present time. The Latin Church opens its Liturgical Year on the first day of Advent, i.e., the beginning of the preparation for Christmas.

The indiction of which we are speaking – for there were other indictions – is called the Byzantine (or Constantinopolitan or also the Constantinian) indiction which, except for Egypt, became mandatory throughout the Roman Empire. Justinian I (527-565) made dating by indiction compulsory for all legal documents. The Roman Church during the reign of Pope Pelagius II (579-590) adopted the indiction for establishing the dates of documents, and this practice was not abandoned until the year 1097.

The Beginning of the Indiction – A Church Feast

Later, when the first day of September was designated as the beginning of the Church Year, or as it was called in the Church Calendar, the beginning of the "New Year", it assumed a religious character and became a feast of the Church, i.e., a day which had its own special liturgical service. On this

day our Church commemorates the day on which Christ entered the synagogue in Nazareth and read from the scrolls the words of the prophet Isaiah: "The Spirit of the Lord has been given me, for He anointed me...to proclaim the Lord's year of favour." (Luke 4, 18-19)

The Character and Content of the Liturgical Year

The Liturgical Year is so arranged that its central place is occupied by our Divine Saviour; around him are gathered all the angels and saints. In the decree of the Second Vatican Council on the "Constitution on the Liturgy" we

read: "Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse by devoutly recalling it on certain days throughout the year. Every week, on the day which she has called the Lord's day, she keeps the memory of the Lord's resurrection, which she also celebrates once a year, together with His Blessed passion, in the most solemn festival of Easter. Within a cycle of a year, moreover, she unfolds the whole mystery of Christ, from the incarnation and birth until the ascension, the day of Pentecost, and the expectation of Blessed hope and the coming of the Lord."

The Most Pure Virgin Mary, who has been accorded the most prominent place after Christ in the work of redemption, also stands nearest to Christ in the Liturgical Year. This is evident in the various feasts in honor of the Mother of God. The decree on the "Constitution on the Liturgy" declares that: "In celebrating this annual cycle of Christ's mysteries, holy Church honors with special love the Blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son. In her, the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be."

Around the persons of our Lord Jesus Christ and His most holy Mother we see the grand choir of the Church Triumphant in heaven, that is, all the saints of the Old and New Testaments: "The Church," says the same Council, "has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold graces of God and already in possession of eternal salvation, they sing God's perfect praise in heaven and offer prayers for us."

Holy Church, like a good Mother, also commemorates during the Liturgical Year her children who have departed into eternity, and who are in purgatory. For this reason, she has designated certain special days, called "Souls Days", on which she offers prayers and special memorial services for the faithful departed. Finally, the Church Militant also dedicates special times in the Church Year in which the living are asked to engage in spiritual works, prayer, fasting and penance in order to develop their spiritual life more fully. "Finally," we read in the decree on the "Constitution on the Liturgy", in the various seasons of the year and according to her traditional discipline, the Church completes the

Following Jesus Kids bulletin



Back to School Prayers



Mind: Imagination (2 Corinthians 10:5), Purity (Phil. 4:8),
perspective (Col. 3:2), Humble and have the mind of Christ (Phil. 2:3-8)
Eyes: Turn away from worthless things (Psalm 119:37)

Mouth:
Kindness
(Eph. 4:29),
Truth
(1 Peter 3:10)

Hands:
Work
hard
for the
Lord
(Colossians
3:23)

Heart:
Love God
(Deut. 11:13)

Undivided
(Psalm 86:11),
Seeks God
(Psalm 119:10),
Salvation
(2 Timothy
2:10)

Ears:
Hear
and obey
(James 1:22,
Deut. 6:4)

Knees:
Bowed in
prayer (Eph. 3:14)

Feet: Direct their paths (Psalm 119:35), Stand firm (1 Cor. 16:13),
God's Word to guide (Psalm 119:105),
Carry the Gospel (Romans 10:15),
Walk with the wise (Proverbs 13:20)

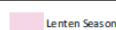
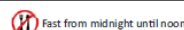
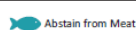




LITURGICAL CALENDAR



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





FOOD FAIR COOKING SCHEDULE

THANK YOU FOR YOUR HELP!

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

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

+++++

FOOD FAIR BAKING SCHEDULE

THANK YOU FOR YOUR HELP!

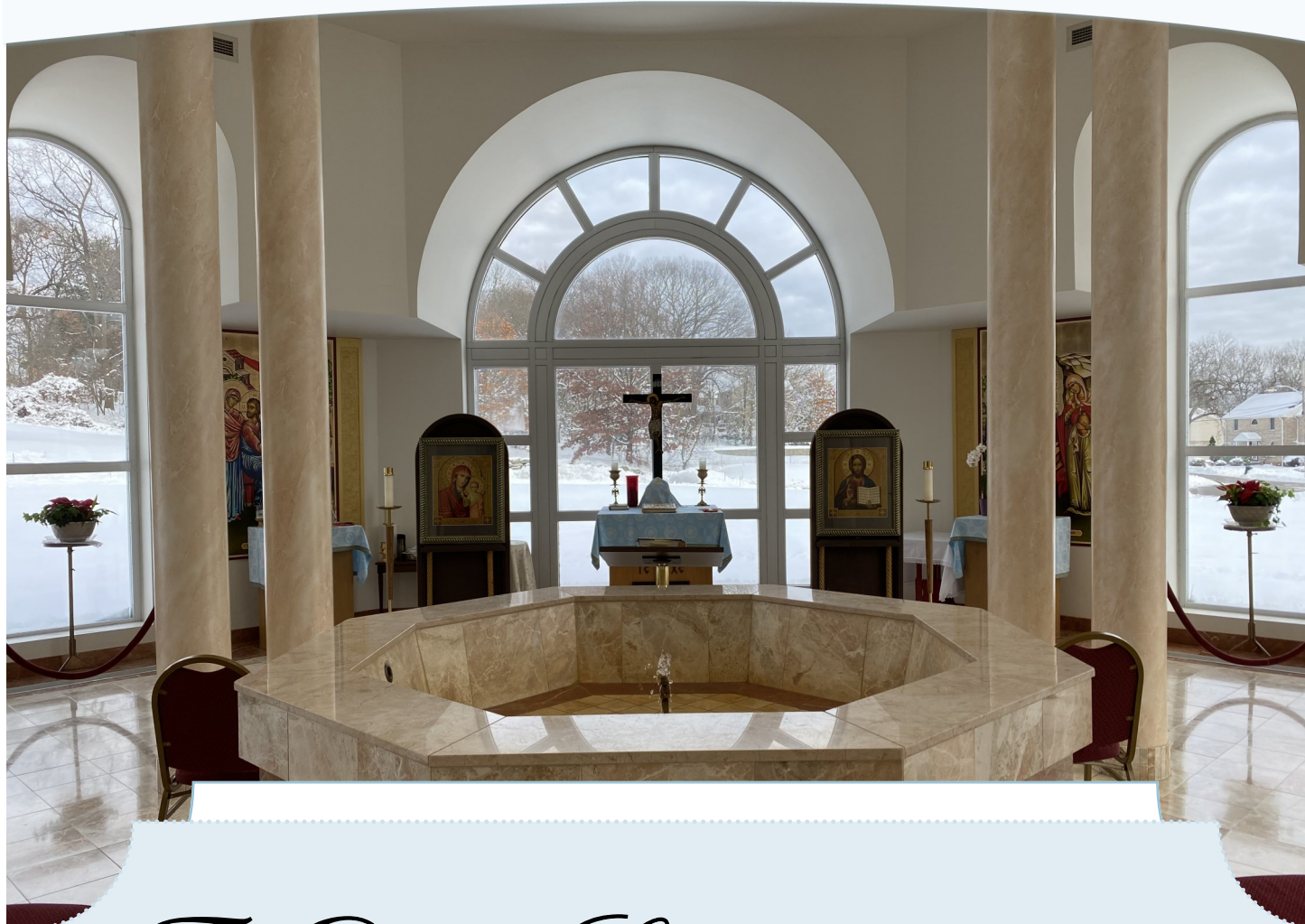
Kaak – Thursday, September 1 @ 10:00 a.m.

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.

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 \$400,000, 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

Our Lady of Perpetual Help Melkite Catholic Church

Annual Family Picnic

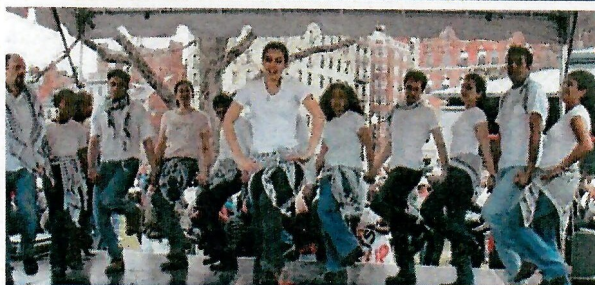
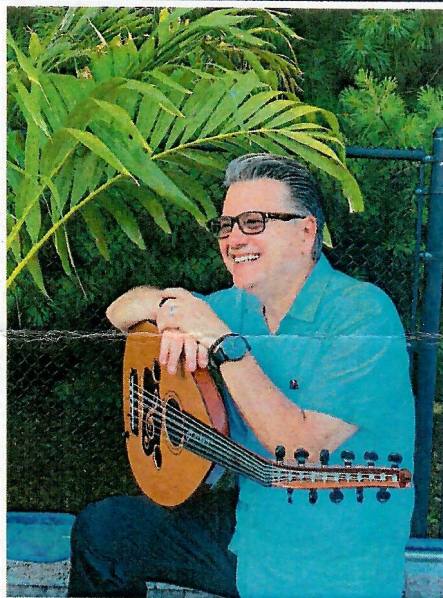
**September 11, 2022
Noon to 6pm**

««—»»

**256 Hamilton St.
Worcester, MA
01604**



Food and Pastries!



Accepted

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