



August 27, 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/3gkI2Uk>

### Email

[office@stbasilthegreatchurch.com](mailto:office@stbasilthegreatchurch.com)

### Office hours

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

### Divine Liturgy

Saturday: 5:00 PM

Sunday: 10:00 AM

### Pastoral Emergencies and anointing of the sick

(401)722-1345

### Holy Mysteries

### Reconciliation

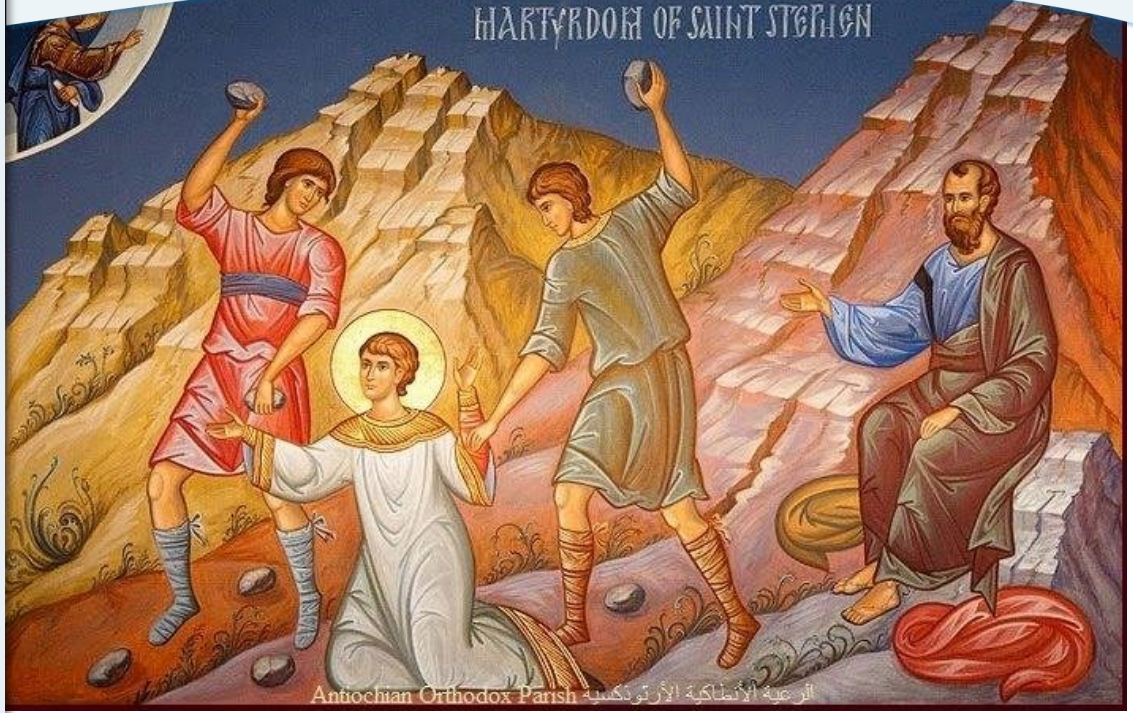
The Sacrament of Reconciliation will be available before the Divine Liturgy or by appointment

### 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



## 13th Sunday after Pentecost

### الاحد الثالث عشر بعد العنصرة

#### Troparion of the resurrection (4th tone)

The women disciples of the Lord, having learned from the angel the joyful announcement of the resurrection, and having rejected the ancestral sentence, proudly told the apostles: Death is despoiled. Christ God is risen, bestowing to the world great mercy.

#### 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 Nativity of the Theotokos,

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, celebrate your birth crying out to you: "the barren one gives birth to the Mother of God the Sustainer of our life!"

#### نشيد القيامة باللحن الرابع

إن تلميذات الرب تعلمن من الملاك بشرى القيامة البهيجة. ونبذن القضاء على الجدين، وقلن للرسل مفتخرات: لقد سلب الموت، ونهض المسيح الإله، واهباً للعالم عظيم الرحمة.

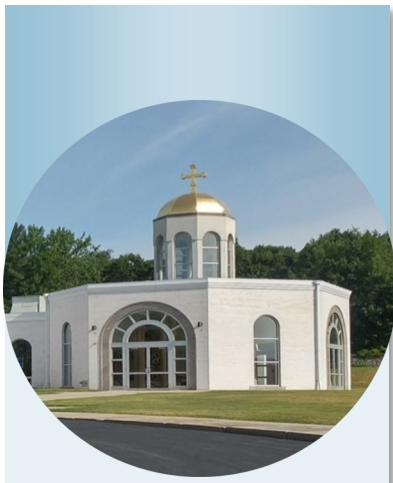
#### طروبارية القديس باسيليوس

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.

#### قنداق الختام لميلاد السيدة باللحن الرابع

ان يواكيم وحنة من عار العقر أطلقا، وآدم وحواء من فساد الموت أعتقا، بموليدك المقدس أيتها الطاهرة. فله يُعيد شعبي أيضاً، وقد أنقذ من تبعه الزلات، صارحاً اليك: العاقر تلد والدة الإله مُغذية حياتنا.



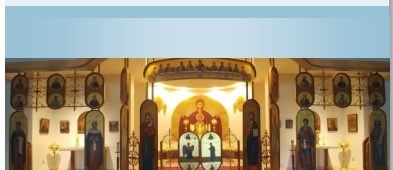


#### Our church organizations:

**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](http://www.stbasilthegreatchurch.com/myo.html)

**NAMW:** Promotes and supports vocations to the priesthood and religious life in the United States.  
<https://melkite.org/namw>



#### Epistle 1 Cor 16:13-24 PROKIMENON (Tone 4)

How great are your works, O Lord!  
 in wisdom you have wrought them all.  
 Stichon: Bless the Lord, O my soul!  
 You are very great indeed, O Lord my God!

#### Reading from the First Epistle of St. Paul to the Corinthians: 16:13-24

BRETHREN, watch, stand fast in the faith, act like men, be strong. Let everything you do be done out of love. Now, I beg you, brethren: you know that the members of Stephanas' family are the first-fruits of Achaia and have devoted themselves to the service of the saints. To such as these, you too become subject, and to every helper and worker. I rejoice at the presence of Stephanas and Fortunatus and Achaicus, because what was lacking on your part they have supplied — for they have refreshed both my spirit and yours. To such as these, therefore, give recognition.

The churches of Asia greet you. Acula and Priscilla with the church at their house greet you heartily in the Lord. All the brethren greet you. Greet one another with a holy kiss. I, Paul, greet you with my own hand. If any man does not love the Lord Jesus Christ, let him be accursed. The grace of our Lord Jesus be with you. My love is with all of you in Christ Jesus. Amen.

#### ALLELUIA (Tone 4)

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

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

#### Gospel Matthew 21:33-42, The Parable of the Criminal Tenant

The Lord told this parable: "There was a man, a landowner, who planted a vineyard, and put a hedge around it, and dug a wine vat in it, and built a tower; then he leased it to the vine-dressers, and went abroad. But when the fruit season drew near, he sent his servants to the vine-dressers to receive his fruits. And the vine-dressers seized his servants, and beat one, killed another, and stoned another. Again, he sent another party of servants more numerous than the first; and they did the same to these. Finally, he sent his son to them, saying, 'They will respect my son.' But the vine-dressers, on seeing the son, said among themselves, 'This is the heir; come, let us kill him, and we shall have his inheritance.' So, they seized him, cast him out of the vineyard, and killed him. When, therefore, the owner of the vineyard comes, what will he do to those vine-dressers?" They said to him, "He will utterly destroy those evil men, and will lease the vineyard to other vine-dressers, who will render to him the fruits in their seasons." Jesus said to them, "Did you never read in the Scriptures, 'The Stone which the builders rejected has become the corner stone; by the Lord this has been done, and it is wonderful in our eyes'"

#### الاحد الثالث عشر بعد العنصرة

#### مقدمة الرسالة

ما أعظم أعمالك يا ربّ، لقد صنعت جميعها بحكمة—باركي يا نفسي، الربّ، أيها الربُّ إلهي لقد عظمت جدًّا

#### الرسالة (1 كورنثس 16: 13-24)

يا اخوة، أسهروا، أثبتوا في الايمان، كونوا رجالا، تشددوا. لتمكّن أموركم كلها بمحبة. وأطلب اليكم أيها الاخوة، بما انكم تعرفون بيت استيفانا، انه باكورة أكائية، وقد خصصوا أنفسهم لخدمة القديسين، أن تكونوا أنتم أيضاً مطاوعين لمثل هؤلاء، ولكل من يعلوّنهم ويتعب. أني أفرح بحضور استيفانا وفرّثناثس وأخائكس، لأنهم سدوا ما أخلّتم به. فأراحوا روحي وروحكم. فأعرفوا مثل هؤلاء. تُسَلِّمُ عليكم كنائس أسية، يُسَلِّمُ عليكم في الرب كثيرا أكيليا وترشكئة، مع الكنيسة التي في بيتهما. يُسَلِّمُ عليكم جميع الاخوة. سلموا بعضكم على بعض بقبلة مقدسة. السلام بخط يدي أنا بولس. ان كان أحد لا يحب ربنا يسوع المسيح فليكن مُبْسَلًا (ماران أثا). نعمة ربنا يسوع المسيح معكم. محبّتي معكم أجمعين في المسيح يسوع، آمين.

#### هللوا

استلّ وسرّ الى الامام، واملك في سبيل الحق والدعة والبرّ، فتهديك يمينك هدياً عجباً أحببت البرّ وأبغضت الإثم، لذلك مسحك الله الهك بذهن البهجة أفضل من شركائك.

#### الانجيل الاحد الثالث عشر بعد العنصرة

#### الانجيل (متى 21: 33 – 42)

قال الربُّ هذا المثل: انسانٌ سيّد بيت غرس كرمًا، وحوّطه بسياج، وحفر فيه معصرة، وبنى برجًا، وسلمه الى كرامين وسافر. فلما قُرب أوان الثمار، أرسل عبده الى الكرامين ليأخذوا ثماره. فأخذ الكرامون عبده، فجلّدوا بعضاً وقتلوا بعضاً، ورجموا بعضاً. فأرسل من جديد عبيداً آخرين أكثر من الأولين، ففعلوا بهم كذلك. وفي الآخر أرسل اليهم ابته، قائلاً: إنهم سيهابون ابني. فلما رأى الكرامون الابن قالوا في أنفسهم. هذا هو الوارث، تعالوا نقتله ونستولي على ميراثه. فأخذوه وأخرجوه خارج الكرم وقتلوه. فإذا جاء ربّ الكرم، فماذا يفعل بأولئك الكرامين؟ قالوا له إنه يميث أولئك الأردية أرداً ميتة. ويدفع الكرم إلى كرامين آخرين يؤذون اليه الثمر في أوانه. فقال لهم يسوع: أما قرأتم قطّ في الكُتب، إن الحجر الذي رذلة البنّائون هو صار رأساً للزاوية. من عند الربِّ كان ذلك، وهو عجب في أعيننا.



# Divine Liturgy Intentions

**THIS WEEKEND, SATURDAY, AUGUST 26, SUNDAY, AUGUST 27, 2023: THIRTEENTH SUNDAY AFTER PENTECOST. FATHER POEMEN AND MARTYR PHANURIOS.**

**5:00 p.m. DIVINE LITURGY:**

- + **JOSEPH HARRAKA (3<sup>rd</sup> Anniv,)** by George and Jeanne Harraka.
- + **JAMES N, ALLAM (Birthday Remem.)** by his Family,
- + **GEORGE and ELLA HARRIS** by the Lazieh and Ghazal Families.
- + **JOSEPH & ANGELA KAYATA** by Michael & Barbara O'Rourke & Family.
- + **CHARLES & ANNE O'ROURKE** by Michael & Barbara O'Rourke & Family.
- + **LAYLA ANGELA CHARETTE** by Uncle Michael, Auntie B., Greg & Katie.
- + **EDMA NAKHLEE** by St. Basil's Church Community.

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

- + **MARGARET SABBAGH (2<sup>nd</sup> Anniv,)** by the Family.
- + **VIOLETTE (HAGGAR) SAGGAL (Australia)** by Joseph Saggal, Patrick Saggal, Pamela Pacheco.
- + **JOHN R. ROWEY** by Fareed and Ibtisum Dib.
- + **MARIE MARDO** by Eddie and Patty Razook.
- + **YOUSEF GEORGI DEEB** by M/M Elias Deeb and Family.
- + **MICHAEL TAHHAN (CA)** by M/M Samir Boudjouk and Family.
- + **EDMA NAKHLEE** by St. Basil's Church Community.

## Prayer for the dead

O God of all spirits and of all flesh, who have destroyed death, overcome the devil, and given life to the world: grant, O Lord to the souls of your servants, who have departed from this life, that they may rest in a place of light, in a place of happiness, in a place of peace, where there is no pain, no grief, no sighing. And since You are gracious God and Lover of mankind, forgive them every sin they have committed by thought, or word, or deed, for there is not a man who lives and does not sin: You alone are without sin, your righteousness is everlasting, and your word is true.

For You are the Resurrection and the Life, and the Repose of your departed servants, O Christ our God, and we render glory to You, together with your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever. Amen.





**SACRIFICIAL GIVING: August 19 & 20, 2023:** Budgets: \$2,155.00 (Envelopes: \$2,065.00, Loose: \$90.00); Candles: \$135.00; Stole Offerings: \$150.00; Building Fund: \$650.00.

**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 SLOWLY COMING TO A CLOSE:** Some people have been away on vacation, at summer homes, on business trips, or visiting. A noticeable drop in the Sunday attendance and weekly donations has occurred with all of our parishioners not coming to Church on a regular basis during this time. As a result, your Parish has really suffered heavily for these summer months as it attempts, with the assistance of those who are faithful, to maintain the buildings, offices and life work of the community. Please do not neglect your responsibilities of the expenses of your spiritual home that occur during the times that you are fortunately able to be away. Your support may be conveniently mailed in for each Sunday that you were and are away. Thank you for your anticipated, hopeful and loving concern!

**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 were mailed to your household last week. Please read carefully and we look forward to each family and individuals responding positively 100% to this momentous occasion. Your generation and those that preceded you put their heart and soul into this project. This is the day the Lord has made. Let us rejoice and be glad in it.

**TODAY, there will be a special collection taken up for MELKITE DIOCESAN SUPPORT.** Please help subsidize our monthly share for the upkeep and maintenance of the complexes of our Diocese. Kindly be generous.

“To get something you never had, you have to do something you never did.”

When God takes something from your grasp, He’s not punishing you, but merely opening your hands to receive something better. Concentrate on this sentence, “The will of God will never take you where the Grace of God will not protect you,” Something good will happen to you today, something that you have been waiting to hear. ‘God our Father, walk through my house and take away all my worries and illnesses and please watch over and heal my family in your name. Amen.’ Does God come first in your life? If so, stop and Watch what He does. Amen!

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

The Food Fair and Bazaar is quickly approaching and we are requesting donations for the Penny Social and/or Raffles tables. All donations can be placed in the designated boxes in the halls of church. Thank you for your continued support and generosity.



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.



**REFLECTION: "Suffering from tooth decay? Brush up on your Bible.**

# Saint Basil The Great

Melkite Greek Catholic Church

Mailing Address:  
Rectory  
111 Cross Street  
Central Falls, RI 02863



Tel. (401) 722-1345  
Fax (401) 722-2436

Melkite Catholic Church 15 Skyview Drive, Lincoln, RI 02865  
Visit us on the web: [www.stbasilthegreatchurch.com](http://www.stbasilthegreatchurch.com)



## 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  
Hafla 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)

#### DONATIONS

All contributions will be allocated to the St. Basil's Building Fund.

- ❖ There are three levels of donations:
- ❖ Large donations of over \$500.00 will be identified as "LEVEL ONE".
- ❖ Donations of \$100.00 or more will be listed as "LEVEL TWO".
- ❖ Donations starting at \$50.00 or more will be listed as "LEVEL THREE".
- ❖ All donations of \$50.00 or more will receive a one-line acknowledgment.
- ❖ All donor's names will be listed in a souvenir pamphlet to be distributed at the event or will be sent by mail if the donor is not able to attend.

TICKET AND DONATION DEADLINE, SUNDAY, September 10, 2023.

#### NAME AS YOU WOULD LIKE IT TO APPEAR IN THE LISTING

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ STATE: \_\_\_\_\_

TELEPHONE NUMBER: \_\_\_\_\_

#### TICKET ORDER FORM

##### FOR ALL TICKETS AND TABLE RESERVATIONS

Please complete this form with your check payable to "St. Basil the Great Church" and mail to St. Basil's Rectory at 111 Cross St., Central Falls, RI 02863, or place in church collection basket.

Ticket deadline is Sunday, September 10, 2023.

# \_\_\_\_\_ Adult Tickets @ \$60 each \_\_\_\_\_  
# \_\_\_\_\_ MYO and Children over 5 Years @ \$45 each \_\_\_\_\_

Name \_\_\_\_\_ Total Enclosed \_\_\_\_\_  
Address \_\_\_\_\_  
Phone \_\_\_\_\_

## Dear Family of St. Basil's

We are excited once again to announce the upcoming visitation of our Father and Bishop Francois Beyrouti to our parish, as well as we are thrilled to welcome among us for the first time, His Excellency Bishop Richard Henning, the new Bishop of Providence. To make this event a success and to secure your attendance, we kindly request your support in two important ways:

**1. Donations:** Your generous donations will help cover the costs associated with hosting this special event. Any amount you can contribute will be greatly appreciated. Please consider making a donation by mail, by putting it in the collection basket, or online by following the link [Donations - St. Basil the Great Melkite Catholic Church, Rhode Island \(stbasilthegreatchurch.com\)](http://www.stbasilthegreatchurch.com) .

**2. Ticket Orders:** To ensure that we can accommodate everyone who wishes to attend the event, we kindly request that you place your ticket orders in advance. Tickets are available at Church door until September 10, or you can purchase the online as well by following the link [Donations - St. Basil the Great Melkite Catholic Church, Rhode Island \(stbasilthegreatchurch.com\)](http://www.stbasilthegreatchurch.com) . Absolutely no tickets will be sold at the door after September 10.

Your support and presence are vital in making this visitation and the celebration of the 25<sup>th</sup> anniversary of our Church Complex a memorable and spiritually uplifting occasion. We look forward to welcoming Our Bishops and celebrating together as a family.

Thank you for your generosity and commitment.

Yours in Christ,

Fr. Ephrem & Fr. Joe

# Following Jesus

## Kids bulletin



### Tenants of the Vineyard

In today's Gospel reading, Jesus tells the parable of the vineyard that was leased out to tenants. When the owner's servants came to collect the pay, the tenants beat them. When the owner sent his son, they killed the son because they thought they would be able to take the vineyard if the son was dead.



This story is about God's people. For hundreds of years God cared for His people, leaving leaders in charge. But when He sent His Son Jesus, the leaders did not respect Him. In fact, they killed Him on the cross! God's people were like the vineyard and the leaders were like the tenants who killed the son.

In a way your life is like a vineyard too. God has given it to you and cared for you all your life. When God wants you to do something for Him, you have the choice of doing what He asks or being like the bad tenants and refusing. Whenever we don't do what is right, we are offending Jesus. But you don't want to be like those bad tenants, do you? Make sure that everything you do is for God!



*What did the bad tenants do when the owner's son came to get the produce?  
Use the code below to find out.*

I 7 E O    \* 7 0 0 E 0    7 7 0  
 \* E 7 7 \* 0 0 I O  
 D E H I K L M T Y



المثل أيضا تطبيق روحي وهو طريقة الله التي يتعامل فيها مع شعبه، فكما أجر رب البيت كرمه كذلك حصن الله الإنسان ببعض المسؤوليات: العائلة، والحياة نفسها ورسالته، وفوض اليه امر العالم وإقامة على مشاريعه منذ بدء الخليقة كما جاء في بدء التوراة "إنموا وأكثرُوا وأملوا الأرض وأخضعوها" (التكوين 1: 28)، وطالب الله الإنسان ان يؤدي حسابا على مسؤولياته، لكن الإنسان رفض واقعه كانسان وأراد ان يملك تلك الكرم، وان يستولي على ثمارها لنفسه. فيصبح كل شيء لذاته، كل شيء يحوله لخدمته ولمصلحته. لذا يأخذ سلاحه ويقتل كل من يُشعره بأنه ليس بسيد الكرم. وبهذا يفقد الإنسان دعوته ورسالته فيجلب على نفسه الدينونة.

قدم يسوع نفسه في المثل "الحجر الذي رذله البناؤون هو الذي صار رأس الزاوية" (متى 21: 42)، فمع ان الكثيرين من شعبه قد رفضوه، فإنه سيصير رأس الزاوية في بنائه الجديد، أي الكنيسة. وهو ن يؤثر في الناس بجملته طرق، تتوقف على كيفية اتصالهم به، فقد يبنون عليه وهذا هو الأفضل كما قال يسوع "مثل من يسمع كلامي هذا فبِعَمَلٍ به كمثل رجل عاقل بنى بيته على الصخر" (متى 7: 24)، ولكن منهم من يعثرون به، وفي النهاية عند الدينونة الأخيرة سيكون حجرا ساحقا، فالان هو يقدم الرحمة والغفران.

الله، على غرار صاحب الكرم، يُعطي ويتربح ان يأخذ بالمقابل، وينتظر ان يأخذ ثمر ما كان قد أعطاه، أي ما ينتج من عمل الإنسان. ان الله يُعطي ولكنه يطلب أيضا. سلم الرب كل مسيحي كرمًا روحياً، وطلب منه ان يعتني به، ويستثمره بأمانة ليقدّم للرب الثمار الطيبة. ان هذا الكرم الروحي هو نفسه الخالدة، وهذه النفس قد زرعت فيها نعمة الرب بالعمودية المقدسة، وتعدت بتعاليم الرب يسوع وثمار موته وقيامته، فأصحت أهلاً لأن تقوم بالأعمال الصالحة التي ينتظرها الرب منها لمجد اسمه على الأرض وفي السماء. لذلك، لينتبه كل مؤمنين ألا يستسلموا، ك رؤساء اليهود، الذين صلبوا يسوع المسيح ليُحققوا مآربهم الشخصية الأنيمة ومطامعهم، ويهملوا العناية بحاجات أنفسهم الروحية، ويعرضوا عن استثمار النعم السماوية التي أعطيت لهم بغزارة بل عليهم ان يقدروا مسؤوليتهم وعملهم. ان أفسى دينونة بنأها الإنسان من الرب هي عندما يأخذ الرب من الإنسان العمل الذي كان عليه أن يعمل فيصبح بدون عمل ومسؤولية وبالتالي في الدينونة والهلاك. ونستنتج مما سبق ان هذا المثل هو دعوة إلى المسؤولية دعوة لكل مسيحي لكي يؤدي للرب ثمار أعماله الصالحة من خلال الحياة الفاضلة، والأخلاق القويمة، والقيام بالواجبات الدينية بنقّة وأمانة، طوال أيام حياته. فإن كان الرب لم يشفق على الكرمة الأصلية فهل يترك الكرمة الجديدة ان كانت بلا ثمر. ما زال الرب يطلب الثمار في كنيسته وفي كل نفس كما أكد ذلك بولس الرسول "فإنما لم يُبقِ الله على الفروع الطبيعية، فلن يُبقِ عليك. فأعتبر بلين الله وشِدَّتِه: فالشِدَّة على الذين سقطوا، ولين الله لك إذا تبتت في هذا اللبن، وإلا ففصل أنت أيضاً" (رومة 11: 24). ومن هذا المنطلق فإن هذا المثل هو تحذير للمسيحيين المتشبهين بالخطيئة التي تمنعهم من ان يؤدوا الله ثمار الحياة الفاضلة إذ يُنذرهم بالعقوبة الأبدية. فلنقم بالمسؤوليات التي تقع على عاتقنا بأمانة ومحبة على مثال يسوع المسيح ربنا فنكون تلاميذ الرب بحسب وصيته "ألا إن ما يُمجد به أبي ان تُثمرُوا ثمرًا كثيراً وتكونوا لي تلاميذ" (يوحنا 15: 8).

الخلاصة: الكرمة هي شعب إسرائيل والخدم هم الأنبياء، والكرامون هم المسؤولون عن شعب إسرائيل، أي رؤساء الكهنة والكتبة والشيوخ، الواجب عليهم ان يعتنوا بها، لكنهم اسأوا معاملة الأنبياء الذين ارسلهم الله إليهم. فمن خلال هذا المثل كشف يسوع مؤامرة القادة اليهود الدينيين القتل. قتل الكرامون الاشرار خدم صاحب الكرم، فقام الله بمحاولة أخيرة، وارسل إليهم ابنه، فأخذه خارج الكرم، وقتلوه طمعا في ميراثه (45: 45). وعندئذ صدر الحكم: يهلك الله أولئك المسؤولين شر هلاك، ويسلم كرمته الى آخرين. ويصف يسوع عندئذ وظيفته المزوجة كحجر زاوية (متى 21: 42) كما جاء في تنبؤات اشعيا "الذالك قال السيد الرب: ها اتي واضعٌ حجر في صهيون حجراً مُمتحناً، رأس زاوية كريمة أساساً مُحكماً من أمن به لن يتزعزع" (اشعيا 28: 16)، وحجر عثرة (متى 21: 44) كما جاء في تنبؤات اشعيا "فيكون لكم قدسا وحجر صندم وصخر عثار ليأتي إسرائيل وفقاً وشبكة لساكني اورشليم" (اشعيا 8: 14-15).

بعد دراسة موجزة عن وقائع النص الإنجيلي وتحليله (متى 21: 28-32)، نستنتج انه يتمحور حول مسؤولية قبول سلطة المسيح أو رفض سلطته من خلال مثل الكرامين القتلة. لقد اجاب يسوع من خلال هذا المثل بصورة غير مباشرة على سؤال الرؤساء اليهود حول سلطته (متى 21: 23)، كما أوضح لهم أيضا عن معرفته لخطيئتهم لقتله، وبالتالي مسؤوليتهم ونقلها الى غيرهم.

1) التطبيق التاريخي يسرد يسوع المسيح مثل الكرامين القتلة في الهيكل مخاطبًا عظماء الكهنة وشيوخ الشعب بعد دخوله المهيب إلى اورشليم، ولخص فيه تاريخ الخلاص كله في هذا المثل حيث يظهر شخصيات رئيسية، وهي: رب البيت هو الله، والكرم هم بنو إسرائيل، والكرامون هم القادة الدينيون في إسرائيل، وخدم رب البيت هم الأنبياء، وابن رب البيت يسوع المسيح، والآخرين وهم الأمم الوثنية والبقية من اليهود.

أرسل الله للشعب اليهودي على مر العصور سلسلة من الخدم، وهم انبياء العهد القديم الذين انتهوا بالقدوس يوحنا المعمدان، ينصحون إسرائيل ويحثونه على تقديم ثمار حسب الشريعة. وانتظروا كلهم ان يجنوا ثمار التوبة والأعمال الصالحة والبر. وأخر الكل قد جاء يسوع المسيح، الابن الوحيد المحبوب والوارث الذي له كل سلطة الأب (متى 21: 38). لكن الاحبار ورؤساء الشعب تحذوا يسوع، وأرادوا نوال المملكة بمفردهم دونهم، معتصبين لأنفسهم الميراث الرثاني. وهذا التحدي شمل قرون الشعب السابق، ويصور موقف النزاع الحاضر، ويشير النتائج ذلك في المستقبل.

وفيما يتعلق بحقيقة امر يسوع، لم يتوقف متى الإنجيلي عند موت يسوع، ولا عند مصير الملكوت، بل تطلع الى عمل الله العجيب الذي يُقيم ابنه من الموت، ويسلم الملكوت الى كرامين يُعطون ثمرًا. وجاءت الخاتمة بإعلان انتقال الملكوت الى شعب يعطي ثمارًا. ومن هذا المنطلق نرى مدى مأساة الناس في رفض المسيح حيث ان الخلاص يكمن في قبول المسيح وانجيله: "توبوا وأمنوا بالإنشارة" (مرقس 1: 15)، وبهذا يصبح الإنسان المؤمن من البنانيين على حجر الزاوية وهو المسيح.

2) التطبيق المسيحاني لا يشير المثل الى التطبيق التاريخي وإنما أيضا الى التطبيق المسيحاني، وهو رفض اليهود للمسيح ثم صلبه وقتله، كما ورد في المثل "فأمسكوه وألقوه في خارج الكرم وقتلوه" (متى 21: 39). ويمكننا ان نقرأ هذه الآية على ضوء الاحداث التي حصلت ليسوع. أخرجوا يسوع خارج الكرم، خارج اورشليم، وقتلوه وقد عرفوا انه الوارث. لقد رفضوا المسيح وقتلوه صلبا، وهذا ما صرح به بولس الرسول "إذا سقطوا مع ذلك، يستحيل تجديدهم وإعادتهم إلى التوبة لأنهم يصليون ابن الله ثانية ليُخسرانهم ويُشبهونه" (الغبرانيين 6: 6)، ولكن هذا الابن الذي يقتل سيقوم.

ويشبه متى الإنجيلي يسوع المصلوب بحجر زاوية، لأنه يجمع الشعبين معا: إسرائيل والأمم في إيمان واحد وحيد واحد. كما جاء في تعليم بولس الرسول "إنه سلامنا، فقد جعل من الجماعتين جماعة واحدة وهدم في جسده الحاجز الذي يُفصل بينهما، أي العداوة" (أفسس 2: 14). فمن الصليب خرج الشعب الجديد أي الكنيسة، ومن خلالها وبواسطتها سيقود كرمه حتى النهاية كما يؤكد لنا بنفسه "أنا الكرمة وأنتم الأغصان. فمن تبتت في وتبتت فيه فذاك الذي يُثمر ثمرًا كثيراً لأنكم بمنزل عني لا تستطيعون ان تعملوا شيئاً" (يوحنا 15: 5). لذلك بوصي القديس البابا يوحنا بولس الثاني "ابحثوا عن الرب يسوع المسيح، انظروا إليه وعيشوا فيه! هذه هي رسالتي لكم: فليكن الرب يسوع المسيح نفسه حجر الزاوية" (أفسس 2: 20) في حياتكم وفي الحضارة الجديدة التي عليكم ان تبنيوها بروح التعاضد المتشرك والمشاركة". فيسوع حمل لقب "وارث" كراس للكنيسة لكي ترث باسم رأسها ومعه وفيه ما هو له. ولذلك فإن كل شيء يكون لنا بالقدر الذي نكون فيه أبناء كما جاء في تعليم بولس الرسول "إذا كنا أبناء الله فنحن ورثة ورثة الله وشركاء المسيح في الميراث" (رومة 8: 17)؛ وإذا بقينا في علاقة مع الأب، فكل شيء سيعطى لنا، ويزاد مجاناً كما وعد السيد المسيح "اطلبوا أولاً ملكوته وبره وتزادوا هذا كله" (متى 6: 33). فالمسيح الان "حجر البناء" يقدم الرحمة والغفران، ولكنه في الدينونة يصبح "حجرا ساحقا".

# What is the meaning of the Parable of the Vineyard?



Background: There are 6 main characters in this parable: 1) the landowner—God, 2) the vineyard—Israel, 3) the tenants/farmers—the Jewish religious leadership, 4) the landowner’s servants—the prophets who remained obedient and preached God’s word to the people of Israel, 5) the son—Jesus, and 6) the other tenants—the Gentiles. The imagery used is similar to Isaiah’s parable of the vineyard (it would be prudent to study this also) found in Isaiah chapter 5. The watchtower and the wall mentioned in verse 33 are means of protecting the vineyard and the ripened grapes. The winepress is obviously for stamping out the juice of the grapes to make the wine. The farmer was apparently away at the time of harvest and had rented the vineyard to the tenants. This was customary of the times, and he could expect as much as half of the grapes as payment by the tenants for use of his land.

Explanation: Verses 34-36 tell us the landowner sent his servants to collect his portion of the harvest and how they were cruelly rejected by the tenants; some were beaten, stoned, and even killed. Then he sent even more the second time and they received the same treatment. The servants sent represent the prophets that God had sent to His people/Israel and then were rejected and killed by the very people who were claiming to be of God and obedient to Him. Jeremiah was beaten (Jeremiah 26:7-11; 38:1-28), John the Baptist was killed (Matthew 14:1-12), and others were stoned (2 Chronicles 24:21). In this parable Jesus is not only reminding the religious establishment what they were like, but He was putting in their minds a question: how could they claim obedience as God’s people and still reject His messengers? We don’t know how many servants the owner sent, but that is not what is important; the theme is God’s repeated appeal through His prophets to an unrepentant people. In the next verses (37-39), the situation becomes even more critical.

The landowner sends his own son, believing that they will surely respect him. But the tenants see an opportunity here; they believe that if they kill the son they will then receive his inheritance. The law at the time provided that if there were no heirs then the property would pass to those in possession (possession is nine tenths of the law). This amounts to conspiracy to commit murder by the Jewish leadership, and it is prophetic in the sense that Jesus is now telling them what they are going to do to Him (see Psalm 118:22; Isaiah 28:16). After Jesus’ death, Peter would make the

same charges against the religious establishment (Acts 4:8-12). The tenants probably thought that the fight for the property was over, but it wasn’t; the owner would now appear on the scene.

The key to understanding this parable and what it says about the religious leaders is found in verse 43, where Jesus makes their lack of obedience personal. Jesus tells the leaders that because of their disobedience they will be left out of the kingdom of heaven (individually and as a people); that they have let their opportunity for the time being slip away to be given to the Gentiles (see verse 41, “other tenants”). This will be more than they can tolerate, as we will see in verses 45 and 46. He is saying that there will be a new people of God made up of all peoples who will temporarily replace the Jews so that Jesus can establish His church. This will change the way God deals with man, from the old dispensation of the law to a new dispensation of God’s grace. It will usher in a period of time where man will no longer understand forgiveness of sins as man’s work through what he does or doesn’t do or by the sacrifices of animals on the altar, but by the work of Christ on the cross. It will be a time where each individual can have a personal and saving relationship with the One and only God of the universe. The exciting part of the verse is the phrase “who will produce fruit”; this gives authority to the church to share the gospel of Christ to the lost of the world. Up to this time, the Jews felt that they had automatic membership in God’s kingdom because of their relationship to Abraham; this is why they put so much emphasis on genealogies. But the new people of God would truly have what God wanted for Israel all along: a personal and holy relationship that would be honored through the spreading of God’s word to all peoples (see Exodus 19:5-6).

Application: We apply this parable to our lives by asking two questions; first, have you come to know Christ as your Lord and Savior, or have you rejected Him like the Jewish leadership did? The process is simple, as long as you are sincere in seeking a relationship with Christ. You need to recognize your sins, and then accept Christ as the only One who can save you from the penalty of your sins. Second, if you are a believer, what have you done with Jesus? Are you like the bad tenants, rejecting His Word and living a life of disobedience? If you are, you need to study God’s Word and pray for guidance, seeking His will for your life and living out that will as best as you can, moment by moment, day by day.



# 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 indications – 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 jointed 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."

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 formation of the faithful by means of pious practices for soul and body, by instruction, prayer, and works of penance and of mercy."

In summary, our Liturgical Year is a mighty hymn of honour and glory to God, in which the threefold Church takes part – the Church Triumphant in heaven, the Church Suffering in purgatory, and the Church Militant on earth. In the Church Year, the entire content of our holy faith finds its most beautiful expression. Like a colorful rainbow our Liturgical Year joins earth to heaven, and enlightens, purifies, sanctifies and lifts us up to God.

**ST. BASIL**  
**LINCOLN, RI**



15 Skyview Drive, Lincoln, RI

# *Food Fair*

*Saturday, October 28, 10 am - 6 pm*

*Sunday, October 29, 10 am - 4 pm*

**Holiday Wreaths • Penny Social • Raffles**

**Syrian Food**

**Syrian food sold in bulk  
and individual dinners**

**Syrian String Cheese • Syrian Pastry  
Candy • Meatball Sandwiches**

**Come and Enjoy our delicious food and  
sweets with family and friends**

**We accept credit cards (\$5 min)  
We are following CDC covid guidelines**

# *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.



# LITURGICAL CALENDAR



## AUGUST



أب - أغسطس  
2023

### JULY 2023

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

### SEPTEMBER 2023

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

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

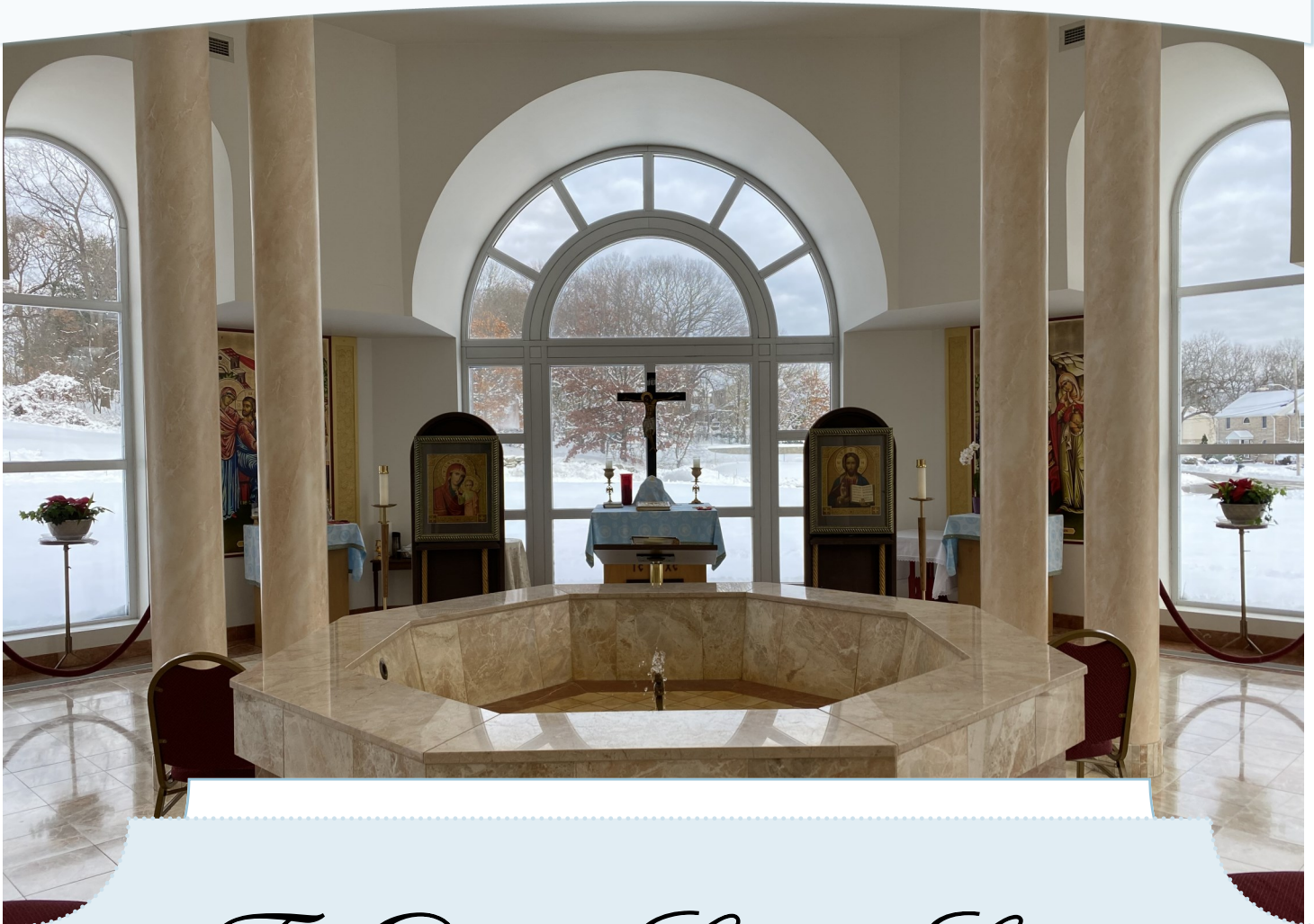
✠ Church Major Feasts

🐟 Abstain from Meat

⌚ Fast from midnight until noon

🌸 Lenten Season

# 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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**YouTube**  
<https://bit.ly/2VJgvnS>

**Contact us for information and ideas**  
[office@stbasilthegreatchurch.com](mailto:office@stbasilthegreatchurch.com)



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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

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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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