



December 18, 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

Sunday Divine Liturgy
9:00 AM - 11:15 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



Sunday Before the Nativity of our Lord –
Genealogy of Christ

الأحد الذي قبل الميلاد –
المعروف بأحد النسبة

ANTIPHONS PRAYER:

O You who have granted us to pray together in harmony, and who promised that when two or three are gathered to call upon Your name, You will give what they ask, do You now fulfill what Your servants ask, so far as it is good, granting us in this world the knowledge of Your truth, and in the world to come, eternal life.

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.

Troparion of the Ancestors of Christ, (2nd Tone)

Faith can accomplish great things. Through it, the Three Holy Children rejoice in the flames as if they had been in refreshing water, and Daniel in the midst of lions is like a shepherd among his sheep. Through their intercession, O Christ God, save our souls.

Troparion of the Preparation 4th Tone

Bethlehem, make ready, for Eden has been opened for all; Ephrata, be alert, for the Tree of Life has blossomed forth from the Virgin in the cave. Her womb has become a spiritual paradise wherein the divine Fruit was planted – and if we eat of it, we shall live and not die like Adam. Christ is coming forth to bring back to life the likeness that had been lost in the beginning.

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.

الأنديفوننة: يا من انعم علينا بأن نقيم هذه الصلوات المشتركة المتفقة، ووعد بأنه متى اتفق اثنان او ثلاثة باسمه يمنحهم ما يسألون، أنت تمنح الآن لعبيدك سؤالهم بحسب ما يوافقهم، واهباً لنا في الدهر الحاضر معرفة حقا، ومنعماً علينا في الآتي بالحياة الأبدية. لأنك إله صالح ومحب للبشر، واليك نرفع المجد، أيها الأب والابن والروح القدس، الآن وكل اوان وإلى دهر الدهرين. آمين.

نشيد القيامة باللحن الثالث

لتفرح السماويات، وتبتهج الارضيات. لأن الرب صنع عزاً لصلواتنا، ووطئ الموت بالموت، وصار بكز الاموات، وأنقذنا من جوف الجحيم، ومنح العالم عظيم الرحمة.

نشيد الاباء باللحن الثاني

ما أعظم مفاعيل الايمان الباهرة، فيه كان الثلاثة الفتية القديسون يبتهجون في ينبوع اللهب كأنهم على ماء الراحة. ودانيال النبي بات يرفع الاسود كالغنم. فيتضرعناهم، أيها المسيح الاله، خلص نفوسنا.

النشيد للتقدمة على اللحن الرابع

استعدي يا بيت لحم، فقد انفتحت عدن للجميع. تأهي يا إفراة، فان عود الحياة قد نبت في المغارة من البتول، وبتنها ظهر فردوساً عقلياً، فيه الغرسة الالهية التي إذا اكنا منها نحيا ولا نموت مثل آدم. المسيح يولد ليقيم الصورة التي سقطت قديماً.

طروبارية القديس باسيليوس

لقد ذاع منطقتك في كل الأرض. فإنها 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.





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>



Kondakion of the Preparation of the Nativity of our Lord

Today the Virgin is on her way to the cave where she will give birth in a manner beyond understanding to the Word who is, in all eternity. Rejoice, therefore, universe, when you hear it heralded: with the angles and the shepherds, glorify Him who chose to be seen as a new-born Babe, while remaining God in all eternity.

Epistle Heb 11:9-10; 32-40, Sunday before the Nativity PROKIMENON Dn. 3:26,27

Blessed are You, O Lord, God of our fathers, and Your name is worthy of praise and glorious forever.
 Stichon: For You are just in all You have done to us, and all Your works are true and Your ways right.

Reading from the Epistle of St. Paul to the Hebrews

Brethren, by faith, Abraham lived in the Land of the Promise as in a foreign land, dwelling in tents with Isaac and Jacob, the co-heirs of the same promise, for he was looking for the city with fixed foundations, of which city the architect and builder is God. And what more shall I say? For time will fail me if I tell of Gideon, Barac, Samson, Jephthe, David and Samuel and the prophets, who by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of sword, recovered strength from weakness, became valiant in battle, routed foreign armies.

Women had their dead restored to them though resurrection. Others were tortured, refusing to yield for their release in order to obtain a better resurrection. Others again suffered mockery and blows, even chains and jailings. They were stoned, cut to pieces, put to the question, killed by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted (of whom the world was not worthy), wandering in deserts, mountains, caves and holes in the ground. And none of these, despite the positive witnessing of faith, received what was promised, for God has something better in store for us, so that they were not to reach their final perfection without us.

Alleluia (Tone 4) O God, our ears have heard, our fathers have declared to us the deeds You did in their days, in the days of old.
 Stichon: The just cried out, and the Lord heard them, and He delivered them from all their trials.

Gospel: Sunday before the Nativity, Matthew 1: 1-25

The book of the origin of Jesus Christ, the Son of David, the son of Abraham. Abraham begot Isaac, Isaac begot Jacob, Jacob begot Judah and his brethren. Judah begot Perez and Zarah whose mother was Tamar. Perez begot Hezron, Hezron begot Ram. And Ram begot Amminadab, Amminadab begot Nahshon, Nahshon begot Salma. Salma begot Boaz of Rahab. Boaz begot Obed of Ruth, Obed begot Jesse, Jesse begot David the King. And David the King begot Solomon of the former wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, Abijah begot Asa. And Asa begot Jehoshaphat, Jehoshaphat begot Joram, Joram begot Azariah. And Azariah begot Jotham, Jotham begot Ahaz, Ahaz begot Ezechiah. And Ezechiah begot Manasseh, Manasseh begot Amon, Amon begot Josiah. And Josiah begot Jeconiah and his brethren at the time of deportation to Babylon. And after the deportation to Babylon, Jeconiah begot Shealtiel, Shealtiel begot Zerubbabel. And Zerubbabel begot Abiud, Abiud begot Eliakim, Eliakim begot Azor. And Azor begot Zadok, Zadok begot Achim, Achim begot Eliud. And Eliud begot Eleazar, Eleazar begot Matthan, Matthan begot Jacob. And Jacob begot Joseph, the husband of Mary, and of her was born Jesus, Who is called Christ. So, all the generations from Abraham to David are fourteen generations. And from David to the deportation to Babylon fourteen generations; and from the deportation to Babylon to Christ, fourteen generations. Now the origin of Christ was like this. When Mary His mother had been betrothed to Joseph, she was found, before they came together, to be with child by the Holy Spirit. But Joseph her husband, being a just man and not wishing to expose her to reproach, was thinking of putting her away privately. But while he was considering these things, behold, an angel of the Lord appeared to him in a dream, saying, "Do not be afraid, Joseph, son of David, to take to you Mary your wife, for that which is begotten in her is of the Holy Spirit. And she shall bring forth a Son, and you shall call His name Jesus; for He shall save His people from their sins." Now all this came to pass that what was spoken by the Lord through the prophet might be fulfilled, "Behold, the virgin shall be with child, and shall bring forth a son; and they shall call his name Emmanuel," which is interpreted, "God with us." So, Joseph, arising from sleep, did as the angel of the Lord had commanded him, and took Mary to be his wife. And he did not know her till she brought forth her firstborn son. And he called His name Jesus.

نشيد الختام (قنداق)

تقدمه ميلاد ربنا يسوع المسيح باللحن الثالث
 اليوم العذراء تأتي الى المغارة، لتلد الكلمة الكائن قبل الدهور، ولادة يُعْجَزُ بيانها. فأطربني ابتها المسكونة إذا سمعت، ومجدي مع الملائكة والرعاة، من شاء ان يظهر طفلاً جديداً. وهو الاله الذي قبل الدهور.

رسالة الاحد الذي قبل الميلاد

مقدمة الرسالة
 مبارك أنت ايها الرب أله آبائنا، ومسيح وممجّد أسمك الى الدهور
 لأنك عادل فيما صنعت بنا، وأعمالك كلها صدق، وطرقك استقامة

الرسالة (عبرانيين 11: 10-9 و 40-32)

يا أخوة، بالآيمان نزل ابراهيم الى ارض الميعاد نزوله في بلاد غريبة، وسكن في اخبية مع اسحق ويعقوب الوارثين معه للموعد نفسه، لأنه كان ينتظر المدينة ذات الاسس، التي الله صانعها وبارئها. وماذا أقول أيضاً؟ انه يضيق بي الوقت ان اخبر عن جدعون وبارق وشمشون، وبفتاح ودادو وصموئيل والانبياء، الذين بالآيمان قهروا الممالك وعملوا البر، ونالوا الموعد وسدوا افواه الاسود. وأطفأوا قوة النار ونجوا من حد السيف، وتقووا من ضعف وصاروا أشداء في القتال، وكسروا معسكرات الأجانب، واسترجعت نساً أمواتهن بالقيامة، وآخرون قد غلبوا بتوتير الاعضاء والضرب، ولم يقبلوا النجاة ليحصلوا على قيامة أفضل. وآخرون قد ذاقوا الهزة والسياس والقيد أيضاً والسجن. رجموا، نشروا، امتحنوا، ماتوا بحد السيف، ساحوا في جلود الغنم والمعز، مغوزين، مضايقين، مجهودين. ولم يكن العالم مستحقاً لهم، تائهين في البراري والجبال والماغار وكهوف الارض. فهؤلاء كلهم المشهود لهم بالآيمان لم ينالوا الموعد، لأن الله قد سبق فنظر لنا شيئاً أفضل، لكي لا يكملوا بمعزل عنّا.

هلوليا
 اللهم بأذاننا قد سمعنا، وآبأنا أخبروا بالعمل الذي عملته في أيامهم، في الأيام القديمة الصديقون صرخوا والرب استمع لهم، ومن جميع مضايقتهم نجاهم.

انجيل الاحد الذي قبل الميلاد—الانجيل (متى 25:1-1)

كتاب ميلاد يسوع المسيح ابن داود ابن ابراهيم. فابراهيم ولد اسحق، واسحق ولد يعقوب، ويعقوب ولد يهوذا واخوته. ويهوذا ولد فارص وزارح من تamar، وفارص ولد حصرون، وحصرون ولد ارام. واران ولد عميناداب، وعميناداب ولد نحشون، ونحشون ولد سلمون، وسلمون ولد بوغز من راحاب، وبوغز ولد عوبيد من راعوت، وعوبيد ولد بني، وبني ولد داود الملك. وداود الملك ولد سليمان من التي كانت لاوريا، وسليمان ولد زخبعام وزخبعام ولد ابيا، وابيا ولد آسا. وآسا ولد يوشافاط، ويوشافاط ولد يورام، ويورام ولد عزرا وعزرا ولد يوثام، ويوثام ولد آحاز، وآحاز ولد حزقيا، وحزقيا ولد منسي، ومنسي ولد امون، وامون ولد يوشيا، ويوشيا ولد يكتانيا واخوته جلاء بابل. ومن بعد جلاء بابل يكتانيا ولد شلتينيل، وشلتينيل ولد زربابل. وزربابل ولد ابيهود، وابيهود ولد الباقيم، والباقيم ولد عازور. وعازور ولد صادوق، وصادوق ولد اكيم واكيم ولد اليهود. واليهود ولد العازر، والعازر ولد متان، ومتان ولد يعقوب. ويعقوب ولد يوسف رجل مريم، التي منها ولد يسوع الذي يدعى المسيح. فكل الاجيال من ابراهيم الى داود أربعة عشر جيلاً، ومن داود الى المسيح أربعة عشر جيلاً. أما مولد يسوع المسيح فكان هكذا: لما خطبت مريم أمه ليوسف وجئت من قبل ان يسكنها معها خلي من الروح القدس. واذ كان يوسف رجلها صديقاً ولم يرد ان يشهرها، عزم على تخليتها سرا. وفيما هو يفكر في ذلك اذا بملاك الرب قد تراءى له في الحلم قائلاً: يا يوسف ابن داود، لا تخف ان تأخذ امرأتك مريم، فإن المولود فيها هو من الروح القدس. وستلد ابناً فتسميه يسوع، لأنه هو الذي يخلص شعبه من خطاياهم. وكان هذا كله ليتم ما قال الرب بالنبي القائل: ها إن العذراء تحبل وتلد ابناً ويسمى عمانوئيل، الذي ترجمته الله معنا. فلما نهض يوسف من النوم فعل كما أمره ملاك الرب، فأخذ امرأته. ولم يعرفها حتى ولدت ابناً الذكر، فسماه يسوع.



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

SUNDAY, DECEMBER 18, 2022: SUNDAY BEFORE THE NATIVITY OF OUR LORD – GENEALOGY.

9:00 a.m. DIVINE LITURGY:

- + **ALBERT & JOSEPHINE HARRAKA (Birthday Remem.)** by George & Jeanne Harraka.
- + **ANTONY, MARIE, FADI BEYLONEH** by Peter & Rania Tanzi.
- + **PETER & VIRGINIA TANZI** by Peter & Rania Tanzi.
- + **JOSEPH & SOUAD YOUAKIM** by Bassil Youakim & Family.
- + **CLAIRE YAMINE KASSIR (Syria)** by Peter & Rania Tanzi.
- + **MARIE SAURIOL** by Hon. Thomas Lazieh & Sons.
- + **M/M JOSEPH & ELLA SARKAS DEEB AZAR** by the Family.
- + **REV. ROBERT HAWKINS** by St. Basil's Community.

11:15 DIVINE LITURGY:

- + **CHARLES "PETE" MARCOTTE** by Deacon Gilbert & Mimi Altongy.
- + **FADIA & HALA ASHKAR** by Michael & Afaf Ashkar.
- + **STEPHAN & VERONICA KHOURY** by their daughter Jacqueline & Donald Waddington.
- + **JEANNETTE AYOUB DAIKH (Aleppo, Syria)** by Joseph & Doris Badro & Family.
- + **HALA ACHKAR KARRAZ (Anniv. Remem.)** by sister-in-law Yola Haddad, Neil Karraz & Family.
- + **GEORGETTE S. SAGGAL** by Joseph & Yolanda Saggal.
- + **MICHAEL GEORGE BOUDJOUK (NJ)** Kevin J. Kishfy.
- + **ANGELA SABBAGH (27th Anniv.)** by her parents, Thomas & Joanne, her brothers, Michael, his wife Vanessa & Geoffrey.





SACRIFICIAL GIVING: December 11, 2022: Budgets: \$4,080.00: Envelopes: \$3,980.00, Loose: \$100.00; Candles: \$104.00; Stole Offerings: \$505.00; Building Fund: \$160.00; Fuel: \$331.00; Relig. Ed: \$133.00: Addit'l Melkite Support: \$50.00.

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

GENERAL HOME VISITATIONS, SICK CALLS, HOSPITAL VISITS: Father Ephrem has been fully vaccinated and is now available for these parish services. Just email him at office@stbasilthegreatchurch.com and leave him your message. **PLEASE! NO GRATUITIES!** A cup of coffee or tea is just fine. He looks forward to in-person contact

On Christmas Eve, December 24th, and on Christmas Day, December 25th, there will be a special collection taken up for your **CHRISTMAS OFFERINGS**. Envelopes for this purpose may be found in your weekly budgets, or you may obtain one on your way out at either entrance of the church.

Next weekend, December 24th and December 25th, there will also be a SPECIAL COLLECTION for **MELKITE DIOCESAN SUPPORT**. Please help subsidize our support for the operation of our Diocese. Much appreciated!

The **CHRISTMAS FAST** for the Melkite Church began Saturday, December 10, 2022. (The time of this Fast previously was begun on November 15th). Let the Holy Spirit lead you in personal preparation for this Holy Season.

2023 ECCLESIASTICAL CALENDARS are available – free for the taking – at both entrances of the church. By following the liturgical cycle of the church year and remembering the Saints each day is an excellent way to attach yourself more closely to the worshipping community that is the church.

The **MYO** will be making blankets and donating them to **AMOS HOUSE** this year. We will be seeking monetary or fabric donations for this worthy cause.

If you would like to donate, kindly see any **MYO** member or contact: Joe Massud at 1-508-802-7585 or Christine Barrett at 1-401-265-0386. Thank you in advance for your assistance. Much appreciate

FLOWERS: Many parishioners have followed the long tradition of donating poinsettias to the Church for the Christmas Season. If you would like to participate in this tradition, please sign your name on the bulletin board located outside the kitchen and make donation of \$10.00 to Christine Durnin. Since we have a larger sanctuary are to cover, we would appreciate your generosity in this regard to enhance the church at this most blessed season.

ENVELOPE USERS: It would be helpful to us if you could please check off the amount on the outside of the budget envelope. This will allow for more efficiency and accuracy in the recording of your budgets. Thank you kindly!

Also, it has been observed that some people have forgotten to fill their budget envelopes with their offering (some sealed, others unsealed), and it is awkward to put us in this kind of position. We humbly ask you to be more careful in this regard.

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.





ADVENT SEASON: Behold, the time of our salvation draws near: let the cave be ready, for the Virgin is about to give birth; and you, Bethlehem of Juda, rejoice and be glad, for the Lord will soon shine forth from your midst. Listen all of you, mountains and hills, and country of Juda: Christ is coming to save men, his creatures, for He is the Lover of Mankind.

THE TWO SUNDAYS BEFORE THE NATIVITY OF JESUS CHRIST, are known as, THE SUNDAYS OF THE HOLY ANCESTORS AND THE GENEALOGY OF CHRIST: The Church prescribes these commemorations in order to draw our attention to those who prepared the way for the birth of the Messiah.

CHRISTMAS DIVINE LITURGIES will be offered for the SPIRITUAL & TEMPORAL WELFARE of the parishioners and friends of St. Basil's Community.

Our thoughts and prayers are directed to our elderly and sick parishioners in this joyous season. We ask the Emmanuel to strengthen your faith so that you may accept His will, and He bring you peace, joy, and health for the coming New Year.

FROM THE PASTOR'S DESK

Once again, as we celebrate the birth of the Prince of Peace, Christmas Greetings are sent to you, together with sincere gratitude for your loyal and generous cooperation throughout the year. May the true joy of a holy Christmas fill your hearts and the hearts of your loved ones during the coming year of 2023. It is hoped all our parishioners and friends will receive Holy Communion on Christmas and thus offer their hearts filled with love to our Infant Savior. In the Spirit of Christmas, the material needs of the parish are recommended to your charity. God bless you for your aid in His work.

Father Ephrem, Father Joe, Deacon Edmond, Deacon Gilbert

REFLECTION: "The gladness of Christmas is Hope; the spirit of Christmas is Peace; the heart of Christmas is Love."

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

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



Following Jesus Kids bulletin



The Jesse Tree symbols

Relive the Jews' long wait for the Savior through images from the Old Testament

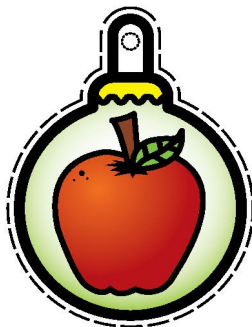
The Jesse Tree is a time-honored Advent tradition that traces the Old Testament lineage of Jesus through images and symbols.

The idea of a Jesse tree stems from a prophecy in the Book of Isaiah: "A shoot will come up from the stump of Jesse; from his roots a branch will bear fruit." (Isaiah 11:1)

Jesse was the father of David, one of Israel's greatest kings. When David died, God's people waited for another king to emerge from his family line. Many generations later, Jesus was born.

These 19 Jesse Tree symbols represent key biblical figures and events leading up to the birth of Jesus. The symbols can be cut out and hung on a branch or tree, or used as two-dimensional ornaments pasted on a large tree drawing.

The symbols were created by local graphic designer Lawton Mak.



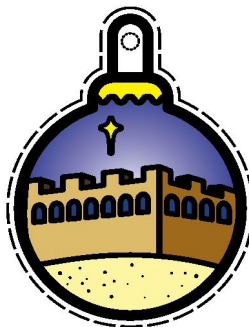
Apple

The apple reminds us of the forbidden fruit that Adam and Eve ate in the Garden of Eden.



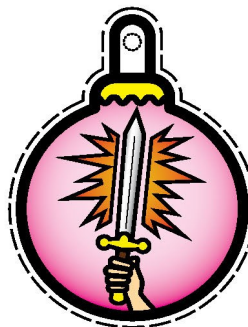
Ark of the Covenant

The Ark of the Covenant held the Ten Commandments. It also is a name we call Mary.



Bethlehem

Jesus was born in Bethlehem, a small town whose name means "House of Bread."



Sword of Judith

With the help of God, Judith saved the Israelites from the Assyrian army. Her faith precedes Mary's.



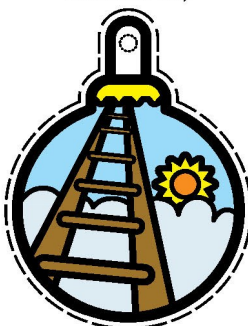
Altar of Holocaust

The Altar of Holocaust is where Moses made a sacrifice of burnt offerings to God.



Crown and Scepter

We remember during Advent that Jesus is our king.



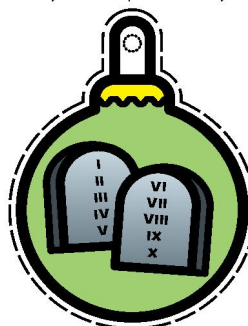
Jacob's Ladder

Jacob dreamed of a ladder with angels that extended from heaven to earth.



Jonah and the Whale

Jonah was stuck in the whale for three days, prefiguring Jesus in the tomb for three days.



Tablets of the Law

The laws (Commandments) were given by God to Moses at Mount Sinai.



Burning Bush

God revealed himself to Moses through a burning bush.



Paschal Lamb

The Jews sacrificed a lamb as a symbol of their release from slavery. Jesus is the "Lamb of God."



Manna

As the Israelites traveled to the Promised Land, God provided manna to nourish them each day.



Noah's Ark

Just as Noah saved animals and humans from the flood, Jesus saves us from death and destruction.



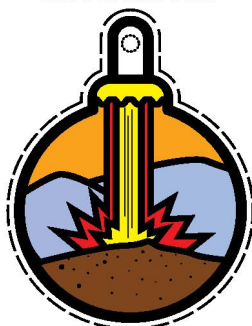
The Temple

The temple is God's dwelling place, where he makes his presence known to his people.



Key of David

Jesus is considered the "Key of the House of David," who opened the door to heaven.



Pillar of Fire

The Pillar of Fire guided the Israelites during the night, as they made their way through the desert.



Root of Jesse

Jesse was the father of David. Jesus the Savior is the flower foretold to bloom from Jesse's line.



Star of David

The six-pointed star represents the royal house of David.



The Sun

The sun represents the dawn of creation, as well as the light of Christ.

The women in Jesus' genealogy:

An Advent reflection (Part 1)



The story of the birth of Jesus brings to mind any number of fond, familiar images: Mary and Joseph trekking to Bethlehem; the baby in the manger; the angels and the shepherds; the Magi with their gifts of gold, frankincense and myrrh.

What it likely doesn't bring to mind are the genealogies of Jesus recorded by Matthew and Luke. Truth be told, these lists are puzzling to many modern readers, who tend to skim over them and insert mental "bleeps" for all the names they can't pronounce. In any event, most of those names belong to obscure figures who appear to add little to the Nativity story, at least from a modern perspective.

For the earliest readers, however, the biggest puzzle would've been the inclusion of four women in Matthew's genealogy, along with Mary: Tamar, Rahab, Ruth and Bathsheba (the unnamed wife of Uriah). In a culture that traced lineage almost exclusively through men, these women would've stood out like beacons in a stream of male names – and they still do. Their presence fairly shouts the questions: Who were these women? And why did the Holy Spirit single them out as ancestors of the Messiah?

Tamar: Hope

Tamar is the first woman mentioned in Matthew's genealogy, and hers is a story about hope – or more accurately, desperation born of shattered hope. She was the daughter-in-law of Judah, married in turn to his two oldest sons, both of whom were evil men who died under God's judgment. Judah then promised to give Tamar to his youngest son once he came of age – a promise he never intended to keep, hoping instead that Tamar would just go away and die a widow's death.

In a world where women had almost zero prospects outside of marrying well and bearing children, Tamar's plight was desperate. Taking matters into her own hands, she disguised herself as a prostitute, slept with her father-in-law and bore him twin sons. One of the twins, whom she named Perez, would become an ancestor of Jesus.

Once the entire sordid affair came to light, Judah publicly admitted that Tamar was more righteous than he was – an accurate assessment given his cruel, callous treatment of her. And yet for all that, Tamar's actions aren't justifiable either, although they're certainly understandable. Tamar (to say nothing of Judah) was a complicated person with a messy life, whose presence in the lineage of Jesus shows precisely the kind of people he came to save. In place of desperate acts and broken hopes, the coming Messiah would bring real hope into the world.

Rahab: Peace

There's an old Latin proverb, *si vis pacem, para bellum*, if you want peace, prepare for war. The story of Rahab, the second woman in

Matthew's genealogy, gives that ancient adage a unique twist. Unlike Tamar before her, Rahab was an actual prostitute, not just pretending to be one. She lived in the doomed city of Jericho, destined to be overrun and destroyed by the armies of Israel.

Recognizing the God of Israel as the one true Sovereign of heaven and earth, Rahab made a separate peace with the people of Israel, and with their God. She sheltered the Israelite spies during their reconnaissance mission and helped them escape, asking that she and her family be spared in return. As a public token of her new allegiance, she hung a scarlet cord out of the window of her house, in plain view of her own people, so that everyone within her house would be spared by the advancing armies.

To an outside observer, everything would've seemed to be against Rahab.

Not only was she a prostitute but also a

Canaanite, the member of a people group marked by God for wholesale judgment. And yet, not only did she save herself and her family, but she joined the faith community of Israel, married into the royal tribe of Judah, and became the mother of Boaz and a notable ancestor of Jesus. Her place in the Lord's lineage is a powerful reminder that even in the face of certain judgment, peace with God is available through faith in the coming Christ.

Ruth: Joy

In contrast to Tamar and Rahab and their respective shades of grey, Ruth is one of the brightest and most appealing figures in all of Scripture. A young Moabite widow who had married into a Jewish family, she had lost everything with the deaths of her father-in-law and her husband. When her mother-in-law Naomi decided to return from Moab to the land of Judah, Ruth was determined to accompany her. Despite Naomi's best efforts to dissuade her, Ruth clung to Naomi – as well as to Naomi's people and to her God – with fierce loyalty.

Back in Bethlehem, the prospects were bleak for the two widows, bereaved of their husbands and facing dire poverty. Nevertheless, Ruth remained unwaveringly positive and energetic in her efforts to find work and take care of her mother-in-law. Via those efforts and by God's grace, she met Boaz, a rich, kindly landowner who also happened to be related to Naomi. In due course Ruth and Boaz were married, thereby securing Naomi's – as well as Ruth's – future prospects. They also had a son, Obed, who would be an ancestor of King David and of King Jesus.

The story of Ruth is saturated with kindness, expressed by the Hebrew word *hesed* – the kindness of Ruth to Naomi, of Boaz to Ruth, and of God to all of them. But there's also a constant, palpable joy radiating from Ruth herself, driving everything she does, even in the worst of circumstances – a joy born of her faith in the God of Israel, under whose wings she had come to take refuge. Like Boaz' mother, Rahab, she belonged to a race excluded from the commonwealth of God under the Old Testament. And yet by faith, she became a woman of God whose character put most of the

The women in Jesus' genealogy:

An Advent reflection (Part 2)

men in Israel to shame. As the women of Bethlehem remarked, she was better to Naomi than seven sons. Her place in the Lord's ancestry speaks volumes about God's kindness in redeeming outsiders, and the joy which that redemption brings.

Bathsheba: Love

If Ruth's is the most heartwarming romance recorded in Scripture, then Bathsheba's is surely the most heartbreaking. Instead of being built on kindness and respect, it's more like a modern cable TV love story, rooted in lust, rape and infidelity. Bathsheba was the wife of Uriah the Hittite, one of King David's most trusted military officers. But then one day, David spotted Bathsheba bathing from the roof of his palace, slept with her, got her pregnant and had her husband murdered to cover up the affair. The baby born of their union died as a consequence of God's judgment on their illicit relationship.

The text makes no suggestion that Bathsheba was doing anything wrong or unusual in bathing the way she was. Rather it appears that David was where he shouldn't have been, allowing his eyes to linger and his heart to follow. Moreover, the Scripture is silent about any supposed complicity on Bathsheba's part and lays the blame squarely on David. Given the times and the culture in which she lived, Bathsheba almost certainly had no power to refuse the advances of an absolute monarch.

The entire incident is unsavoury and troubling on several levels. After the affair, Bathsheba became one of David's wives and gave birth to Solomon, David's chosen heir and a precursor of the Christ to come. In later life, she reappeared as the queen mother whose influential voice secured the succession of her son. While David is the most significant name in the genealogy of Jesus, the inclusion of Bathsheba prevents him from being put on an unwarranted pedestal. Indeed, her presence insists upon the grace of the coming Messiah, who would redeem people caught in relationships of unequal power and tainted love and restore them in the true love and freedom offered by God.

Mary: Fulfillment

More than the other four women in Jesus' genealogy, Mary's place would have been obvious and incontestable, even in a culture prone to contest it. She was, after all, the virgin who had given birth, by the power of the Holy Spirit, to the Son of God made flesh. In fact, since both Mary and Joseph were descended from David through different family branches, Luke traces the Lord's biological ancestry through Mary's branch, whereas Matthew traces His legal lineage through Joseph's branch.

Luke devotes a fair bit of attention to Mary, even before the birth of her Son. He records her visits and conversations with the angel Gabriel and with her cousin Elizabeth, the mother of John the Baptist. He portrays Mary as a humble young woman of faith who



saw herself as God's servant and God as her Saviour. Luke also preserves a sample of her notable poetic talent in the form of her spontaneous song of praise, known as the Magnificat:

*"My soul magnifies the Lord,
and my spirit rejoices in God my Saviour,
for he has looked on the humble estate of
his servant.*

*For behold, from now on all generations
will call me blessed;*

*for he who is mighty has done great
things for me,
and holy is his name.*

*And his mercy is for those who fear him
from generation to generation.*

*He has shown strength with his arm;
he has scattered the proud in the
thoughts of their hearts;
he has brought down the mighty from
their thrones*

*and exalted those of humble estate;
he has filled the hungry with good things,*

and the rich he has sent away empty.

He has helped his servant Israel,

in remembrance of his mercy,

as he spoke to our fathers,

to Abraham and to his offspring forever."

(Luke 1:46-55)

Clearly Mary had a sense of her place in history, as the final step in the fulfillment of God's promise to send his Messiah into the world. Indeed, the angel Gabriel underscored Mary's role in that promise by alluding to her royal ancestry and reassuring her that her Son would sit on his father David's throne with ultimate authority, ruling over an everlasting kingdom.

Of women, genealogies, and the themes of Advent

Hope. Peace. Joy. Love. In Western church tradition, they're the themes of the four weeks of Advent that anticipate the coming of Christ. They also happen to mesh remarkably well with the lives of the four women commemorated in the genealogy of the Messiah. In both cases, the sequence finds its fulfillment in the Son of God who enters the world, born of a young virgin named Mary.

In the ancient world, genealogies served a vital function, confirming the legal status of important persons. As such, the genealogy of Jesus forms an integral part of his Nativity story. It establishes his credentials as the heir of David, and thus as the true King of Israel, and of the entire world.

But the women in Jesus' lineage speak of other things as well. In the first place, they're real women with complex and sometimes messy lives that can't be reduced to stereotypes. They ground the Christmas story in an authentic earthiness. Their presence counteracts the tendency to idealize the Lord's male ancestors as shiny, perfect heroes. Instead, they draw the focus back to the Messiah, where it belongs. Perhaps most important, these women are reminders that Jesus came into the world to save all kinds of people – women and men, pagans and Jews, prostitutes, immigrant widows and queen mothers.

مَنْ هو فوق الأنساب صار له نسب بحسب الجسد

ونحن خطاة ويقبلنا وهو قدوس، نرفضه ونحن المجرمون ويقبلنا وهو الغفور، نرفضه ونحن أرضيون ويقبلنا وهو السماوي، نرفضه ونحن في العمق ويقبلنا ويرفعنا إلى فوق. وهنا السؤال يطرح نفسه: لماذا؟ لماذا يقبل يسوع الانتماء إلى هكذا تاريخ ولماذا يضع نفسه في ورطة النسب الذي كان غالباً ما نهرب نحن منه كبشر، حينما نظن أنفسنا أكبر من أن نعلن قرابتنا وارتباطنا مع أحد أفراد العائلة الذي ابتعد عن طريق الخير والحق رافضين التقرب منه. ولكن بهذه الطريقة نحن نرفض منطق الرب يسوع الذي يتقرب من الجميع، ولا يرفض أحداً البتة. ربما خاصته لم تقبله (يو: 1:11) وربما بطرس نكره (متى: 26:70) إلا أن يسوع، الرب يسوع، تجسّد لغاية واحدة فقط وهي خلاص الجنس البشري، حتى إن لم تقبله خاصته، حتى إذا أنكرناه كبطرس، فهو آت وسيكمل حتى الجلجلة وسيترك لنا الروح القدس ويأتمننا علينا، لأنه "يحبنا" ويريد نجاتنا وخلصنا ويريد أن يصطحبنا معه إلى هناك، إلى حيث كنا، لأنه أكبر وأقدس وأسمى وأنبل من كل تفاهاتنا وآثامنا وخطايانا. وهو للجميع، وهذه هي بشرى اليوم.

هل نحن المسيحيين نعي ذلك هل نحن نعيش ذلك: هو الرب يسوع المسيح. ماذا تعني كلمة يسوع: الله يخلص هو المخلص لا نفتش عن مخلص آخر! إنسان اليوم هو ضائع يظن أن المال والأبنية والأراضي هي التي تخلصه حتى الصحة الجسدية لا تخلصه حتى العلم الذي شغل اليوم الشباب والناس ويتطور بسرعة، والتكنولوجيا الحديثة مع كل الوسائل التي تعطينا السلام الحقيقي لا تهب لنا الفرح الحقيقي كلها شكلية لا تروي النفس البشرية. نحن نؤمن أن الرب يسوع الذي ولد في مغارة بيت لحم. في مذود البهائم بهذا التواضع هذه الفضيلة الكبيرة التي تنقصنا جميعاً. علينا أيضاً في الميلاد أن نستقبله حتى يأتي ويسكن فينا ويحل فينا السلام الحقيقي.

الرب يسوع قلب المقاييس. وُلِدَ في مذود حقير، وحملت سلالته أناساً تغربوا وشنّوا وخطنوا، ونساءً من الأمم، وليس حصراً من اليهود أمثال راحاب الكنعانية الزانية وراعوث الموابية. ويركّز متى على ولادة سليمان ابن داود "من التي لأوريا"، أي أنه مولود من زنى. ذلك كله ليقول لليهود في زمنه ولنا اليوم إن الافتخار لا يكون بالأنساب، ولا بنسل إبراهيم وداود، بل بالرب: "أنا هو فخركم. والخطيئة التي هي الظلمة تزول أمامي لأنني نور لحياتكم".



نحن نتأمل بأحد النسب إنجيل نسب يسوع الأرضي الذي يفتتح به القديس متى إنجيله. كبدائية لكتابه، من الطبيعي أن يُحدّد الكاتب (الرسول متى) أصل الشخصية المحورية التي يدور حولها الكتاب، وهو يسوع المسيح. فيعود بنا الإنجيلي إلى أيام إبراهيم وسرد كل الشخصيات والأحداث الأساسية في تاريخ الخلاص على مر الأجيال لتكون جزءاً من تاريخ يسوع الأرضي.

يُعتبر إنجيل نسب يسوع من الإنجيل الصعبة، إن من ناحية الوعظ فالفكرة واحدة أو من ناحية قراءة الأسماء القديمة والتي ترد في العهد القديم. ولكن إن نظرنا إلى النص نظرة شغفٍ بآله أراد الخلاص لشعبه، لأدركنا أننا أمام مشهدٍ عظيم أبطاله أناس اختبروا حب الله ورحمته، قوته وعدله، الخطيئة والنعمة... ورأينا بعين الإيمان كيف أن تاريخ البشرية أجمع ينصب في شخص واحد ولشخص واحد هو يسوع المسيح.

فكيف لا نقرأ هذا الإنجيل قبل ميلاد الرب يسوع! لا يُمكننا الإدعاء باستقبال هذا الطفل الإلهي إن لم نتأمل بهذه الجوهرة الفنية التي نحتها القديس متى والتي تقول الكثير لنا والتي تُهيننا لميلاد الرب وتوقظ فينا الوعي لحقيقة هذا الطفل.

يبدء النص الإنجيلي بميلاد الرب يسوع، ابن داود، ابن إبراهيم؛ ثم يعود ويبدأ بإبراهيم.... ثم داود... إلى ميلاد يسوع. وهذا يشير إلى أن الرب يسوع هو الأول الأخير، هو الألف والياء، هو البداية والنهاية.

أوضح الكاتب من خلال نهاية شجرة الأصول أن النص مقسوم إلى ثلاثة أقسام من إبراهيم إلى داود، من داود إلى السبي إلى بابل، من السبي إلى ميلاد يسوع. إبراهيم هو أبو الإيمان، داود هو صورة الملك العظيم والجامع والشامل، والسبي إلى بابل هو صورة ضعف الإنسان وثمار خطيئته. ويسوع المسيح هو صورة الإنسان الجديد، هو مصدر الإيمان، هو موضوع إيماننا، هو الملك الحقيقي، هو حمل الله الحامل خطايا العالم، جاء ليخلصنا.

إذاً يسوع. هو هذا الشخص الذي دخل التاريخ، وله حسب ونسب لم يحولا على الرغم من سوء بعض شخصياته من أن يظهر هذا السيد ليقول: أنا أقوى من كل الظروف التي يمكن أن تفرق بين الله والإنسان. إنه أقوى أيضاً من خطيئتنا التي تريد طرده من تاريخ حياتنا الشخصية، إنه أقوى من ضعفنا الذي يجعلنا نرفضه و نستحي به، بينما يقبلنا ويفتخر بنا وهو إله. نرفضه



LITURGICAL CALENDAR



DECEMBER	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 كانون الأول — ديسمبر 2022					1 Holy Prophet Nahum 1 Timothy 3:1-13 Luke 20:9-18	2  Holy Prophet Habakkuk 1 Timothy 4:4-8,16 Luke 20:19-26	3 Holy Prophet Zephaniah Galatians 3:8-12 Luke 12:32-40
	4  St John the Damascene 10 th Sunday after Holy Cross الأحد العاشر بعد عيد الصليب Galatians 3:23-4:5 Luke 13:10-17	5  St Sabbas the Sanctified Galatians 5:22-6:2 Matthew 11:27-30	6  St Nicholas of Myra Hebrews 13:17-21 Luke 6:17-23	7  St Ambrose of Milan 1 Timothy 5:22-6:11 Luke 21:5-8, 10-11, 20-24	8  Prep of Maternity of Anne, grandmother of our Lord 1 Timothy 6:17-21 Luke 21:28-33	9  Maternity of Anne Galatians 4:22-27 Luke 8:16-21	10  Beginning of the Nativity Fast بدء صوم الميلاد Galatians 5:22-6:2 Luke 13:19-29
	11  Holy Ancestors of Christ أحد الأجداد القديسين Colossians 3:4-11 Luke 14:16-25	12  St Spyridon of Trimythus Ephesians 5:8-19 John 10:9-16	13  St Eustrates and his companions 2 Timothy 3:16-4:4 Mark 8:22-26	14  St Thyrces and his companions 2 Timothy 4:9-22 Mark 8:30-34	15  St Eleutherios 1 Titus: 5-14 Mark 9:9-15	16  Holy Prophet Haggai Titus 1:15-2:10 Mark 9:33-41	17  Holy Prophet Daniel Ephesians 1:16-23 Luke 14:1-11
18  Genealogy of Christ أحد نسب السيد المسيح Hebrews 11:9-10, 32-40 Matthew 1:1-25	19  St Boniface Hebrews 3:5-11, 17-19 Mark 9:42-10:1	20  Preparation of the Nativity of our Lord Hebrews 4:1-13 Mark 10:2-12	21  St Juliana of Nicomedia Hebrews 5:11-6:8 Mark 10:11-16	22  St Anastasia Hebrews 7:1-6 Mark 10:17-27	23   Paramony of Christmas بارمون الميلاد Hebrews 1:1-12 Luke 2:1-20	24  Saturday before the Nativity السبت الذي قبل الميلاد Galatians 3:8-12 Luke 13:19-29	
25  Nativity of our Lord Jesus Christ ميلاد سيدنا يسوع المسيح Galatians 4:4-7 Matthew 2:1-12	26  St Joseph the Betrothed Synaxis of the Theotokos Hebrews 2:11-18 Matthew 2:13-23	27 St Stephen Acts 6:8-15; 7:1-5, 47-60 Matthew 21:33-42	28 Holy Martyrs of Nicomedia Hebrews 10:1-18 Mark 11:22-26	29 Holy Innocents in Bethlehem Hebrews 10:35-11:7 Mark 11:27-33	30 St Anysia Hebrews 11:8-16 Mark 12:1-12	31 Leave-taking of the Nativity وداع الميلاد 1 Timothy 3:13-4:5 Matthew 3:1-6	

NEW YEAR – THEOPHANY

DIVINE LITURGY SCHEDULE



Saturday, December 24 – Eve of the Nativity of our Lord, God and Savior Jesus Christ

4:00 p.m. Christmas Eve Festal Divine Liturgy.

7:00 p.m. Christmas Eve Festal Divine Liturgy with Youth Pageant.

Sunday, December 25 – The Nativity of our Lord, God and Savior Jesus Christ

10:00 a.m. Divine Liturgy

Saturday, December 31

5:00 p.m. Vigil Divine Liturgy **Feast of the Circumcision of Our Lord – St Basil's Feast - New Years' Day**
(at St. Elias's Chapel)

Sunday, January 1

10:00 a.m. Divine Liturgy (at St. Elias's Chapel)

Thursday, January 5 – Feast of the Theophany

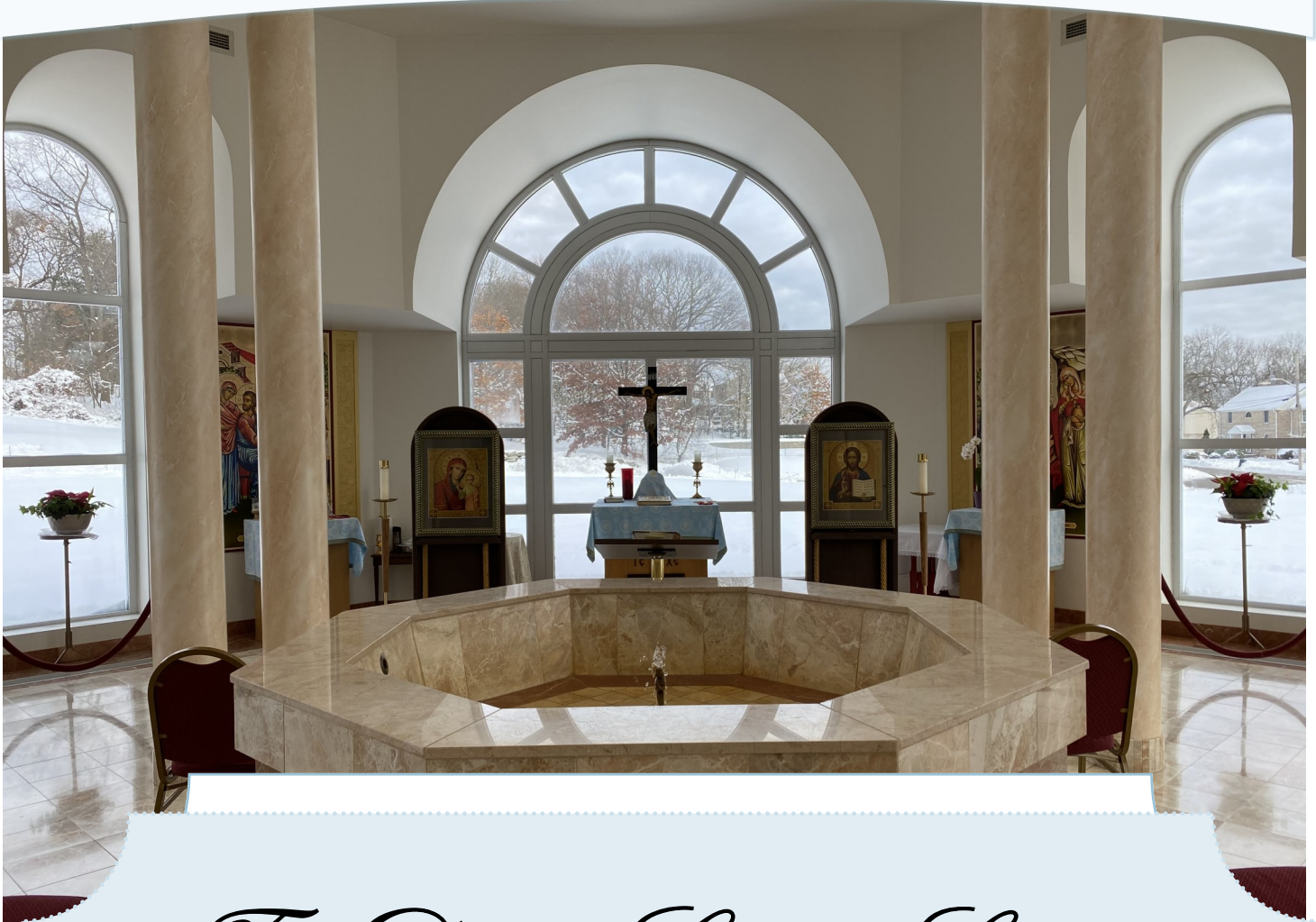
6:00 p.m. Vigil Divine Liturgy and the Blessing of the Water.

Sunday, January 8 – Solemnity of the Theophany

9:00 a.m. English Divine Liturgy and the Blessing of the Water.

11:15 a.m. Arabic Divine Liturgy and the Blessing of the Water.

Weekly Divine Liturgy Schedule



The Divine Liturgy Schedule

Sunday Divine Liturgy

- **9:00 am**
- **11:15 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.



Sunday, December 18
after 11:15 a.m. Divine Liturgy

St. Nicholas will be passing out the Christmas gifts to all the children
Food and entertainment will be provided



St. Basil the Great – Melkite Greek Catholic Church

15 Skyview Dr., Lincoln RI



The Festival of Lights!

You are invited to a memorable celebration
for the **Birth of Our Lord and Savior Jesus Christ**
On Friday, December 23rd, 2022, at 6:30 pm
Chanted by **St. Basil's Choir**

Hot Chocolate and Cookies will be served

St. Basil the Great Melkite Greek Catholic Church
15 Skyview Drive – Lincoln RI 02865

New Year's Eve 2023

Saturday, December 31st, 8:30 pm – 2:00 am

Featuring

Salah El Kurdi
& his Live Band



Cash bar
Noise makers
Hats
Champagne
AND MORE...

Deluxe Mazza & Dinner 9:30 pm sharp
Tickets start at \$125 + VIP \$150 available

Souhair Batal Khoury 781-603-4424
Bill Haddad 401-258-6133
George Mardo 401-744-7657
Camille Albatal 401-365-3126

Samir Boudjouk 401-7441-141
Faiz AlBatal 401-692-1808
Ranim Nassar 401-489-4482
Kyle Mardo 401-578-5369

All Tickets must be pre-paid (Cash, checks, credit) - Deadline December 26, 2022

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ANNOUNCEMENTS

As of 11/4/2022



St. Basil the Great Melkite Greek Catholic Church

15 Skyview Drive Lincoln, RI 02865

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Campaign Facts:



Campaign Goal: \$1,000,000



Outstanding Goal: \$363,000



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.



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



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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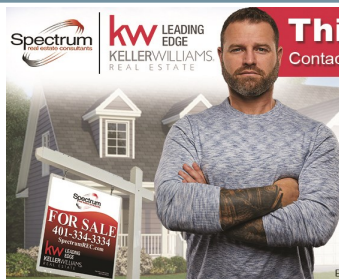
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