



August 15th, 2021

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



The Feast of the Dormition of the Most Holy Lady, The Theotokos and Ever-Virgin Mary

رقاد الفاتكة القداسة سيدتنا المجيدة
والدة الاله الدائمة البتولية مريم

Address

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Parish Website

www.stbasilthegreatchurch.com

Facebook

<https://www.facebook.com/StBasilTheGreatMelkiteGreekCatholicChurchRI/>

YouTube

<https://bit.ly/3gkl2Uk>

Email

office@stbasilthegreatchurch.com

Office hours

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

Divine Liturgies

Tuesday through Friday at 9:00 AM

Saturday at 4:00 PM

Sunday at 11:00 AM

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

Holy Mysteries

Reconciliation

Saturday 2:30 – 3:30 PM

Sunday 9:30-10:30 AM

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

Antiphon Prayer

O God Almighty, You gave us your most holy Mother Mary as
a mother for us all and transferred her, body and soul, from
this world to Heaven's glory.

We ask you through her intercession to inflame our hearts
with the fire of your love so that we may always seek the
heavenly blessings and reach the glory of resurrection.

For You are our Life, and our resurrection, O Christ God, and
to You we render glory and to your eternal Father and your All
-holy, Good and Life-giving Spirit, now and always and forever
and ever.

Antiphons of the Dormition—First Antiphon

Sing joyfully to the Lord, all you land; serve the Lord with
gladness; come before Him with joyful song.

Through the prayers of the Mother of God, O Savior, Save us!
Enter his gates with thanksgiving, his courts with praise; give
thanks to Him, bless his name.

As we have heard, so we have seen in the city of the Lord of
Hosts, in the city of our God.

Glory ... now ...

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 Dormition, (Two Times)

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

صلاة الأنديفوننة

أيها الإله القدير، يا مَنْ أعطانا والدته الفاتكة
القداسة مريم أمًا لنا، فنقلها في جسدها ونفسها
من هذا العالم الى مجد السماء، نسألك بشفاعتها
أن تُضرم قلوبنا بنار محبتك، لكي نسعى دومًا الى
الخيرات السماوية، فنصل نحن أيضًا الى مجد
القيامة

لأنك أنت حياتنا وقيامتنا، أيها المسيح إلهنا،
واليك نرفع المجد، وإلى أبليك الأزلي وروحك
القدس، الآن وكل أوان وإلى دهر الدهرين.

الأنديفوننة الاولى للعيد

هللوا لله يا جميع الارض. اعترفوا له. سجدوا اسمه
اللازمة: بشفاعته والدة الإله يا مخلص خلصنا
كما سمعنا كذلك رأينا. في مدينة رب القوّات، في
مدينة إلهنا

صار موضعهُ في سلام. ومسيكته في صهيون
المجد...الآن...

طروبارية القيامة باللحن الثالث

يتفرح السماويات. وتبتهج الأرضيات. لأنّ الربّ
صنع عزًا بساعده. ووطئ الموت. وصار بكر
الأموات. وأنقذنا من جوف الجحيم. ومنح العالم
عظيم الرحمة

طروبارية رقاد العذراء باللحن الاول (2 مرات)

في ولادتك حفظت البتولية، وفي رقادك ما تركت
العالم، يا والدة الإله. فانك انتقلت الى الحياة بما
أنك أم الحياة. وبشفاعتك تُنقذين من الموت
نفسنا.





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>



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 Dormition

Neither death nor the tomb could hold the Mother of God, our watchful Protectress and our unfailing hope. Since she is the Mother of Life. Christ who dwelt in her ever-virginal womb lifted her up to the eternal life

Epistle: PHIL 2:5-11

My soul magnifies the Lord and my spirit rejoices in God my Savior.

Stichon: Because he has regarded the lowliness of his handmaid, for, behold, henceforth all generations shall call me blessed.

READING from the Epistle of St. Paul to the Philippians

BRETHREN, have the same attitude as Christ Jesus had, who though he was by nature God, did not consider being equal to God a thing to appropriate, but emptied himself, taking the nature of a slave and becoming like man. And as he appeared in the form of man, he humbled himself, being obedient to the point of death — even of death on a cross.

Therefore, God also has exalted him and has bestowed on him the name that is above every name, so that at the name of Jesus every knee should bend of those in heaven, on earth and under the earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

ALLELUIA (Tone 8)

Arise, O Lord, and go up to your repose, you and the ark of your holiness.

Stichon: The Lord has made a truthful oath to David from which he shall never depart: "Of the fruit of your loins, I will place one upon your throne."

Gospel Luke 10:38-42;

THE HOLY GOSPEL ACCORDING TO ST. LUKE THE EVANGELIST

At that time Jesus entered a certain village; and a woman named Martha welcomed him to her house. And she had a sister called Mary, who also seated herself at the Lord's feet, and listened to his word. But Martha was worried about much serving. And she came up and said, "Lord, is it no concern of yours that my sister has left me to serve alone? Tell her therefore to help me." But the Lord answered and said to her, "Martha, Martha, you are anxious and troubled about many things; and yet only one thing is needful. Mary has chosen the best part, and it will not be taken away from her." As he was saying these things, a certain woman lifted up her voice from the crowd, and said to him, "Blessed is the womb that bore you, and the breasts that nursed you!" But he said, "Rather, blessed are those who hear the word of God and keep it."

Hymn to the Theotokos of the Dormition,

All human generations bless you, O Mother of God. The laws of nature were bypassed in you, for your birth-giving left you a virgin and your death became the herald of your life. O you who remained virginal after having given birth, and alive after having died, O Mother of God,

طروبارية القديس باسيليوس

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

قنداق الختام لرقاد العذراء بالحن الثاني

ان والدة الإله التي لا تكف عن الشفاعة، والرجاء الوطيد في التجديدات، لم تضبطها قبر ولا موت. بل بما أنها أم الحياة، نقلها إلى الحياة من سكن في مستودعها الدائم البتولية.

مقدمة الرسالة والرسالة، كما في عيد مولد والدة الإله

تُعظمُ نفسي الرب، وتبتهجُ روعي بالله مُخلصي لأنه نظرَ إلى تواضعِ أمته، فيها منذُ الآن تُقبطُني جميعُ الأجيال

الرسالة (فيليبي 2: 5 – 11)

يا اخوة، ليكون فيكم من الافكار والاخلاق ما هو ايضاً في المسيح يسوع، الذي اذ هو في صورة الله، لم يعتد مساواته لله اختلاصاً، لكنه اخلى ذاته آخذاً صورة عبد، صائراً في شبه البشر. واذ وجد كبشر في الهيئة، وضع نفسه وصار طائعاً حتى الموت، موت الصليب. لذلك زاده الله رفعة، وهب له اسماً يفوق كل اسم، لكي تجثو باسم يسوع كل رعية، مما في السماوات وعلى الارض وتحت الارض، ويعترف كل لسان ان يسوع المسيح هو رب لمجد الله الآب هلوليا

فم يا رب الى واحيتك، انت وتابوت جلالك خلت الرب لداود بالحق ولن يخلف، لأجلستن من ثمره بطيك على عرشك

الانجيل

(لوقا 10: 38-42 و 11: 27-28)

في ذلك الزمان، دخل يسوع قرية، فقبلته امرأة اسمها مريتا في بيتها. وكانت لهذه اخت تسمى مريم. وكانت جالسة عند قدمي يسوع تسمع كلامه. وكانت مريتا مرتبكة في خدمة كثيرة. فوقفت وقالت: يا رب أما يهيك أن اخوتي قد تركتني اخدم وحدي؟ فقل لها لتساعدني. فأجاب يسوع وقال لها: مريتا مرنا، انك مهتمة ومضطربة في امور كثيرة، وانما الحاجة الى واحد. أما مريم فقد اختارت النصيب الصالح الذي لا ينزع منها. وفيما هو يتكلم بهذا، رفعت امرأة من الجمع صوتها وقالت له: طوبى للبطن الذي حملك، وللثديين اللذين رضعتهما. فقال: بل طوبى للذين يسمعون كلمة الله ويحفظونها.

النشيد لوالدة الإله

جميعُ الأجيال تُعَبِّطُك، يا والدة الإله وحدك

ايتها البتول النقية، ان حدود الطبيعة قد غلبت فيك. لان الولادة حفظتك بتولاً، والموت قد صار لك عربوناً للحياة. يا من هي بعد الولادة بتول، وبعد الموت حيّة. فيا أم الإله



SACRIFICIAL GIVING: August 8, 2021: Budgets: \$2,634.00; Envelopes: \$2,578.00, Loose: \$56.00; Addit'l Melkite Support: \$25.00; Stipends: \$270.00; Building Fund: \$75.00. Candles: \$111.00.

GRAPE LEAVES: The Food Fair Committee is appealing to all parishioners and friends to donate sufficient grape leaves to accommodate the needs of this popular cuisine. Anyone willing to donate some leaves can bring them to the church and they will be stored in the freezer. Arrangements will be made by the Committee to freeze them. Please be advised that the weekly bulletin has not been printed due to the COVID-19 guidelines and restrictions, but presently, information is available online, church Facebook page and on YouTube.

FATHER DANIEL NASSANEY UPDATE: THE LORD IS GOOD IN ALL HIS WORKS. PRAISE HIM. Dear Parishioners, Family, and Friends: Thank you for your prayers and love during these past months of cancer treatment. I invite you to join me in praising the Lord. I have received the first MRI and CAT Scan results since the removal of the cancer tumor in my right leg in early April. There is no discernable presence of cancer. Thank you, Lord. I shall continue to have regular exams for the next few years, to check for any recurrence, but as of now all is well. The flesh, that has filled the space of the removed tumor and muscle, is healthy and growing well if slowly. It shall probably be a few months before skin totally covers the wound. All is well. PRAISE HIM ALL YOU ANGELS AND SAINTS. - **Fr. Dan.**

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

Canon Law prohibits accepting stipends or offerings for Liturgies more than one year in advance (rolling calendar) Canon 953. The time within which Liturgies must be celebrated (1 year) begins the day the intention is received. (Canon 955 #2). Formerly under the jurisdiction of the local Latin Ordinaries before the Exarchate was established under the leadership of the late Bishop Justin Najmy of this Parish, all Melkites have been subject to the latter since its erection in 1966. The Constitution of the Melkite Eparchy which is now a sole Diocese since 1976 still acknowledges this definitive protocol. Our parishes follow local discipline in the various customs e.g. every day clergy attire, stipends (Liturgy Offerings), etc. except in Liturgy and Ritual. Our relationship with the local Latin Dioceses and Latin pastors must be permeated with a spirit of love and friendship and cooperation.

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

All Liturgy offerings received from Funerals, which exceed more than one year, have had the maximum and minimum celebrations. Surplus ones have been deposited in the Building Fund and placed on the altar and remembered similarly to the customs of spiritual bouquets, perpetual Mass enrollments, & memorial cards, as in chapels, shrines, & monasteries.

May the memories of our beloved deceased rest in peace & be eternal. Many thanks for your understanding and undivided attention in regard to these guidelines and restrictions.

REFLECTION: *"May you live every day of your life."* - Jonathan Swift.

MEMORIAM: It is with the deepest sadness that we announce to you the passing into eternal life of the servant of God, LOUIS BARBARO, brother of Eugene Barbaro of this Parish. Please remember the repose of his soul in your prayers as well as all the souls of the faithful departed. May he rest in peace, and his memory be eternal!

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.





Prayer for the dead

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

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



Divine Liturgy Intentions

TODAY, SATURDAY, AUGUST 14, AND SUNDAY, AUGUST 15, 2021: FEAST OF THE DORMITION OF OUR LADY, THE MOST HOLY MOTHER OF GOD, AND OF HER ASSUMPTION.

4:00 p.m. DIVINE LITURGY:

- + **MARY R. AZAR (40 Day)** by the Family of the late Mary R. Azar.
- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Frederick & Linda Koussa.
- + **DONNA M. MAURICE (3rd Anniv.)** by her husband Glenn & Daughter Alicia.
- + **JOSEPH HARRAKA** by George & Jeanne Harraka.
- + **LOUIS AGAG** by Mrs. Delores Agag & Family.
- + **ELIAS J. KISHFY** by Mrs. Delores Agag & Family.
- + **ARBELLA HARRAKA (NJ)** by Mrs. Delores Agag & Family.
- + **ALVERA BANNA** by Fowzi & Carol Assaf & Family.
- + **MARY TAHAN** by Rosalyn Capaldi.
- + **VICTORIA PROCHNIAK** by George & Cheryl Mardo.
- + **HAGGAR & COLABELLA FAMILIES** by the Family.
- + **ADELINE, MARY & ROSALINE SALHANY** by Mr. George Salhany.

11:00 a.m. DIVINE LITURGY:

- + **ANGELINE (5th Anniv.) & GEORGE (16th Anniv.) TASHASH** by Alicia & Norman Tashash.
- + **JAMES MARON** by Jayne & Anthony Mardo.
- + **GEORGE BOUDJOUK** by Fred & Irene Cavallini.
- + **MARIE CLAIRE CHOUHA** by Samir & Dolly Chouha.
- + **GEORGE DECKEY** by Nelly Kishfy.
- + **GEORGEANNA DECKEY** by Dr. Nabil & Nancy Toubia.
- + **MARY BAYLOUNEH** by Peter & Rania Tanzi.
- + **ELIAS J. KISHFY** by Marie K. Boudjouk.
- + **JULIA & FRED KISHFY** by M/M Norman E. Kishfy.
- + **YUSUF & BLANCHE MUSSALLI** by Ken & Ann Sabbagh.
- + **LOUIS P. KISHFY** by Dr. Edmond & Theresa Raheb.
- + **GEORGETTE A. SAGGAL** by Samir & Dolly Chouha.



أما القديسة العذراء.. فضائلها وإيمانها..



عندها 3 شهور تخدمها حتى ولدت يوحنا (لو 1: 39-56), فملت ذلك وهي حبلى برب
المجد.

2- الإيمان:

قالت اليبصبات للعذراء " ... طوبى للتي آمنت أن يتم لها ما قيل من قبل الرب.. " (لو 1: 45).
في بشارة الملاك للعذراء كشف لنا جوهر الإيمان العميق في حياتها، هذا الإيمان الذي تسلمته
من أبيها وازداد نموًا بوجودها في الهيكل وصلواتها وتضرعاتها المستمرة وحفظها لكلام الرب
الذي كانت تخبئه داخل قلبها.
ولكي ندرك مقدار وعظمة إيمان العذراء لنقارنه بإيمان زكريا الكاهن.

إن الكاهن الشيخ لم يصدق كلام الله الذي يتم في حينه (لو 20: 1) فلم تكن معجزة ولادة يوحنا
من أم عاقر وأب شيخ، هي المعجزة الأولى في التاريخ إذ سبقتها معجزات، فهوذا إسحق قد وُلد
من إبراهيم ذو المانة عام وسارة العاقر (تك 18)، وآخرون كثيرون : صموئيل من حنة (1
صم 1)، وشمشون من منوح وزوجته (قض 13)، ويعقوب وعيسو من رفقة (تك 25)، ويوسف
من راحيل (تك 31: 29) .

كان إيمان العذراء يتصف بثلاث صفات:

أ- إيمان بلا شك:

عندما بشر جبرائيل الملاك العذراء بميلاد المسيح قالت له مريم : "...ليكن لي كقولك..." (لو
38: 1)

لقد فاقت العذراء الكثير من القديسين والقديسات فهوذا سارة عندما سمعت بشارة الملائكة بميلاد
إسحق ضحككت وقالت: "...أبعد فئائي يكون لي تنعم وسيدي قد شاخ..." (تك 18: 12).

ليس سارة فقط لكن هذا توما الرسول يشك في قيامة السيد المسيح من بين الأموات، وبطرس
الرسول الذي اشتهر بكلمة : "...إن شك فيك الجميع فأنا لا أشك" قال له السيد المسيح : "...إيا
قليل الإيمان لماذا شككت..."

مع ان العذراء مريم سألت الملاك : "...كيف يكون هذا..." إلا إنها حينما رد عليها
الملاك: "...الروح القدس يحل عليك..." لم تتساءل للمرة الثانية بل آمنت وقالت: "...ليكن لي
كقولك..."

ب- إيمان بلا جدال:

هناك الكثير من النعم التي نفقدها إذا جادلنا ونناقشنا وسألنا بعقلنا الجسدي وحكمتنا البشرية. لم
يكن غريبًا أن عاقراً تلد ولكن الغريب أن تلد عذراء لهذا قال الرب على لسان أشعياء النبي
العظيم: "...يعطيكم السيد نفسه آية.. ها العذراء تحبل وتلد ابناً..." (أش 7: 14) ومعروفة قصة
سمعان الشيخ وتفكيره في هذه الآية.

هناك الكثير من أنبياء العهد القديم قد طلبوا من الرب علامات:

- * موسى النبي حين أرسله الله وأعطاه علامات تحويل العصا إلى حية وتحويل يده السليمة
إلى برصاء (خر 4).
- * جدعون وعلامة جزة الصوف (قض 6).
- * حزقيال الملك ورجوع ظل الشمس 10 درجات (2مل 20: 9)
- * زكريا الكاهن وعقوبته بالصمت .

أما العذراء مريم فلم تطلب لا من الرب ولا من ملاك الرب أي علامة .

ج- إيمان بلا خوف:

كثيرون من الذين رأوا الرب أو تكلموا معه أصابهم الخوف مثال أشعياء النبي (أش 6: 5)،
ومنوح وزوجته (قض 23: 13).

أما العذراء فلم تؤمن لأنها خافت بل آمنت وهي في كامل ثباتها وقوتها. (انظر المزيد عن هذا
الموضوع هنا في موقع الأنبا تكلا في أقسام المقالات والكتب الأخرى). حقاً لقد اضطربت بعض
الشيء. كان في قلب مريم خوف الله ولكن لم يكن في قلبها خوف من الله لأن المحبة الكاملة
تطرد الخوف إلى خارج.

لا توجد امرأة تنبأ عنها الأنبياء وأهتم بها الكتاب مثل مريم ... رموز عديدة عنها في العهد
القديم وكذلك سيرتها وتسبحتها والمعجزات في العهد الجديد.
وما أكثر التمجيدات والتأملات التي وردت عن العذراء في كتب الآباء التي تلقبها بها الكنيسة
مستوحاة من روح الكتاب.

إنها أمنا كلنا وسيدتنا كلنا وفخر جنسنا الملكة القائمة عن يمين الملك العذراء دائمة البتولية
المملوءة نعمة القديسة مريم الأم القادرة المعينة الرحمة أم النور أم الرحمة والخلص الكرمة
الحقانية هذه هي التي ترفعها الكنيسة فوق مرتبة رؤساء الملائكة فنقول عنها في تسابيحها
وألحانها: علوت يا مريم فوق الشاروبيم وسموت يا مريم فوق السرايفم.

لم يرد بالكتاب المقدس تاريخ القديسة حنة والقديس يواقيم -أبوي العذراء مريم- بل حتى تاريخ
السيدة العذراء قبل خطبتها ذلك لأن الكتاب المقدس يركز كل اهتمامه على شخصية السيد
المسيح وترك باقي الأشياء للتقليد ليدونها ويذكرها للكنيسة المقدسة .

يذكر التقليد انه كان في بلاد اليهودية رجل اسمه يواقيم (يهوه يقيم) وزوجته اسمها حنة (الحنون)
وقد كانا متقدمين في السن ولم يرزقا بذرية. ولأن بني إسرائيل كانوا يعيرون من لا ولد له لهذا
كانا القديسان حزينين ومداومين على الصلاة والطلب من الله نهارًا وليلًا أن يعطيهم ابناً بخدمه
في بيته كصموئيل. فاستجاب الرب الدعاء فظهر ملاك الرب لجبرائيل ليواقيم وبشره بان امراته
حنة ستحبل وتلد مولوداً يسر قلبه، كما ظهر لجبرائيل الملاك لحنة وزف إليها البشرى بأنها ستلد
ابنة مباركة تطوبها جميع الأجيال لأن منها يكون خلاص آدم وذريته. وقضت حنة أيام حملها في
صلوات وأصوام إلى أن ولدت بنتاً وسميها مريم (سيدة). وكان ذلك في يوم أول بشنس. ولما
بلغت مريم 3 سنوات قاما والداه بتقديسها للهيكل لتخدم الرب مع بقية العذارى، وظلت تخدم في
الهيكل حتى بلغت الثانية عشر من عمرها، وكان أبواها قد ماتا وعندما بلغت سن الزواج تشاور
الكهنة معاً على زواجها فاختار زكريا الكاهن من شيوخ وشبان يهوذا واخذ عصبهم وكتب عل
كل واحدة اسم صاحبها ووضعهم داخل الهيكل فصعدت حمامة فوق العصا التي كانت ليوسف
النجار ثم استقرت على رأسه فعد الكهنة خطبتها على يوسف وعاشت في بيته الذي في
الناصرة.

بشارة الملاك جبرائيل للعذراء:

ظهر جبرائيل الملاك للعذراء مريم وبشرها بميلاد الطفل يسوع (لو 1: 26-38) وذلك بعد ستة
أشهر من ظهوره لزكريا الكاهن وبشارته بميلاد يوحنا المعمدان.

فضائل العذراء:

إذا كانت العذراء قد استطاعت ان تحوى بداخلها الغير المحوى فلقد تجملت بالفضائل الكثيرة
التي أهلتها لذلك، ولو كان يوجد من يوفقها من بعدها نقاء وقداة لكان الله قد أبطأ قدومه حتى
جاء منها لذلك نحن نقول عن العذراء إنها قديسة الأجيال وقديسة القديسين.

1- الاتضاع والوداعة

لعل الفضيلة الأساسية والعظمى التي جعلت الرب ينظر إليها إنها كانت وديعة إذ قالت "لأنه نظر
إلى اتضاع أمته" (لو 48: 1).

قد ظهرت وداعة العذراء مريم في عدة أمور:

- * **أ- احتمال الكرامة:** قد يظن البعض إن احتمال الآلام صعب ولكن يجب أن نعرف إن
احتمال الكرامة يحتاج إلى مجهود أكثر من احتمال الآلام والإهانات وقد قال أحد القديسين:
"هناك الكثيرون يحتملون الإهانات ولكن القليلين يحتملون الكرامات". حينما صارت
العذراء أما لله لم تتكبر بل قالت "هوذا أنا أمة الرب". واحتملت كرامة ومجد التجسد
الإلهي منها.. مجد حلول الروح القدس فيها.. مجد ميلاد الرب منها.. ومجد جميع الأجيال
التي تطوبها. احتملت كل ظهورات الملائكة لها وسجود المجوس أمام ابنها والمعجزات
الكثيرة التي حدثت من ابنها في ارض مصر بل ونور هذا الابن في حضنها.
- * **ب- إنكار الذات** حينما كان الرب في الهيكل وهو طفل صغير وبحثت عنه العذراء ولم
تجده مع الأقرباء والمعارف وكان معها يوسف النجار، وأخيراً وجدته في الهيكل جالسا
وسط المعلمين (لو 2: 44-49) قالت له العذراء "... هوذا أبوك وأنا كنا نطلبك معذبين"
العذراء كانت تعرف أن ابنها ليس ابناً ليوسف ومع ذلك كانت تدعوه أباً له. والأفضل من
ذلك أنها كانت تقدمه على نفسها فنقول "... هوذا أبوك وأنا..." معطية له كرامة أكثر.
- * **ج- خدمة الآخرين:** خدمة الآخرين تكون مبنية على المحبة والتواضع. القديسة مريم
ذهبت إلى اليبصبات لتخدمها عندما علمت أنها حبلى مع إنها أم المسيح، إلا إنها لم تمنعها
كرامتها من تذهب إلى اليبصبات في رحلة مضيئة شاقة ومضنية عبر الجبال وتمكنت

Feast of the Dormition of the Theotokos



The Mother of God is lying on her deathbed in the midst of the apostles. The moment of bodily assumption is shown at the top of the icon where the Mother of God is seated on a throne in the “mandorla” the angels are carrying towards heaven.

The icon has two axes which form a cross. The horizontal axis is the body of Mary. Christ, standing, is the vertical axis, which indicates his triumph over death.

Christ is surrounded by a “mandorla”. He is holding in His arms a small figure of a child clothed in white and crowned with a halo: the “all-luminous soul” that He has just gathered up.

Christ in glory is receiving in His arms the soul of His Mother.

The multitude of angels present at the Dormition forms an outer border around the “mandorla” of Christ.

At the top, in the sky, the moment of the miraculous arrival of the apostles, assembled from the ends of the earth, is shown.

The 12 apostles are standing around the bed in deep sorrow.

The apostles assembled represent the total consensus of the Church about the veneration which the Church renders to the Mother of God. The Church as always celebrated and venerated the resurrection and assumption in glory of the Mother of God.

Two bishops with haloes stand behind the apostles: St. James, the first bishop of Jerusalem and Timothy.

The women represent the faithful of Jerusalem, who, with the bishops and the apostles, form the inner circle of the Church in which the mystery of the Dormition takes place.

DID YOU KNOW?

The first feast of the liturgical year is the Nativity of Mary (September 8) and the last feast of the church year is the Dormition (August 15).

There are no relics of the Mother of God. This confirms what the Church has always kept in its Tradition: that Mary ascended to heaven with her body.

We do not know the time or place of Mary’s death. There are two traditions: one, she died in Jerusalem; the second, she died in Ephesus.

Dormition means “passage through death,” or “the falling asleep.”

Assumption signifies “ascension into heaven.”

The feast of the Dormition is a second Pascha, a passage from death to life, because we believe that Mary, like her Son, has passed through death and like Him she has risen body and soul.

This icon expresses the hope of every Christian who waits for the hour of death as the passage into new life, because of the victory of the resurrected Christ. Each death is a new and personal Pascha.

In preparation for the feast, a two-week fast is prescribed (little practiced nowadays). Historically, the Fast of Dormition can be traced to the 9th century but it was officially introduced into the Byzantine Church in the 12th century.

According to an old custom, flowers and medicinal herbs are blessed after the Divine Liturgy on the Feast of the Dormition. According to traditional belief, after Mary’s assumption, her tomb was filled with a “heavenly fragrance” and flowers. The herbs, used as natural medicine, are blessed in commemoration of the numerous healing and extraordinary graces bestowed on the pilgrims at Mary’s tomb.

HISTORY OF THE FEAST

The origin of the feast is connected with her public veneration since the fourth century.

The solemn proclamation of Mary as the “Theotokos” at the Council of Ephesus (431 A.D.) greatly enhanced her public veneration.

At the beginning of the 6th century, a basilica was built over the tomb of Mary in Gethsemane. The feast of Mary celebrated on August 15 took on a new meaning and became the solemn celebration of her death and assumption under the name of the Feast of the Dormition.

The solemn celebration of the feast was extended to the entire East during the 6th century.

In the middle of the 7th century, the Feast of the Dormition was introduced to Rome where it gradually spread to the Western Church.

In the 8th century, the Western Church changed the name of the feast to the Assumption of the Blessed Virgin Mary.

The feast of the Dormition is one of the 12 major feasts of the Eastern Church and is celebrated with great solemnity.

THE TROPAR OF THE FEAST

The Tropar and Kondak express our belief in the resurrection of Mary. She is in heaven but she is always present with us. She appears to saints, sinners, protects the poor, heals the sick and comforts the afflicted.

This concern for us comes from Calvary: “Woman, behold your son,” (John 19:26-27). From that time on, along with John, we received Mary as our mother. Mary’s mission, which she accepted at that moment, is to be our Protectress. She intercedes for us; she is our advocate; as the Prayer of the Sixth Hour says: “For the prayer of a Mother can avail greatly on the good will of the Master.”

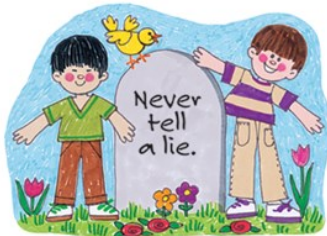
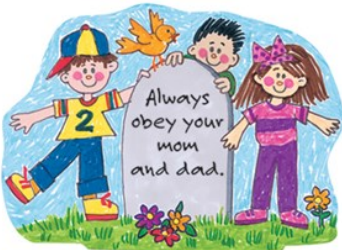
TROPAR (Tone 1)

O Mother of God, in giving birth you still preserved your virginity; and in your falling asleep you did not forsake the world. You are the Mother of Life and have been transferred to life, and through your prayers have delivered our souls from death.

KONDAK (Tone 2)

The grave and death did not detain the Mother of God. She prays perpetually and is our unflinching hope of intercession; for He who dwelt in the womb of the ever-Virgin, transferred to life the Mother of Life.

Following Jesus Kids bulletin



1. Put God First
2. Worship Him Only
3. No Bad Words
4. Work 6 Rest 1
5. Obey Your Parents
6. Harm No One
7. Don't Cheat
8. If Its Not Yours,
Don't Take It
9. Tell the Truth
10. Don't Be Jealous of
Other People's Stuff





LITURGICAL CALENDAR



AUGUST



آب - أغسطس
2021

July 2021

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 2021

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		

Liturgical Symbols:

- Abstain from meat
- Church Major Feasts
- Fast from midnight until noon

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



THE FEAST OF DORMITION OF THE MOST HOLY LADY, THE THEOTOKOS AND EVER-VIRGIN MARY

You are invited to join us
for this special devotion
to the Blessed Virgin Mary
on August 15th at 11 am

ندعوكم للاحتفال
بعيد رقاد الفائقة القداسة سيدتنا المجيدة
والدة الاله الدائمة البتولية مريم
وانتقالها إلى السماء بالنفس والجسد
الساعة الحادية عشر صباحا يوم الأحد 15 آب



We are pleased to announce

The Daily Divine Liturgy

At St. Elias Chapel (St. Basil the Great Melkite Greek Catholic Church)

Tuesday through Friday at 9 A.M.

Saturday at 4 P.M.

Sunday at 11 A.M.

**The Sacrament of Reconciliation will be available on
Saturday 2:30 - 3:30 P.M. and Sunday 9:30 - 10:30 A.M.**

“I am the resurrection and the life. Those who believe in me, even though they die, will live” *John 11:25*

Remember me in your Kingdom

You are invited to the Divine Liturgy for the departed
in the Lord in the Hope of Resurrection
On the last Wednesday of the Month at 6:30 pm

أَنَا هُوَ الْقِيَامَةُ وَالْحَيَاةُ. مَنْ آمَنَ بِي وَلَوْ مَاتَ فَسَيَحْيَا. (يو 11: 25)

اذكرني في ملكوتك

أدعوكم إلى القداس الإلهي

من أجل الراقيدين على رجاء القيامة

في الأربعاء الأخير من كل شهر الساعة 6:30 مساءً

OFFICE OF VOCATIONS MESSAGE

*Come, take light from the Light
That never fades...*

**Bring the Light to others:
BE A PRIEST!**

Melkite Eparchy of Newton ~ Office of Vocations

1428 Ponce de Leon Ave., NE ~ Atlanta, Georgia 30307

Voice: 404-373-9522 ~ Fax: 404-373-9755 ~ www.melkite.org/vocations ~ E-mail: vocations@melkite.org

Behind and before every vocation to the priesthood or to the consecrated life there is always the strong and intense prayer of someone: a grandmother, a grandfather, a mother, a father, a community....

This is why Jesus said: "Pray therefore the Lord of the harvest," that is, God the Father, "to send out laborers into his harvest" (Mt 9:38). Vocations are born in prayer and from prayer; and only through prayer can they persevere and bear fruit.

- Pope Francis, Regina Caeli Message, Fourth Sunday of Easter, April 21, 2013

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.

LITURGY OR MASS INTENTIONS



Divine Liturgy intentions can be scheduled for those who have died, and on the occasion of a birthday, wedding anniversary, for healing for the conversion of sinners, for the grace to face the challenges in life, for the success in a new job, for those serving in the church and country in different levels, for good weather, bountiful harvest, for world peace, in thanksgiving for the blessings received, etc. You can find so many reasons to think about a Mass offering. We offer the Mass for a specific intention because we believe in the immense spiritual value of the Holy Sacrifice of the Mass.

The custom of giving offering to have Liturgies said for specific intentions is a laudable one and should be maintained as much as possible. Church teaching and Canon Law (nos. 942-958) provide important guidelines on how to preserve the dignity and appreciation of this practice. Overall, it should be well noted that Liturgy offerings are never to be viewed as a means of parish fundraising.

COMMEMORATIONS OF THE DEAD: The Apostolic Constitutions refer to the repetition of the Mass on the third, ninth and fortieth days: "Let the third day be observed in remembrance of the dead with psalms, lessons, and prayers, because Christ rose from the dead on the third day. Let the ninth day be observed in remembrance both of the living and the dead, and also the fortieth day, in accordance with mourning customs of the Israelites at the time of Moses' death. Finally, let the anniversary day be observed in memory of the dead."

In contemporary Byzantine practice, the dead are commemorated on the ninth and fortieth days and on the anniversary of their departure from this world.

Formerly under the jurisdiction of the local Latin Ordinaries before the Exarchate was established under the leadership of the late Bishop Justin Najmy of this Parish, all Melkites have been subject to the latter since its erection in 1966. The Constitution of the Melkite Eparchy which is now a sole Diocese since 1976 still acknowledges this definitive protocol. Our parishes follow local discipline in the various customs e.g., clergy attire, stipends (Mass Offerings), etc. except in Liturgy and Ritual. Our relationship with the local Latin Dioceses and Latin pastors must be permeated with a spirit of love and friendship and cooperation.

Effective January 1, 2008, which by-passed us, the schedule of offerings for Masses in parishes is now \$25.00; Funerals: \$300.00; Weddings: \$300.00.

Canon Law prohibits accepting stipends or offerings for Masses more than one year in advance (rolling calendar) Canon 953. The time within which Masses must be celebrated (1 year) begins the day the intention is received (Canon 955 #2.)

May the memories of our beloved deceased be eternal and many thanks for your understanding and undivided attention in regard to these guidelines and restrictions.

The House of God Etiquette (Page 1 of 2)

WHEN YOU ARRIVE AT CHURCH:

- Remind yourself why you are here: Jesus Christ. You have an appointment every Sunday morning at 10:30am with Him, so you should not be late. Would you be late to any other appointment? Get extra rest so that you can make it to Church on time.
- Shut off all beepers, phones, and electronic devices. NO text messaging!
- As we sing in the Liturgy, "Let us lay aside all earthly care."**
- When entering the Church, venerate/kiss the icon at the entrance, cross yourself in prayer, and light a candle.



YOU MAY NOT ENTER THE CHURCH AT THE FOLLOWING PERIODS:

- During the Entrance of the Holy Gospel
- During the reading of the Epistle and the Holy Gospel
- During the Sermon

- During the Entrance of the Holy Gifts

If you arrive during the above mentioned times, please wait at the back of the church.

When you enter or exit the Church, use only the side aisles. No one is to use the middle aisle at any time during the service, except for the Communion line.



YOU SHOULD NOT BE SEATED DURING THE FOLLOWING MOMENTS:

- The singing of the Great Doxology ("Glory to Thee who has shown us the Light")
- At "Blessed is the Kingdom of the Father, Son, and of the Holy Spirit..."
- During the Entrance of the Holy Gospel
- During the reading of the Holy Gospel
- During the Entrance of the Gifts
- During the Consecration of the Gifts
- During the Creed and the Lord's Prayer ("Our Father")
- While the priest and deacon are distributing Holy Communion
- Any time the priest blesses you with his hand or the cross



CONDUCT IN CHURCH:

It is important to keep a reverent attitude and demeanor in Church at all times.

- Be on time! The proper time to arrive is **before** the service begins.
- Should you have an emergency and think you will be late to Church, still come, pray, and give thanks to God for all things!
- You are there to pray, so focus on the prayers and hymns of the Liturgy
- Do not cross your legs while seated; please be firm while standing
- Do not stand with your hands in your pockets
- Do not chew gum; absolutely no eating or drinking
- Do not talk during the Divine Liturgy, especially during the Gospel reading and in Communion line (wait until Coffee Hour to say hello)
- Communion is not the end of Liturgy; do not leave until Liturgy is completely over and you have kissed the cross. You may not go to the Hall during Liturgy.



MAKING THE SIGN OF THE CROSS:

The sign of the Cross is extremely powerful due to the reminder it gives of Christ's sacrifice. Tracing the sign of the Cross on ourselves serves as the accepting of that sacrifice and the blessing to emulate it in our everyday life. Making the sign of the Cross is the reception of the blessing bestowed on you by the Bishop or the Priest. It is the pious custom of devout people to trace themselves with the sign of the cross at important parts of the Divine Liturgy.

WHEN TO MAKE THE SIGN OF THE CROSS:

- At the beginning and end of prayers and services
- Upon entering Church and leaving Church
- At the mention of the "Father, Son, and Holy Spirit"
- When offering glory or blessedness to God
- At any prayerful invocation of God
- When the priest exclaims "Peace be to all"



The House of God Etiquette .. Continued

- When the priest blesses the faithful with his hand or cross
- When the priest censes the people
- During the Entrance of the Holy Gospel
- During the Trisagion Prayers or Hymn (Holy God, Holy Mighty, Holy...)
- After receiving Holy Communion (after you have taken a few steps away from the chalice)

BOWING YOUR HEAD:

There are certain times in the service when parishioners should bow their heads:

- When the priest exclaims "Peace be to all"
- At the exclamation "Bow your heads unto the Lord"
- When the priest blesses the faithful with his hand or cross or censer
- When the priest or deacon bows toward the people during the services
- During the Entrance of the Holy Gospel
- When the Holy Gospel is read
- During the Entrance of the Gifts
- During the Consecration of the Gifts
- When you feel you need to focus on the service as to not get distracted



RECEIVING HOLY COMMUNION:

To receive Holy Communion a person should:

- Prepare by prayer, by repentance, ultimately by receiving the Sacrament of Confession
- Prepare by fasting from food and drink (except for those with medical reasons) upon rising in the morning at least an hour before
- Refrain from smoking or chewing gum upon rising in the morning
- Ask forgiveness of anyone you have wronged
- Offer forgiveness to anyone who has wronged you
- Approach the chalice with reverence and thanksgiving, with arms crossed or hands folded with one's mind on Christ
- Say your name to the priest as you approach the Holy Chalice
- Tilt your head back and open your mouth as wide as you can
- You should NOT receive Holy Communion if you arrive to Church after the reading of the Gospel.
- Quietly return to your place and recite the Thanksgiving prayers



CHURCH ATTIRE:

Use Good Judgment! Common Sense! We should offer Christ our "Sunday Best", not our everyday or common wear. Our dress should always be becoming of a Christian, and exemplify Christian values.

- No Sleeveless T-Shirts, No Tank-tops, No Sun-glasses on head (or baseball caps)
- No Gym Shoes, No shorts, No Flip-Flops
- Dresses and skirts must fall below the knee and must be worn loosely; not tight
- Ladies' blouses should not be revealing and must cover the chest and shoulders
- Excessive make-up must be avoided. Women who wear lipstick should make sure lips are dry before receiving Communion, kissing cross or the priest's hand.
- This attire is to be for all ages!
- This attire is to help us realize how to respect our bodies, the Church, and to properly offer up prayer for our sins
- This attire is to help us NOT become a distraction to others who are trying to focus themselves



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