



July 14, 2024

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



Sunday of the Fathers of the First Six Ecumenical Councils -
Commemoration of the Holy Apostle Aquila and Joseph the Confessor,
Archbishop of Thessalonica.

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/3gk12Uk>

Email

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 and after 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

Troparion of the resurrection (7th Tone)

You destroyed Death by Your cross. You opened paradise to the thief. You changed the weeping of the myrrh-bearers, and commanded Your apostles to proclaim that You, O Christ God, have risen, granting to the world great mercy.

Troparion of the Fathers (Tone 8)

O Christ our God, You are infinitely glorified, for You established our Fathers as radiant stars on earth: You led us to the true faith though them. O Most Merciful One, glory to You!

Troparion of St Basil

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

Kondakion

O never failing Protectress of Christians and their ever-present intercessor before the Creator, despise not the petitions of us sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Mother of God, to

نشيد القيامة باللحن السابع
لاشيت بصلبيك الموت، وفتحت للص الفردوس،
وحولت نوح حاملات الطيب الى فرح، وأمرت
رسلك أن يكرزوا مبشرين بأنك قد قمت، أيها
المسيح الإله، مانحاً العالم عظيم الرحمة..

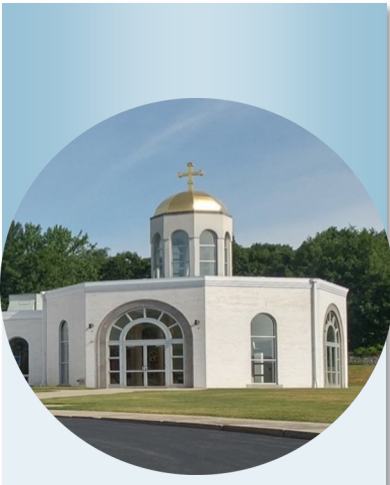
نشيد للأباء باللحن الثامن
أنت أيها المسيح إلهنا فائق المجد. لأنك أقمت
آباءنا كواكب على الارض، وبهم هديتنا جميعاً الى
الايمان الحقيقي. فيا جزيل التحنن المجد لك

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

نشيد الختام (القنداق)

يا نصيرة المسيحيين التي لا تُخزي، ووسيطتهم
الدائمة لدى الخالق، لا تعرضي عن أصوات الخطاة
الطالبين اليك. بل بما انك صالحه، بادري الى
معونتنا، نحن الصارخين اليك بإيمان: هلمي الى
الشفاعة، وأسري الى الابتهاال، يا وادة الإله





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>



intercede for us, for you have always protected those who honor you.

EPISTLE: Sunday of the Fathers of the First Six Ecumenical Councils, Tit. 3:8-15

PROKIMENON: Ps.31: 11, 1 (Tone 8)

Be glad in the Lord, and rejoice, you just; exult, all you upright of heart.

Stichon: Happy are those whose faults are taken away, and whose sins are covered.

A reading from the letter of St. Paul to the Titus

My son Titus, this saying is true, and in this matter, I want to insist that those who believe in God be careful to excel in good works: these are good and useful to people. But avoid foolish controversies and genealogies and quarrels, and disputes about the Law, for they are useless and futile. Avoid a factious man after warning him once or twice, knowing that such a man is perverted and sins, since he is condemning himself. When I send Artemas or Tychicus to you, make every effort to meet me at Nicopolis, for I have decided to spend the winter there. Help Zenas the lawyer and Apollos on their way, taking care that they lack nothing. And let our people also learn to excel in good works, in order to help cases of urgent need so that they may not be unfruitful. All my companions greet you. Greet those who love us in the faith. The grace of God be with all of you. Amen.

ALLELUIA: Ps.43:2, 8 (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: For You saved us from those who afflicted us and have put to shame those who hated us.

GOSPEL: Mt. 5:14-19, Sunday of the Fathers of the First Six Ecumenical Councils

The Lord said to His disciples, "You are the light of the world. A city set on a mountain cannot be hidden. Neither do men light a lamp and put it under a bushel, but upon the lamp stand, so as to give light to all in the house. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven. Do not think I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfill. For amen I say to you, till heaven and earth pass away, not one letter or one stroke shall be lost from the Law till all things have been accomplished. Therefore, whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven."

المحامية دائماً عن مكرميك.

مقدمة الرسالة

إفرحوا بالربِّ وابتهجوا أيها الصديقون،
وافتحروا يا جميع المستقيمي القلوب
طوبى للذين غُفرت ذنوبهم، والذين سُرِّت
خطاياهم

الرسالة (تيطس 3: 8 - 15)
يا ولدي تيطس، صادق القول، وأريد ان
تُقَرَّر هذه الامور، حتى يكونَ الذين آمنوا
بالله ذوي اهتمامٍ في القيام بالأعمال
الصالحة. فهذه هي الحسنَةُ والنافعة للناس.
أما المباحثاتُ السخيفةُ والانساب،
والخصوماتُ والمماحكاتُ على الناموسي
فأجنبها، فانها غيرُ نافيةٍ وباطلة. ورجلُ
البدعة، بعدَ الانذارِ أولاً وثانياً، أعرض عنه،
عالمًا ان مثلَ هذا قد زاغ، وهو في الخطيئةِ
يقضي. هو نفسه على نفسه. متى ارسلتُ
البيك أرتماسَ او تيخيكسَ بادر ان تأتيني الى
نيكوبولس. لأنني عولتُ ان أشتو هناك. اما
زيناسُ معلّم الناموس وأبلس، فجهّزهما
باعتناءٍ لئلا يُعوّهما شيء. وليتعلمَ ذوونا
ايضاً ان يقوموا بالأعمال الصالحة للحاجاتِ
الضرورية، حتى لا يكونوا بدونِ ثمر. يسلمُ
عليك جميعُ الذين معي. سلّم على الذين
يُحبوننا في الايمان. النعمة معكم

اجمعين. آمين

هللوا

اللهمّ بأذاننا قد سمعنا، وآباؤنا آخرونا
بالعمل الذي عملته في أيّامهم، في الايام
القديمة

خلصتنا من مُضايقتنا، وأخرتِ مُبغضينا.

الانجيل (متى 5: 14 - 20) انجيل احد

آباء المجامع المسكونية الستة الاولى
قال الربُّ، أنتم نور العالم، لا يمكن أن تخفي
مدينة قائمة على جبل، ولا يوقد سراجُ
ويوضَع تحت المكيال، بل على المنارةِ
فيضيء لكل من في البيت. وهكذا فليضيء
نوركم قدام الناس، ليروا أعمالكم الصالحة
ويمجّدوا أباكم الذي في السماوات. لا تظنوا
اني أتيتُ لأنقض الناموس والأنبياء. اني لم
آت لأنقض بل لأتّمم. الحق أقول لكم: إنه
إلى أن تزول السماء والارض لا تزول ياءُ
واحدة أو نقطة واحدة من الناموس حتى يتّم
الكل. فكل من يحلّ واحدة من تلك الوصايا
الصغرى ويُعلّم الناس هكذا، فإنه يُدعى
صغيراً في ملكوت السماوات. وأما من يعمل
بها ويُعلّم، فهذا يُدعى عظيماً في ملكوت
السماوات.



Divine Liturgy Intentions

THIS WEEKEND, SATURDAY, JULY 13, SUNDAY, JULY 14, 2024: EIGHTH SUNDAY AFTER PENTECOST. SUNDAY OF THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS. APOSTLE AQUILA AND JOSEPH THE CONFESSOR.

5:00 p.m. DIVINE LITURGY:

- + **RICHARD K. KOUSSA (31st Anniv.)** by Linda A. Koussa.
- + **YVONNE HAGGAR COLABELLA (Birthday Remem.)** by her Family.

10:00 a.m. DIVINE LITURGY:

- + **NAJAT CHARCHAFLIAH** by Jean Charchafliéh.
- + **YOUSEF GEORGI DEEB** by Farid & Ibtesam Dib & Family.
- + **MRS. GEORGETTE DALAK ELDAYAA** by Deacon Gilbert & Mimi Altongy.
- + **FADILA TOUBIA** by Bishara & Wafaa Tahhan.
- + **JULIA & FRED KISHFY** by M/M Norman E. Kishfy.

Prayer for the dead

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

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





SACRIFICIAL GIVING: JULY 6 & 7, 2024: Budgets: \$2,329.00 (Envelopes: \$2,305.00; Loose: \$24.00); Candles: \$64.00; Building Fund: \$60.00; Stole Offerings: \$90.00; Cemetery, Judy A. Azar: \$20,000.00; Religious Education Donation, Barbara Deeb: \$100.00.

Father Ephrem has now been here four years on FATHER'S DAY, June 16, 2024, which was June 21, 2020 & has been fully available for 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 any time.

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.

PLEASE NOTIFY THE CHURCH OFFICE of any change of address or telephone number information. This cut down on returned mail and time waste. Unfortunately, this has been an ongoing request but to no avail. Kindly give this your undivided attention and as Our Lord says in His parables: "He who has ears to hear, let him hear."

SO DON'T FORGET US! During the summer months, many of our parishioners spend time away on vacation. And that's great. We would respectfully ask that all make sure that they include the Lord during the time away by going to Divine Liturgy wherever they are. Also, please remember that your Parish must maintain its (really, your) financial obligations during the summer months. Please do not neglect your responsibilities to maintain your spiritual home. A few send in their weekly support before they go away; a few make up for the weeks missed when they return. We thank all those who remember to display their love and support for their Church in a responsible manner.

TODAY, there will be a special collection for the **UPKEEP, MAINTENANCE & IMPROVEMENT OF THE CEMETERY**. Please be as generous as possible, and we thank you for your continued support in providing a peaceful resting place for our beloved deceased.

BUDGET ENVELOPE USERS: If for any reason you do not receive your budget packets, please contact Father Joe at 401-722-1345 immediately. In this way, he will be able to notify the company at once, and they in turn will mail you a first- class packet.

JULY 20, HOLY PROPHET ELIAS THE THESBITE: Elias was a hero of faithfulness to God in Israel and a courageous prophet. Achab, seventh King of Israel, (875-854 BC), influenced by his pagan wife Isabella, had forgotten the true God and returned to paganism. Elias reproached him for his idolatry and killed the priests of Baal. He fled to the mountains because of Isabella's anger. God appeared to him there, and a crow brought him bread for food. At the time of Josaphat, King of Israel (874-850 BC), Elias was taken up in a chariot of fire in the presence of his disciple Eliseus. The prophet Malachias had said: "Behold I will send you Elias the Prophet, before the coming and dreadful day of the Lord. And he shall turn the heart of the fathers to their children, and the heart of the children to their fathers." (Mal. 4:5.) The prophet refers to the second coming of the Lord, at the end of the world.

REFLECTION: "Don't let your worries get the best of you; Remember Moses started out as a basket case."

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.





CHURCH MEMBERSHIP

According to the Canons, St. Basil's membership is the formal and voluntary affiliation of persons expressing their commitment and dedication to this church's beliefs, values, and activities. Individuals align themselves with the church's beliefs and doctrines, and in return, the church offers its members spiritual leadership, community, and support.

Attending church services or identifying as a "member in name only" are not sufficient criteria for membership. Deeper involvement, active participation at Divine Liturgy consistently, or if for any reason unable, at least once a month, and a willingness to support the life and mission of the church are requirements. Sponsorship certificates will not be issued unless these requirements are met. However, Sacramental Certificates will be available when needed.

Church membership is based on the notion of a cohesive community of believers. Church membership is dedicated to engaging in a shared spiritual journey with other members while pursuing accountability, mutual support, and spiritual progress.

The basis for pastoral care and spiritual leadership is provided by church membership. The role of the pastor and other church leaders is to shepherd and lead the congregation by providing spiritual counseling, assistance when needed, and direction in questions of faith and morals.

It goes without saying, membership implies a dedication to good money management. Members are urged to give financially to the church to sustain its missions, keep its facilities in good repair, and support outreach programs. Financial assistance enables the church to efficiently carry out its purpose and broaden its beneficial influence on society.



Grape leaves

We are requesting your assistance again with picking grape leaves for the Bazaar & Food Fair. There will be a container placed in the front entrance of the church for the **unwashed grape leaves**. Place the grape leaves in any type of bag in the container. Thank you again for your support.

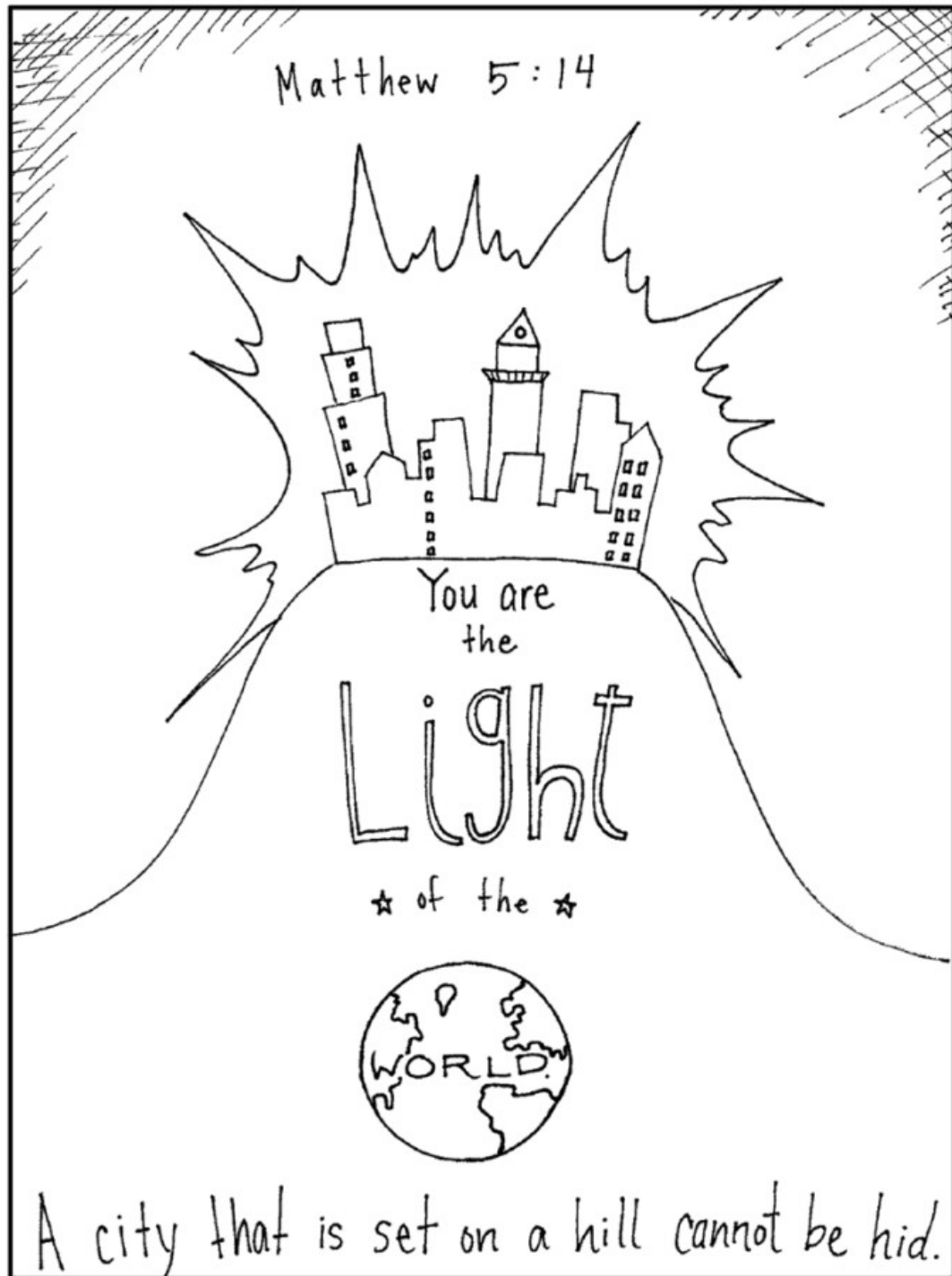
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Following Jesus - Kids bulletin



Mandy Groce '12

ministry-to-children.com

الملح والنور



حين يدعو يسوع المسيحيين الملح والنور، يدل على دورهم الضروري في المجتمع، شرط ان يظلوا ملحاً حقيقياً لم يفقد طعمه، ونوراً على المنارة يضيء للناس في الظلام.

1. أتم ملح الأرض (متى 5: 13)

الملح هو مركب كيميائي من الصوديوم وهو عنصر معدني فريد، والكور وهو غاز سام. يتحد هذان العنصران ليشكلا تركيباً مفيداً، وهو تدبير رائع من الخالق لخير الجنس البشري كما يترجم صاحب المزامير "ما أعظم أعمالك يا رب لقد صنعت جميعها بالحكمة فأمتلأت الأرض من خيراتها" (مزمو 104: 24). والملح في اللغة اللاتينية Sal. وفي أيام روما الامبراطورية كان الجنود يتلقون جزءاً من راتبهم (salarium). وعندما كان يسوع المسيح على الأرض كان الملح متوافراً إلى حد بعيد. مثلاً، زودت مياه البحر الميت مصدرًا جيدًا للملح (التكوين 19: 26). والجمل ان عنصر الملح لا يتخدم ذاته، الملح وحده لا يؤكل فهو غير صالح بمفرده، إنه وجد لخدمة الأرض وما عليها.

والإنسان لا يقدر ان يستغني عن الملح؛ فهو يُستعمله لحفظ الطعام ولإعطائه نكهة، وقد استخدم الله الملح في الكتاب المقدس بصورة متعددة مما يُبين هوية المسيحيين ودورهم ملح الأرض. الملح هو من أكثر المواد الغذائية ضرورة للإنسان كما جاء في تعليمات سفر يشوع بن سيراخ "رأس ما تحتاج إليه حياة الإنسان الماء والثآزر والحديد والملح" (سيراخ 39: 26)، وفي موضع آخر يقول أيوب: "أؤكل القمح بغير ملح (أيوب 6: 6). كذلك العالم بحاجة إلى المسيحيين كحاجة الطعام إلى ملح، وذلك للأموه التالي:

- كما ان "الملح هو رمز عهد الله مع البشر" (أخبار 2: 13) وبحسب طقوس الأضاحي القديمة ينبغي أن تكون كل التقدمة مملحة لتثبيت العهد" (الأخبار 2: 13)، كذلك المسيحيون يذكرون عهد الله مع شعبه لتثبيته والحفاظة على الأمانة تجاهه سبحانه تعالى.
- كما ان الملح يُوضع على الحرقه المقترية لله كما ورد في سفر حزقيال "قربها أمام الرب، وتليق الكهنة عليها ملحاً ويصعدوها محرقة للرب" (حزقيال 43: 24)، وذلك لإعطاء مذاق وطعم "لخبز الإله" (الأخبار 21: 6)، لان الملح يعطي الأطعمة نكهة وطعمًا (أيوب 6: 6). كذلك على المسيحيين ان يؤثروا في الشعب وبأعمال المحبة والرحمة والخدمة (متى 5: 13).
- كما ان للملح خاصية حفظ الطعام من الفساد (باروك 6: 27) ويشير إلى دوام تعاقده في "عهد الملح" (عدد 18: 19) ميثاق دائم، كماذي تم بين الله وداود النبي (2 أيام 13: 5)، كذلك على المسيحيين ان يجيوا حياة فاضلة حياة الوداعة والرحمة وطهارة القلب والسلام فيحفظ حياته وحياة شركته في المجتمع من فساد الخطيئة بالصوم والصلاة ومختلف الامانات.

- كما ان للملح وظيفة التطهير لدى رشه في الماء، كما حدث مع ألبشاع النبي الذي "شفى الماء الذي" (2 ملوك 2: 19-22)، ووظيفة الملح أيضا طرد الشرير (حزقيال 16: 4)، كذلك على المسيحيين ان يشفوا المرضى ويطردوا الشياطين كما أوصى يسوع تلاميذه "اشفوا المرضى واطردوا الشياطين" (متى 10: 8).

- كما ان الملح يرمز في الشرق الأوسط إلى الضيافة والمشاركة في الخبز والملح، كذلك على المسيحيين ان يشاركوا الآخرين في الخدمة فيخدمون فيهم كالمخ في الطعام ويعطون الطعام الطيب للعلاقات بين الناس بالصدق والأمانة والطيبة والثقة والحيطة.

- كما ان الملح الذي يوضع في الطعام يذوب ويتلاشى ويختفي، ولكنه يؤثر تأثيراً قوياً في هذا الطعام كذلك المسيحيون يفقدون حياتهم في سبيل المسيح كما جاء في تعليم يسوع "من حفظ حياته يفقدها، ومن فقد حياته في سبيل يحميها" (متى 10: 39).

أتم نور العالم (متى 5: 14)

النور أو الضوء هو طاقة مضئبة، في الغالب، يتصف على أنه شعاع كهرومغناطيسي تستطيع العين البشرية تلقيه والإحساس به، وهو المسؤول عن حاسة الإبصار. لأنه بدون لا يستطيع الإنسان أن يرى الأشياء حوله. فالنور وجد لا يخدم ذاته إنما يُستخدم لرؤية الأشياء التي يقع عليها؛ وبدون نور لا لون ولا بهاء ولا حياة في العالم. فالعالم بحاجة إلى نور الله، ونور المسيح ونور المسيحيين.

النور علامة تُظهر بطريقة ملموسة شيئاً من صفات الله. إنه أشبه بانعكاس لجلده كما يترجم صاحب المزامير "أنت الملمسحجف بالنور كإداء الباسط الشفاء كالتبصرة" (مزمو 104: 2). ويعكس النور أيضا حكمة الله، التي هي فيض مجده تعالى "لأن الحكمة إنعكاس للنور الأزلي ومرآة صافية لقلب الله وصورة لصلاحه" (حكمة 7: 26)، فالنور هو من الجوهر الإلهي.

وأما النور في العهد الجديد فيعتبر أفضل رمز لطبيعة الله كما جاء في تعليم يوحنا الرسول "إليك البلاغ الذي سمعناه منه ونخبرك به: إن الله نور لا ظلام فيه" (1 يوحنا 1: 5). وبناء عليه يتضمن النور حضور الله الذي صار قريباً (خروج 24: 11-10)، ويعطي إحساساً بالاطمئنان كما جاء في صلاة المزامير "أبني يوحنا على عبدك وخلفني برحمته" (مزمو 31: 17). ويحمل حضور الله طابع الحماية فيضيء خطي الإنسان "كلمتك مضياع لقدمي ونور لسبيلي" (مزمو 119: 104)، وينير عينيه بإفاده من الخطر "أنظر وأستجب لي أيها الرب إلهي وأبني عيني لئلا أنام نومة الموت" (مزمو 13: 4). ويقود الله الإنسان البار إلى فرح يوم مضيء "الآن يتبوع الحياة عندك وتعاين النور بورك" (مزمو 36: 10)، وعلى هذا النحو يُمثل النور السعادة، وهو مصير الذي ينتظره الإنسان المؤمن كما يترجم صاحب المزامير "الرب نور وخالصي" (مزمو 27: 1).

يسلك المسيحيون سلوك النور، ويتبرون العالم بقدر ما يعكسون نور المسيح، ويقدر ما يخترقهم نور المسيح. ويقدر ما يقون مرتبطين بمصدر النور ليقدّموا للناس نظرة جديدة إزاء الأمور والحياة والتاريخ. لذلك يوصيه بولس الرسول "تكونوا بلا لوم ولا شائبة وأبناء الله بلا غيب في جبل ضال فابعد تضيئون ضياء الثورات في الكون" (فيلبي 2: 15). وعندما يصير المسيحيون نور العالم، يراهم جميع الناس فيصبحوا كالمدينة على جبل، "مغروصين ليظهر العالم والملائكة والناس" (1 قورنثس 4: 9). فهم نور على جبل، يكشفون عن الاتجاه نحو الله، ويتبرون الطريق "للذين في الظلمات" (أشعيا 60: 2). ويعلق القديس ابراهيموس "ما يستحق الملح ليس أنك في أورشليم، إنما تمارس الحياة المقدسة (كمدينة مقدسة)، المدينة التي نبجلها ونطلبها، هذه التي لم تدخ الأبناء (متى 23: 37)، ولا سفكت دم المسيح، وإنما تفرح بجاري النهر، وهذه القائمة على الجبل فلا تخفي (متى 5: 14)، يتحدث عنها الرسول كأم للقديسين (غلاطية 4: 26)، وينبج الرسول أن تكون له المواطنة فيها مع البر (فيلبي 3: 20)". فن تطبق عليه التطويات يكون حقاً نوراً للعالم وملحاً للأرض ومواطناً لأورشليم السبوية. لذلك لا نقول لبيست في كنيستي حياة لتألهنا نحن بحياتنا. لا نقول كنيستي تحتاج إلى نبضة روحية وإلى إنعاش، لننضها نحن سوياً ولننعشها كل على قدر استطاعته. لكن ملحاً للأرض ونوراً للعالم.

الخلاصة

أوكل السيد المسيح تلاميذه رسالة كبيرة وهي: "أتم ملح الأرض، أتم نور العالم". الملح والنور، يحددان هوية تلاميذ المسيح ورسالتهم في المجتمع. أن روح المسيح وحده بإمكانه أن يجعلهم فعلاً ملحاً يعطي طعمًا ويحفظ من الفساد ونورًا ينير العالم، إذ يحملون نور الله الحي إلى الذين يجهلون أو يرفضونه.

حياة الملح والنور هي حياة يسوع المسيح، هي حياة التطويات. ومن هنا يشير متى الإنجيلي إلى دور التلاميذ الضروري في المجتمع بأن يكونوا شهوداً لحضور الله في حياتهم بأن يكونوا ملح الأرض ونور العالم. فإن لم نعش حياة التطويات فلسنا نحن ملح، ولا نحن نور. فلنحذر للملحنا من الفساد، نورنا من الإطفاء.

ويؤكد المجمع الفاتيكاني الثاني دور المسيحيين العلمانيين "هم مدعوون بصورة خاصة إلى أن يجعلوا الكنيسة حاضرة وفعالة في تلك الأماكن والظروف التي لا يمكنها إلا بواسطتهم أن تكون "ملح الأرض" (متى 5: 13). وهكذا، فإن كل علماني، بقوة التعم التي أعطها، شاهد وفي الوقت عينه أداة حية لرسالة الكنيسة بالذات "على مقدار موهبة المسيح" (أفسس 4: 7) (دستور عقائدي في الكنيسة، نور الام، العدد 33). ولذلك نحن مدعوون أن نكون كالتعم عندما يعكس عليه ضوء الشمس يصبح متألقا في السماء فيمزق حجاب الظلام. وهنا يذكرونا بولس الرسول "لأنكم جميعاً أبناء النور وأبناء النهار. لنسنا نحن من الليل ولا من الظلمات" (1 تسالونيقي 5: 5). ونورنا قوي لأنه مستمد من نور القيامة المنبثق من قبر مسيحنا الذي فيه كان انتصار النور والحياة ونهاية الموت والظلام.



Salt and light. This is what Jesus tells his disciples they are. This is what Jesus is telling us that we are, namely, salt and light. “You are the salt of the earth.” “You are the light of the world.” Yes, you. That’s who you are. Let’s find out how and why and what difference this makes in our lives and what difference this makes in the world around us.

It all starts with Jesus. Who He is and what He comes to do –that is at the base of everything. Jesus is God with us, born to save us from our sins. Jesus is the beloved Son of God, anointed with the Holy Spirit—the Messiah, come to fulfill God’s righteous plan of redeeming sinful mankind. He will do this by identifying with us sinners and taking our sins to the cross, bearing our shame and our guilt and our punishment in our place, suffering death under God’s judgment, so we don’t have to.

We were dwelling in darkness and in the shadow of death. We didn’t what we were doing, with respect to God or ourselves or what life is all about. Our head wasn’t screwed on straight. But on us a light has dawned. Jesus comes among us, and he calls us to repent: “Repent, for the kingdom of heaven is at hand.” We acknowledge our sins and turn from them. We look to Jesus for this kingdom, the kingdom of heaven, to be manifested. Then we hear his authoritative, inviting voice, calling to each one of us and saying, “Follow me.” We leave our nets and our fishing boats, and we follow him. There is something compelling about this man.

This is what it means to be a disciple of Jesus. It is to follow him in faith, to learn from him, to hear his voice and heed it. Only in this light can we understand his teaching properly. If you don’t have Jesus, none of this applies. But with Christ—joined to Jesus in baptism and following him in faith—now our life takes on new meaning.

What is it about salt that Jesus is comparing us to here? Apparently, it has something to do with salt having a distinctive taste. For if it loses that distinctive taste, it is no longer good or useful as salt. What is it about us Christians that makes us distinctive in the world, that gives us our particular “taste”? It is that we are followers of Jesus. Faith in Christ sets us apart and makes us who we are. Lose that, and you are no longer special. But live in that distinctiveness, and you and I have something to offer the world and the people around us. They should be able to “taste” how we are different. Jesus says: “Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another.” Being at peace with one another—that is part of our saltiness. The world is full of conflict and strife. People bear grudges against one another and don’t let go. But Christians are all about forgiveness and peace. God has forgiven us for Christ’s sake. So we forgive one another. God has made peace with us by the cross of Christ. So we seek peace with others. “Blessed are the peacemakers,” Jesus says, “for they shall be called sons of God.” We reflect the character of our heavenly Father when we seek and make peace with one another. That is in our DNA as salty Christians.

Another aspect I think we find is in Colossians where St. Paul writes: “Walk in wisdom toward outsiders, making the best use of the time. Let

your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.” Here our saltiness has to do with how we speak. We let wisdom season our speech, so that graciousness marks how we talk to others. Harsh words, angry unwise words—these we guard against. Instead, our Christian faith informs our speech, the fruit of the Spirit tempers our tongue.

We speak differently. Our manner of speech has a Jesus accent. Again, this is what gives us our salty distinctiveness as disciples of Jesus.

“You are the salt of the earth.” “You are the light of the world.” This is the other thing that Jesus is saying to us today. “I thought Jesus is the light of the world. It says that in the Bible, I know it. How can Jesus say then that we are the light of the world?” Well, it’s both. Jesus of course is The Light of the world. He is the light who shines in the darkness and gives life to men. We cannot generate any light on our own or give life to anyone, ourselves included. But having received the light of Christ, now we reflect and radiate that light out to others.

And that is our calling. Let’s not shy away from it. We have light that we have received that is powerful and life-giving. It is the light of the gospel. God intends for us to shine it out to the world. “You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.”

Don’t hide your Christian life. Let it shine. Let the world know what gives you life. The saving gospel, the good news of Christ, isn’t just good for you. It’s good for everybody. All people in the world need what we have. Through individual one-on-one conversations—you talking with the people you know, your friends and family members—you have opportunity to spread the light, like a lamp shining in a room. And through the church’s gospel ministry—through this congregation’s preaching and teaching ministry, and through the church at large and around the world—we are helping to spread the light of Christ in a sin-darkened world. And the darkness has not overcome it. When you love others in this way, the goal is not to get people to praise you. No, the goal is for people to see the distinctive difference in your life that Christ makes. People will see Jesus in and through you. And as a result, people will give praise and thanks and glory to your Father in heaven. I see the many good works that you, my brothers and sisters, are doing—how you love one another and care for one another and are serving in your community—and I thank God for the good work he is doing in you and through you.

Brothers and sisters in Christ, you are the salt of the earth. You are the light of the world. That is who you are. Jesus makes it so. Embrace your identity as His disciples. God has created you to be salt and light. So go ahead and be who you are. May your light shine before men, so that they may see your good works and give glory to your Father who is in Heaven.



An Introduction: Who are the Melkite Greek Catholics?

become one of the many strands in the colorful tapestry of religion in America. The immigration of Melkites to the United States from the Middle East began in the late 19th and early 20th century. Syrians generally established themselves in many of America's major cities. Oftentimes, without established parishes and priests of their own, the Syrian communities would be ministered to by either an Orthodox or Catholic travelling priest for baptisms, confessions, marriages, etc., regardless of the jurisdictions that the faithful belonged to. Over time, the Orthodox established their own communities in many cities, likewise the Maronites (another Eastern Catholic Church of Middle Eastern roots) and finally the Melkites. The Melkites established their first parish in the US in 1889 in New York City, and over the next couple of decades followed communities in New York, throughout New England, Ohio, Michigan, California and many others. Today there are 45 parishes and missions spread throughout the United States.

Parishes in the US are often communities made up of faithful from a variety of ethnic backgrounds. Some are new immigrants, with their children, coming from countries like Syria, Lebanon, Palestine, Jordan and Egypt; many are second, third and fourth generation Americans of Middle Eastern descent; others are from non-Middle Eastern backgrounds and have married into the churches; and finally, there are many Melkites from non-Middle Eastern backgrounds that one way or another have found a home in the Melkite liturgy, spirituality and culture. The persecution of Christians and general instability in countries like Syria, Iraq, Egypt and Palestine, is causing a large number of Melkites, and other Christians, to flee the Middle East and seek refuge in Western nations like the United States. Something similar happened in the 1980's during the civil war in Lebanon, when a wave of Catholic immigrants found a safe home in the US. The Melkite Church today is, as it was then, finding ways to support and minister to her diverse communities.

Unity in Essentials, Diversity in Freedom

Imagine the Roman Catholic Church and Melkite Catholic Church as two bodies of the same nature, for example, human; then imagine that the Dogma, Liturgy, Sacraments, Scripture, and Tradition with a big "T" are the skeleton; both have the same general structure: in the essentials both Churches are very similar. The language used to express theology, doctrine and Dogma, the sight and sound of the Liturgy, the form of the Sacraments, and the disciplines through which we carry out the Tradition handed on to us; these are very different, like all of the traits that make two people different in appearance. Of course, there is some variation from person to person, church to church, diocese to diocese, of how Melkites understand themselves: some lean toward a particularly Orthodox self-understanding, while others lean toward an embrace of Latin influences. Deciphering flesh from skeleton, what is an internal influence from an external, what is an authentic organic growth from an abuse, is not always easy, or black and white.

The tension between uniform custom and variation has been present all along in the Church. Responding to Januarius who had been upset by the different church customs he encountered in his travels, St. Augustine spoke well of the rich variety in the universal church: in regard to the particular customs "that vary according to place and region...all such things are a matter of freedom...for whatever is not contrary to the faith or to good morals ought to be considered as indifferent" (Beginning to Read the Fathers by Boniface Ramsey, 8-9). From the beginning through the centuries of Church development, differences have arisen from region to region, sometimes in isolation, oftentimes in mutual inspiration. In the United States, the whole variety of ancient and venerable Christian customs can be seen in one major city, where countless immigrants, bringing their vast, native, cultural heritage, have come to live together in one land. Not long ago in the Old World, one would have had to travel across nations and continents to see even a fraction of the same variety in Christian customs and traditions.

FATHER THOMAS A. MOSES

The question often arises in the life of a Melkite Catholic, "who are you?" I have never heard a good, concise, complete explanation of who or what the Melkite Church is. It is often difficult to explain who we are without a geography and history lesson, without a summary of 2,000 years of Church History. The best way for a person to really discover who or what the Melkite Church is would be to visit one, spend time with the community, speak with the parish priest, read some of the books and literature available, experience the Divine Liturgy (the Mass) for oneself, pray the prayers of the saints and fathers of the East, read the writings of St. John Chrysostom, St. Basil, St. Gregory Palamas, and St. John of Damascus. Overtime, this would give a person a deep sense of what it means to be Melkite, of who the Melkites are, but for now, the following is a history lesson, a geography lesson, and an attempt to give someone a context. I want to give this context so that if you happen to stumble into a Melkite Liturgy, or another of the Byzantine Liturgies, you may be able to make some sense of the complete otherness.

The Heart of the Byzantine Tradition: The Divine Liturgy

The Byzantine Churches within Catholicism make up a family of different Churches who share much of the same form of worship, theology and spirituality. There are a number of Orthodox Churches, particularly the Greek and Russian and their variations (Serbian, Antiochian, etc.), that also worship according to the Byzantine Tradition. There are two main Divine Liturgies: one is attributed to St. John Chrysostom, and the other to Saint Basil the Great, both of the 4th century. As the Roman form of worship spread throughout Western Europe from the city of Rome, so too the Byzantine form of worship spread throughout much of the Eastern Roman Empire, the Byzantine Empire, from Constantinople.

The Liturgy shares the same skeletal structure of the Roman Mass: Epistle, Gospel, Petitions, words of Institution, invocation of the Holy Spirit, and the Our Father. But through centuries of development in the Byzantine Empire, the skin and flesh appears much differently. Icons, or religious images, may cover the walls and ceiling, directly overhead may be a large image of our Lord looking down upon the faithful, while other icons separate the altar from the congregation. Typically, Byzantine churches don't use musical instruments, but rather the entire Divine Liturgy is chanted and sung by the priests, deacons, cantors and congregation. An abundance of sights, smells, and sounds lift the worshipper up to a mystical experience of God. Written description cannot do justice to a real life experience of the Divine Liturgy; in a paraphrase of St. Philip, it is better to "come and see."

The History of the Melkites: From the Middle East to America

Within the Byzantine family of Churches is an Eastern Catholic community called the Melkite Greek Catholic Church. In a sense, and in the minds of many of the faithful, the Melkite Church understands herself as an orthodox church in communion with Rome, and a bridge between East and West, Catholic and Orthodox. Until the 18th century, Melkite Greek Catholics were members of the larger Greek Orthodox Church of Antioch throughout the territory known today as Syria, Lebanon, Palestine and Jordan, known then as 'Greater Syria'. In the Middle East, under the Ottoman Empire, our Church was officially Orthodox, and not in communion with the Roman Catholic Church. By the 16th and 17th century came Jesuit missionaries who preached and provided support for Orthodox Christians in Syria, and over time, within the Greek Orthodox Church of Antioch, arose a catholic party and an orthodox party, which culminated in the election of two Patriarchs: one leading many of the bishops, clergy and faithful to union with Rome, the Melkite Greek Catholic Church, and the other remaining in communion with the other Orthodox Churches, the Antiochian Orthodox Church.

The Melkite Church has established itself in the United States and has



ST JOHN CHRYSOSTOM ON FASTING

Do you fast? Give me proof of it by your works.

If you see a poor man, take pity on him.

If you see a friend being honored, do not envy him.

Do not let only your mouth fast, but also the eye and the ear and the feet and the hands and all the members of our bodies.

Let the hands fast, by being free of avarice.

Let the feet fast, by ceasing to run after sin.

Let the eyes fast, by disciplining them not to glare at that which is sinful.

Let the ear fast, by not listening to people talk and gossip.

Let the mouth fast from foul words and unjust criticism.

For what good is it if we abstain from fowl and fish, but bite and devour our brothers?

May He who came to the world to save sinners strengthen us to complete the fast with humility. May he have mercy on us and save us.

ST PACHOMIOS AND THE ANGELS

Once, when passing through a town, the great St Pachomios, the father of monks, encountered a procession carrying the corpse of a man for burial. Because the saint had been given by God the special gift of noetic insight, he was able to see spiritual realities invisible to others. He saw two angels carrying torches in the funeral cortege and wondered what was so special about this man. He fervently asked the Lord to reveal to him the meaning of this vision.

As the procession passed by, as if reading the Father's thoughts, one of the angels turned to the saint and said "Abba Pachomios, I am the Angel of Wednesday and my companion is the Angel of Friday. Because this man fasted faithfully every Wednesday and Friday throughout his life, the Lord has command that we give him a solemn escort to his grave. As he kept the fast throughout his life so we are here to glorify him upon his death."

DECEASED CLERGY

Shatawee, BSO, Father Alexios	7/12/1957	Soloman, Deacon James	7/04/2011
Mufleh, BSO, Father Malatios	7/04/1964	Elya, BSO, Bishop John A.	7/19/2019
Salmone, BCO, Father Philip	7/06/1967	Hull, Father Michael	7/19/2019
Sawaya, BCO, Father Clement	7/01/1969	St. Germain, Father Andre	7/22/2020
Araktingi, Father Nicholas	7/18/1973	Littlefield, Father Philaret	7/29/2022
Riashi, BCO, Father Agabios	7/06/1984	Samra, Father Basil	7/16/2023
Gorayeb, Father Albert	7/27/1987		
Badaoui, BSO, Father Adib	7/07/2006		

CLERGY ORDINATION

Geiger, Father Damon	7/05/1971	Ghali, Father Adel	7/20/1984
Steinmetz, Father Thomas	7/06/2002	Samaan, Father Rezkallah	7/20/1986
Kabban, Deacon Antoine	7/06/2008	Rizk, BSO, Father Antoine	7/20/1996
McAerny, OP, Father Brendan	7/07/1988	Khasho, Deacon Habib	7/22/2001
Barakeh, BSO, Father Imad	7/09/2005	Shehata, Deacon Antoine	7/22/2001
Sayegh, Father George	7/10/2022	Bourjaili, Deacon Nicholas	7/23/2006
Kashou, Deacon Elias	7/11/2010	El-Khoury, BSO, Father Marwan	7/23/2022
Ayala, Father Sergio	7/17/2016	Hamm, BSO, Father Michael	7/23/2022


Calendar

JULY

تموز

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 1 COR 12:27-31; 13:1-8 MT 10:1; 5-8 Wonderworkers Cosmas and Damian	2 HEB 9:1-7 LK 1:39-49; 56 Deposition of the Mantle of the Mother of God at Blachernae	3 1 COR 7:12-24 MT 14:35-36; 15:1-11 Martyr Hyacinth and Father Anatolios	4 1 COR 7:24-35 MT 15:12-21 Father Andrew of Jerusalem	5 1 COR 7:35-40; 8:1-7 MT 15:29-31 Father Athanasios of Athos - Lampados and Martha	6 ROM 12:1-3 MT 10:37-42; 11:1 Father Sisoie the Great
7 JN 20:1-10 (7) ROM 15:1-7 MT 9:27-35 Seventh Sunday After Pentecost Fathers Thomas of Maleum, Acacius - Martyr Kyriaca	8 1 COR 9:13-18 MT 16:1-6 Great-martyr Procopius	9 1 COR 10:5-12 MT 16:6-12 Hieromartyr Pancratius, Bishop of Taormina in Sicily	10 1 COR 10:12-22 MT 16:20-24 Forty-five Martyrs of Nicopolis in Armenia	11 2 COR 6:1-10 LK 7:36-50 Great-martyr Euphemia	12 1 COR 11:8-23 MT 17:10-18 Martyrs Proclus and Hilarion	13 ROM 13:1-10 MT 12:30-37 Archangel Gabriel - Father Stephen the Sabaita
14 JN 20:11-18 (8) TI 3:8-15 MT 5:14-19 Sunday of the Fathers of the First Six Ecumenical Councils Apostle Aquila and Joseph the Confessor	15 1 COR 11:31-34; 12:1-6 MT 18:1-11 Martyrs Cyricus and his mother Julitta	16 1 COR 12:12-26 MT 18:18-22; 19:1-2; 13-15 Hieromartyr Athenogenes and his ten disciples	17 GAL 3:23-29; 4:1-5 MK 5:24-34 Great Martyr Marina	18 1 COR 14:6-19 MT 20:17-28 Martyr Emilian	19 1 COR 14:26-40 MT 21:12-14; 17-20 Mother Macrina, Sister of Basil the Great - Father Dios	20 MK 9:9-15 JAS 5:10-20 LK 4:22-30 Prophet Elias the Thesbite
21 JN 20:19-31 (9) 1 COR 3:9-17 MT 14:22-34 Ninth Sunday After Pentecost Fathers Simeon, the fool for Christ and his companion John	22 1 COR 9:2-12 LK 8:1-13 Perfume-bearing Woman Mary Magdalen	23 1 COR 15:29-38 MT 21:23-27 Transfer of the Remains of Hieromartyr Phocas - Prophet Ezechiel	24 1 COR 16:4-12 MT 21:28-32 Great-martyr Christina	25 GAL 4:22-27 LK 8:16-21 Dormition of St Ann	26 2 COR 1:12-20 MT 22:23-33 Hieromartyr Hermolaus and his two companions - Martyr Parasceva	27 LK 21:12-19 2 TIM 2:1-10 JN 15:17-27; 16:1-2 Great-Martyr Panteleimon the Physician Father Clement the Wonderworker, Archbishop of Ochrida
28 JN 21:1-14 (10) 1 COR 4:9-16 MT 17:14-23 Tenth Sunday After Pentecost Deacons Prochor, Nicanor, Timon and Parmenas	29 2 COR 2:3-15 MT 23:13-22 Martyrs Callinicus and Theodota	30 2 COR 2:14-17; 3:1-3 MT 23:23-28 Apostles Silas and Silvan and their companions	31 2 COR 3:4-11 MT 23:29-39 Holy and Just Eudocimos - Vigil of the Procession of the Cross	 Bishop Nicholas J. Samra's Episcopal Ordination July 6, 1989		

 **ABSTINENCE**
Meat and dairy is not eaten

 **FASTING** Meat and dairy is not eaten and
No food from midnight until noon or Vespers

 **GREAT FEAST** and **AFTER-FAST**

Weekly Divine Liturgy Schedule



The Divine Liturgy Schedule

Divine Liturgy
Saturday at 5:00 pm
&
Sunday at 10:00 am

The Holy Sacrament of Reconciliation is available before and after the Divine Liturgy or by appointment.

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



THE LORD SAID: "TRULY I TELL YOU THIS
POOR WIDOW HAS PUT IN MORE THAN ALL
OF THEM, FOR THEY ALL CONTRIBUTED
OUT OF THEIR ABUNDANCE, BUT SHE GAVE
OF HER POVERTY PUT IN ALL THE LIVING
THAT SHE HAD." *MARK 12:41-42*

"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.

To the parents of our young children

Relax! God put the wiggle in children, so don't feel you have to suppress it in God's house. All are welcome here at Little Flower!



- Don't be afraid to sit toward the front where it is easier to see and hear.
- Quietly explain the parts of the Mass to your children. They'll learn quickly.
- Sing the hymns, pray, and voice the Mass responses out loud. Have the kids sit, kneel and stand together with you, too. Children best learn liturgical behavior by copying you.
- If you need to step out of Mass with your child to calm them down or just to take a walk, feel free to do so, but please come back! As Jesus said: "Let the children come to me."
- Remember that the way we welcome children in church directly affects the way they respond to the Church, to God, to Christ and to one another. Let them know that they are always at home in this house of worship.

To the members of the parish:

A smile of encouragement is always welcome to parents with small, active children. The presence of children is a gift to the Church and to our parish. They give us, "a future full of people."

ANNOUNCEMENTS

As of 03/27/2024



St. Basil the Great Melkite Greek Catholic Church

15 Skyview Drive Lincoln, RI 02865

Sharing our Faith
SECURING OUR FUTURE



Campaign Facts:



Campaign Goal: \$1,000,000



Outstanding Goal: \$307,000



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

Parish Community Facts:



Total Registered Families: 410



Active Families: 200



% of Active Families Participation: 56%

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

Current & Future Projects:



Church Roof Replacement: Project completed, final cost \$321,000.



Rectory Roof Replacement: Project completed, final cost \$18,850.



Church Window Repairs: Project initially completed, final cost \$9,000. Additional window was found to need repair, estimated cost of \$1,665.



HVAC & Boiler Replacement: Proposals received, estimated cost \$196,000. Boiler does need immediate replacing, awaiting timeframe. HVAC system is okay for now.



Flooring Upgrades: Proposal received, estimated cost \$50,000 (carpeting for Church, Cultural Center, office & hallway), awaiting samples and timeframe.



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



Interior Repairs, Expand Storage & HVAC Vent Cleaning: Partial proposals received. Vent cleaning completed, final cost \$9,020



Power Washing/Masonry/Walkway Repairs: Awaiting proposals. Maintenance to mosaic of The Blessed Mother completed, cost \$8,000.



Security Cameras/Door Upgrades: Camera system complete, final cost \$10,500. Electrification of doorway proposal received, pending completion.



Central Air Conditioning and HVAC improvements to Rectory: Project completed, final cost \$56,845. Additional upgrades are necessary.

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



Eid El Saydeh Summer Festival

St. Basil The Great Melkite Greek Catholic Church

15 Skyview Dr, Lincoln, RI 02865

Phone: (401) 722-1345



Andre Ibrahim
and his band

FREE ADMISSION

Saturday, August 10th

4:00 pm to 11:00 pm

Sunday, August 11th

from noon to 7:00 pm

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Chicken Shawarma - Kafta - Falafel
Cash Bar (Beer, Wine) & many more



DJ KK

Activities

For Kids & The Whole Family



Your support is needed to defray the cost of the festival. Banners are available for business and memorials.

Note: This is a church fundraiser, NO outside food/drinks/hooka, Thank You



2024 Food Fair Cooking Schedule
Thank you for your help!

Sfeeha – Tuesday, July 16 @ 9:00 a.m.

Sfeeha - Tuesday, July 23 @ 9:00 a.m.

Grapeleaves – Thursday, August 15, 9:00 a.m.

Sfeeha - Tuesday, August 22 @ 9:00 a.m.

2024 Food Fair Baking Schedule
Thank you for your help!

Kaak Thursday, September 26 @ 10:00 a.m.

Maamoul Saturday, October 5 @10:00 a.m.

Kata Thursday, October 10 @ 10:00 a.m.

Ba'lawa & Souart al Sit Saturday, October 19 @ 10:00 a.m.

National Association of Melkite Catholic Youth

NAMY CONFERENCE 2024

Our Melkite Catholic Mission: *Becoming Disciples, Making Disciples*

Monday, August 12 – Friday, August 16, 2024

Saint Methodios Faith and Heritage Center
Contoocook, New Hampshire . saintmethodios.org



YOUTH: Ages 13-18 . ADVISORS: Ages 23 and Older

\$300 per person

Price includes meals and lodging, spiritual, social, and athletic activities, and more.

Use the QR Code or email Fr. Thomas and Rebekah Moses at namy@melkite.org to complete the interest form if you, your child, or your parish youth group, would like to attend the national conference in August.

Please note: contact your parish priest or youth advisor for help with registration forms. All registration forms are due by June 1, 2024.



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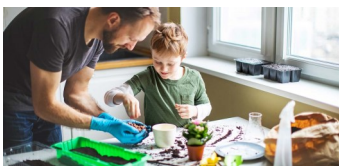
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