

Saint George Maronite Catholic Church

رعية مار جرجس المارونية

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July 16, 2023

Eighth Sunday of Pentecost

Romans 8:1-11

Hence, now there is no condemnation for those who are in Christ Jesus. For the law of the spirit of life in Christ Jesus has freed you from the law of sin and death. For what the law, weakened by the flesh, was powerless to do, this God has done: by sending his own Son in the likeness of sinful flesh and for the sake of sin, he condemned sin in the flesh, so that the righteous decree of the law might be fulfilled in us, who live not according to the flesh but according to the spirit. For those who live according to the flesh are concerned with the things of the flesh, but those who live according to the spirit with the things of the spirit. The concern of the flesh is death, but the concern of the spirit is life and peace. For the concern of the flesh is hostility toward God; it does not submit to the law of God, nor can it; and those who are in the flesh cannot please God. But you are not in the flesh; on the contrary, you are in the spirit, if only the Spirit of God dwells in you. Whoever does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the spirit is alive because of righteousness. If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you.

Matthew 12:14-21

But the Pharisees went out and took counsel against him to put him to death. When Jesus realized this, he withdrew from that place. Many (people) followed him, and he cured them all, but he warned them not to make him known. This was to fulfill what had been spoken through Isaiah the prophet: "Behold, my servant whom I have chosen, my beloved in whom I delight; I shall place my spirit upon him, and he will proclaim justice to the Gentiles. He will not contend or cry out, nor will anyone hear his voice in the streets. A bruised reed he will not break, a smoldering wick he will not quench, until he brings justice to victory. And in his name the Gentiles will hope."

SACRAMENTS

Baptism & Confirmation: One month in advance with the Pastor.

Suggested Donation: Church: \$200 Priest: Free Will

Matrimony: Arrangements should be made by couples six months prior to the wedding date. Suggested Donation: Church \$500. Priest: Free Will

Reconciliation:

One hour before liturgies, or by appointment

Anointing of the Sick:

Please notify the Rectory if a member of your family is ill, hospitalized, or homebound and would like to receive communion at home.

Meet Your Clergy

Fr. Tony Saab

Pastor

frtonysaab@gmail.com

Farid Zaarour

Deacon

Office Hours

Weds - Friday from 9am-12pm

Liturgical Schedule

Wednesday 7:00pm, Thursday and Friday 10:00am

Saturday 4:00 pm

Sunday 8:30 am (*Latin rite*) 10:30 am

Exposition of the Holy Eucharist on Thursday 6:00pm

Your **donation** to your church is an act of Faith and commitment to support the gospel of Christ and the ministry of His Church. It is an opportunity for you to contribute from the work of your hands back to God, the source of all blessings.



The Church Hall

is available for rent for all types of events.

Suggested donations are \$300 for parishioners, \$500 for non-parishioners. Please

Weekly collections

Saturday	04:00pm	\$574.00
Sunday	08:30am	\$440.00
	10.30am	\$352.00

Please let us know if you would like to receive Budget Envelopes by emailing the church office. We will gladly provide it to your home address.



Saint Elias, مار الياس الحى also known as Prophet Elias or Elijah, is a prominent figure in the Old Testament of the Bible and a revered prophet in Christianity, Judaism, and Islam. He is known for his powerful miracles, fiery chariot ascent to heaven, and his role as a messenger of God.

The life of Saint Elias is described in the First Book of Kings (1 Kings) and the Second Book of Kings (2 Kings) in the Bible. While there are various accounts and interpretations, the following is a general overview of his life: According to the biblical narrative, Saint Elias lived during the 9th century BCE in the northern kingdom of Israel during the reign of King Ahab and Queen Jezebel. He is believed to have been a Tishbite from the town of Tishbe in Gilead, although not much is known about his background or lineage.

Elias is introduced as a prophet who had a zealous devotion to the worship of the one true God, Yahweh, and an unwavering commitment to God's commandments. During his time, the kingdom of Israel was heavily influenced by the worship of the Canaanite god Baal, which led to idolatry and moral corruption.

Elias confronted King Ahab and Queen Jezebel, denouncing their promotion of Baal worship and prophesying a severe drought as a sign of God's displeasure. As the drought unfolded, Elias withdrew to the wilderness and was miraculously sustained by ravens who brought him food.

After three years, Elias reappeared before Ahab and issued a challenge to the prophets of Baal on Mount Carmel. He called for an altar to be built for Yahweh and challenged the prophets of Baal to call upon their god to ignite the offering. Despite their fervent prayers and rituals, the prophets of Baal were unsuccessful. In contrast, Elias called upon God, and a miraculous fire consumed the offering, affirming the power and authority of Yahweh.

Following this event, Elias ordered the execution of the prophets of Baal, which led Queen Jezebel to seek his life. Fleeing her wrath, he journeyed into the wilderness and encountered an angel who provided him with food and drink. Sustained by this divine nourishment, Elias traveled for forty days and forty nights until he reached Mount Horeb (also known as Mount Sinai), where Moses had received the Ten Commandments.

At Mount Horeb, Elias had a profound encounter with God. He witnessed a strong wind, an earthquake, and a fire, but God chose to reveal Himself in a still, small voice. In this encounter, God commissioned Elias to anoint Hazael as king of Syria, Jehu as king of Israel, and Elisha as his successor as prophet.

As they continued their journey, a chariot of fire and horses of fire suddenly appeared, and Elias was taken up into heaven in a whirlwind. Elisha witnessed this miraculous event and received Elias' mantle, signifying his role as the successor to the prophetic ministry.

Liturgical Intentions

7/15 4:00pm	Memorial liturgy for the homebound and suffering , requested by the Harb family
7/16 8:30am 10:30am	One year anniversary for my beloved sister Patricia (Mansour) Moran , requested by Patricia's family, Robert and JoAnne Mansour. Nine year anniversary for Kenneth Fiyod , requested by their loving family.
7/22 4:00pm	Third anniversary liturgy for Louis Khoury, JR , requested by his loving family
7/23 8:30am 10:30am	Memorial liturgy for Peter Gallo requested by his family and friend Memorial liturgy for Richard and Anissa Borla , requested by their loving family.
7/29 4:00pm	
7/30 8:30am 10:30am	Memorial liturgy for John Vitulli , requested by the HRS Second anniversary for James Maron , requested by his loving family.
8/5 4:00pm	
8/6 8:30am 10:30am	Memorial liturgy for the Deceased members of the Ayoub and Raheb families, requested by their loving family.
8/12 4:00pm	Memorial liturgy for Raymond and Therese Yazbek and Anthony Budway , requested by Lydia and George Yazbek.
8/13 8:30am 10:30am	One year anniversary for Juliette Daccache requested by her son Jihad and Samar Daccache.

Lectors schedule

Arabic:
Elias Ayoub
English :
Gerry Fiyod



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Saint Charbel

مار شربل

On July 24, the Catholic Church celebrates the life of St. Charbel Makhlouf, a Maronite Catholic priest, monk, and hermit who is known for working miracles both during his life and after his death. (We will celebrate his feast on Sunday July 23).

On the occasion of his beatification in 1965, the Eastern Catholic Maronite hermit was described by Pope Paul VI as “a new, eminent member of monastic sanctity,” who “through his example and his intercession is enriching the entire Christian people.”

Born into humble circumstances in Lebanon during 1828, Yussef Antoun Makhlouf was the youngest of five children. His father, who had been taken away from the family and forced into hard labor, died when his youngest son was only three.

Yussef studied at the parish school and tended to his family's cow. Engaged in prayer and solitude from a early age, he spent a great deal of time outdoors in the fields and pastures near his village, contemplating God amid the inspiring views of Lebanon's valleys and mountains.

His uncle and guardian Tanious wanted the boy to continue working with him, while his mother wanted him to marry a young woman. Yussef had other plans, however, and left home in 1851 without informing anyone.

Yussef would become “Brother Charbel,” after making a pilgrimage on foot to his new monastic home. In this, he followed the example of his maternal uncles, who were already living as solitary monks at the Hermitage of Saint Paul in the Qadisha Valley.

Charbel took his monastic vows in November of 1853, during a solemn ceremony which was closed to the public and off-limits even to his family. He subsequently studied for the priesthood and was ordained, returning to the Monastery of St. Maron.

The priest-monk lived and served in the monastery for 19 years, showing great devotion to the life of prayer, manual work, and contemplative silence.

Charbel's superiors observed God's “supernatural power” at work in his life, and he became known as a wonder-worker even among some Muslims. In 1875, he was granted permission to live as a solitary monk in a nearby hermitage dedicated to Saints Peter and Paul.

Rigorous asceticism, and a profound union with God, continued to characterize the monk's life for the next 23 years. Deeply devoted to God's Eucharistic presence, he suffered a stroke while celebrating the Divine Liturgy of the Maronite Catholic Church on December 16, 1898. He died on Christmas Eve of that year.

St. Charbel's tomb has been a site for pilgrimages since his death. Hundreds of miracles are believed to have occurred through his intercession with God, both in Lebanon and around the world.

He was canonized in 1977 by Pope Paul VI, who had earlier hailed the Lebanese Maronite saint as an “admirable flower of sanctity blooming on the stem of the ancient monastic traditions of the East.”

