



November 15th, 2020

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH

Eighth Sunday After The Exaltation of the Holy and Life-Giving Cross

الأحد الثامن بعد رفع الصليب المقدس و المحيي

Address :

15 Skyview Dr.
Lincoln, Rhode Island 02865

Parish Website :

www.stbasilthegreatchurch.com

Facebook :

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

YouTube :

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

Email :

office@stbasilthegreatchurch.com

Telephone : (401)722-1345

Office hours :

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

Divine Liturgies :

Tuesday through Friday at 9: 00 A.M.
Saturday at 4:00 P.M.
Sunday at 11:00 A.M.

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

Holy Mysteries:

Reconciliation:

Saturday 2:30 –3:30 P.M.,
Sunday 9:30-10:30 A.M., or by appointment.

Baptisms: Please arrange with the pastor.

Marriages: 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)

Through the cross you destroyed death, you opened paradise to the thief, and turned into joy the mourning of the ointment-bearing women, and you ordered your apostles to proclaim that you rose, O Christ God, bestowing great mercy upon the world.

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.

Kontakion of the Presentation of the Blessed Virgin,

The most pure Temple of the Savior, His most precious bridal chamber, the Virgin, sacred treasure of God's glory, enters today in the house of the Lord, bringing with her the grace of the divine Spirit. Wherefore the angels of God are singing: "Behold the heavenly tabernacle!"

Hirmos

It is truly right to call you blessed, O Theotokos, You are ever-blessed and all blameless, and the Mother of our God. Higher in honor than the Cherubim, and more glorious beyond compare than the Seraphim, You gave birth to God the Word in virginity, You are truly Mother of God. You do we exalt.

Epistle of the Divine Liturgy

Psalms 29:11,1 (Tone 7)

May the Lord give strength to his people! May the Lord bless his people with peace!

Stichon: Ascribe to the Lord, O heavenly beings, ascribe to the Lord glory and strength. (NRSV)

Ephesians 2:14-22 (24 after Pentecost)

Brothers and sisters, Christ Jesus is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus

نشيد القيامة (بالحن السابع)

لاشيت بصليبك الموت. وفتحت للّص الفردوس. وأبطلت نوح حاملات الطّيب. وأمّرت رُسلك أن يكرزوا مُبشّرين. بأنك قد قمّت. أيها المسيح الإله. ماينخا العالم عظيم الرحيمة.

طروبارية القديس باسيليوس

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

نشيد الختام (قنداق دخول العذراء الى الهيكل)

ان هيكل المخلص الاطهر، البتول الحجلة الوفرة الكرامة، وكنز مجد الله المقدس، تدخل اليوم الى بيت الرب، وتدخل معها نعمة الروح الالهي. فيسبّحها ملائكة الله: هذه هي المظلة السماوية.

النشيد لوالدة الإله

إنه واجب حقاً أن نُعَبِّطِكَ، يا والدة الإله، الدائمة القبضة، والمُنزَّهة عن كلّ عيب، وأمّ إلها يا من هي أكرم من الشروبيم، وأمجد بلا قياس من السرافيم، يا من ولدت الله الكلمة وليّنت بتولاً، إنك حقاً والدة الإله. أياك نعظم.

رسالة الليتارجيا الإلهية

بروكيماتات الرسائل

أَلرَّبُّ يُؤْتِي شَعْبَهُ قُوَّةً، أَلرَّبُّ يُبَارِكُ شَعْبَهُ بِالسَّلَامِ.
قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ، قَدِّمُوا لِلرَّبِّ أَبْنَاءَ الْكِتَابِ.
(لحن 7)

رسالة القديس بولس إلى أهل أفسس 2:14-22

يا إخوة، إِنَّ الْمَسِيحَ هُوَ سَلَامُنَا. هُوَ جَعَلَ الْاِثْنَيْنِ وَاِجْدًا، وَنَقَضَ فِي جَسَدِهِ حَائِظَ السَّيَاحِ الْحَاجِزِ أَيْ الْعَدَاوَةِ، وَأَبْطَلَ نَامُوسَ الْوَصَايَا بَعَالِيَّةٍ، لِيَخْلُقَ الْاِثْنَيْنِ فِي نَفْسِهِ إِنْسَانًا وَاِجْدًا جَدِيدًا بِإِجْرَائِهِ السَّلَامِ، وَيُصَالِحَ كِلَيْهِمَا فِي جَسَدٍ وَاحِدٍ مَعَ اللَّهِ بِالصَّلِيبِ،





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>



putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God. (NRSV)

Psalms 92:1,2 (Tone 7)

It is good to give thanks to the Lord, to sing praises to your name, O Most High!

Stichon: To declare your steadfast love in the morning, and your faithfulness by night. (NRSV)

The Gospel

Luke 10:25-37 (8 after Holy Cross)

At that time, a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' He said to him, 'What is written in the law? What do you read there?' He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.' And he said to him, 'You have given the right answer; do this, and you will live.' But wanting to justify himself, he asked Jesus, 'And who is my neighbour?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?' He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.' (NRSV)

بِقَتْلِهِ الْعَدَاوَةَ فِي نَفْسِهِ.

وَجَاءَ وَتَسَبَّحَكُمْ بِالسَّلَامِ، أَنْتُمْ الْبَعِيدِينَ وَأَنْتُمْ الْقَرِيبِينَ لِأَنَّ بِهِ لَنَا كَلِمَاتُ التَّوَصُّلِ إِلَى الْآبِ فِي رُوحٍ وَاحِدٍ.

فَلَسْتُمْ إِذْنِ بَعْدَ غُرَبَاءَ وَلَا نَزَلَاءَ، بَلْ إِنَّمَا أَنْتُمْ مُوَاطِنُو الْقَدِيسِينَ وَأَهْلُ بَيْتِ اللَّهِ. وَقَدْ بُنِيتُمْ عَلَى أَسَاسِ الرُّسُلِ وَالْأَنْبِيَاءِ، وَرَأْسِ الزَّوَاوِيَةِ هُوَ يَسُوعُ الْمَسِيحُ نَفْسُهُ، الَّذِي يَتَسَقَّى فِيهِ الْبُنْيَانُ كُلُّهُ فَيَنْمُو هَيْكَلًا مُقَدَّسًا فِي الرَّبِّ، وَفِيهِ أَنْتُمْ أَيْضًا تُبْنَوْنَ مَعًا مَسْكِنًا لِلَّهِ فِي الزَّوْجِ.

هَلْلُوِيَّاتُ الْإِنْجِيلِ

صَالِحُ الْاعْتِرَافِ لِلرَّبِّ، وَالْإِشَادَةُ لِاسْمِكَ أَيُّهَا الْعَلِيِّ
لِيُخَبَّرَ بِرَحْمَتِكَ بِالْعَدَاةِ، وَفِي اللَّيْلِ بِحَقِّكَ. (لحن 7)

إنجيل الليتurgia الإلهية

لوقا 10: 25-37

في ذلك الزَّمانَ. دنا إلى يسوع واحد من عُلَمَاءِ الناموس وقال مُجَرَّبًا له. يا مُعَلِّم. ماذا أَعْمَلُ لَأَكُونُ الْحَيَاةِ الْإِبَدِيَّةِ * فقال له. ماذا كَتَبَ في الناموس. كيف تَقْرَأُ * فَأَجَابَ وقال. أَحِبَّ الرَّبَّ إِلَهَكَ بِكُلِّ قَلْبِكَ. وبِكُلِّ نَفْسِكَ. وبِكُلِّ قُوَّتِكَ. وبِكُلِّ ذَهْنِكَ. وقَرِيبَكَ كَنَفْسِكَ * فقال له. بِالصَّوَابِ أَجَبْتَ. إِفْعَلْ ذَلِكَ فَتَحْيَا * فَأَرَادَ أَنْ يُزَكِّيَ نَفْسَهُ فَقَالَ لِيَسُوعَ. وَمَنْ قَرِيبِي * فَعَادَ يَسُوعُ وقال. كَانَ إِنْسَانٌ مُنْخَدِرًا مِنْ أُورُشَلِيمَ إِلَى أَرِيحَا. فَوَقَعَ بَيْنَ لَصُوصٍ فَغَرَّوهُ وَأَوْسَعُوهُ ضَرْبًا. ثُمَّ مَضُوا وَقَدْ تَرَكَوهُ بَيْنَ حَيٍّ وَمَيِّتٍ * فَاتَّفَقَ أَنَّ كَاهِنًا كَانَ مُنْخَدِرًا فِي ذَلِكَ الطَّرِيقِ فَأَبْصَرَهُ وَجَازَ * وَكَذَلِكَ لَاقِيٌّ وَافِيَ الْمَكَانَ فَأَبْصَرَهُ وَجَازَ * ثُمَّ إِنَّ سَامِرِيًّا مُسَافِرًا مَرَّ بِهِ. فَلَمَّا رَأَى تَحَنَّنَ * فَدَنَا إِلَيْهِ وَضَمَّ جِرَاحَاتِهِ. وَضَبَّ عَلَيْهِا زَيْتًا وَخَمْرًا. وَحَمَلَهُ عَلَى دَابَّتِهِ الْخَاصَةِ وَأَتَى بِهِ إِلَى فُنْدُقٍ وَأَعْتَنَى بِهِ * وَفِي الْغَدِ عِنْدَ أَنْطِلَاقِهِ أَخْرَجَ دِينَارَيْنِ وَأَعْطَاهُمَا لِصَاحِبِ الْفُنْدُقِ وقال. إِعْتَنِ بِهِ. وَمَهْمَا تَنَفَّقَ فَوْقَ هَذَا فَأَنَا أَدْفَعُهُ لَكَ عِنْدَ عَوْدَتِي * فَأَيُّ هَؤُلَاءِ الثَّلَاثَةِ تَحْسَبُهُ صَارَ قَرِيبًا لِلَّذِي وَقَعَ بَيْنَ اللَّصُوصِ * قَالَ. الَّذِي صَنَعَ إِلَيْهِ الرَّحْمَةَ. فَقَالَ لَهُ يَسُوعَ. إِمَضِ وَأَصْنَعْ أَنْتَ أَيْضًا كَذَلِكَ *





Divine Liturgy Intentions



TODAY, SATURDAY, NOVEMBER 14, AND SUNDAY, NOVEMBER 15, 2020: EIGHTH SUNDAY AFTER THE HOLY AND LIFE-GIVING CROSS. COMMEMORATION OF THE HOLY MARTYRS GOURIAS, SAMONAS AND HABIB, CONFESSOR.

4:00 p.m. DIVINE LITURGY:

- + **BARBARA CIMINI** by Mary Carvalho & Family.
- + **JOSEPH HARRAKA** by Catherine Kando.
- + **BARBARA CIMINI** by Irene Balon; & M/M August Andrade.
- + **SADIE B. TAGER** (2nd Anniv.) by George & Jeanne Harraka.
- + **JOHN DURNIN, JR.** by Jeanne & George Harraka.
- + **VICTORIA PROCHNIAK** by M/M Albert Shabo.
- + **STEVEN KILSEY** by his brother Jeffrey Kilsey.
- + **ANITA & JOSEPH BRULE** by the Family.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.
- + **WAYNE LACY** by Thomas Soucar.
- + **JULIA (HOMSANY) HAGGAR** (69th Anniv.) by the Family.
- + **MARION (DIOHEP) SMITH** by the Community of St. Basil.
- + **JAMES ALLAM** by the Community of St. Basil.
- + **RICHARD COLABELLA** by the Family.

11:00 a.m. DIVINE LITURGY:

- + **ALBERT ALBA, SR.** by Elias & Barbara Deeb.
- + **PETER MASHATA** by Eugenie Mashata & Family.
- + **GEORGETTE A. SAGGAL** by Josephine King & Family.
- + **JEAN LOZE** (Venezuela) by Craig & Natalia Kishfy & Family.
- + **STEVE SARKIS** by Kyle & Marianna Mardo.
- + **MARY WAKIM TAHHAN** by Bishara Tahhan & Family.
- + **JOSEPH P. AZAR, JR** by Irene Balon.
- + **YOUSEF AGHIA** by George Madour & Family.
- + **LOUIS, MATHILDE & ELIAS SARKAS** by Dr. Jennifer Sarkas.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.
- + **GEORGE BOUDJOUK** by Ronald & Stacey Raheb.
- + **ALBERT J. KISHFY** by Deacon Edmond & Terri Raheb.
- + **GEORGE DECKEY** by Bishara & Wafaa Tahan.
- + **GEORGEANNA DECKEY** by Christine Durnin.
- + **YUSUF & BLANCHE MUSSALLI** by Riad & Souhair Khoury.
- + **ROSE KHOURY** by Dr. & Mrs. Roland Ghanem.
- + **RUTH PERRY** by Kenneth, Ann, Allyson & Kimberly Sabbagh.
- + **JULIA & FRED KISHFY** by the Family.
- + **ELIAS J. KISHFY** by Jason B. Boudjouk, M.D.
- + **YOUSSEF MADOUR** by Imad Massabni & Family.
- + **FRANCIS A. SAGGAL** by Marco & Pamela Pacheco & Family.
- + **HOLY & FORGOTTEN SOULS IN PURGATORY** by M/M Joseph Saggal.



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.





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.

ST. BASIL'S ANNOUNCEMENTS:

SACRIFICIAL GIVING: November 8, 2020: Budgets: \$2,936.00; Envelopes: \$2,921.00, Loose: \$15.00; Building Fund: \$160.00; Addit'l Melkite Support: \$5.00; Stipends: \$335.00; Candles: \$48.00; Cemetery: \$251.00.

Today, there will be a special collection taken up for your FUEL OFFERINGS. Please help defray the cost of heating the church and rectory, as prices escalate rapidly. Also, we must remember that utilities are more than doubled in our new complex. Your generosity will be greatly appreciated.

Next weekend, there will be a special collection taken up for MELKITE DIOCESAN SUPPORT.

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 face book page and on you-tube.

THE BISHOP'S APPEAL: The Lord Jesus wants you to be a Good Samaritan. It's not too late to send your gift to the Bishop's Appeal. A tithe (10%) of all funds collected in the Bishop's Appeal goes to support our brothers and sisters suffering in Lebanon from the explosion. Please don't delay...give today so that 100% of our parish will be counted. Your Melkite Church is counting on you.

REFLECTION: Even a fish wouldn't get into trouble if it kept its mouth shut.

MYSTERIES OF CHRISTIAN INITIATION: The three Mysteries of Baptism, Chrismation and Holy Eucharist are always celebrated together in one ceremony. One month notice is required and one baptismal preparation meeting is required with the pastor.

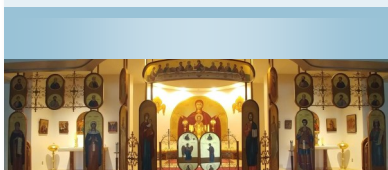
MYSTERY OF HOLY CONFESSIONS: In one way or another, we have neglected God. None of us have lived a perfect life. No matter what we have done, we can always return home. Available weekly one hour before the Divine Liturgy or by appointment.

MYSTERY OF HOLY CROWNING: Six month notice, an initial meeting with the priest, marriage preparation sessions are required. You must be an active member of the parish.

MYSTERY OF HOLY ANOINTING: Available for anyone who is ill. Please contact Fr. Ephrem.

IN GOOD STANDING: For your Pastor to sign letters of recommendation, family and student school related papers, character reference or any civil document for a registered parishioner, one must be in good standing with the Church, spiritually and giving noticeable TIME, TALENT, & TREASURE on a regular and continuing basis to our parish.

PLEASE NOTE: There is no charge for the celebration of the Holy Mysteries (Sacraments). However, it is appropriate to offer a gift of thanksgiving. Following are the suggested offerings to the Church for parishioners who request pastoral services. Liturgy \$10.00; 40-Day Memorial \$35.00; Baptism \$75.00; Wedding \$300.00; Funeral \$300.00.



Through the Prism of the Fathers

WHEN PEOPLE READ THE SCRIPTURES they can often easily grasp the basic meaning of the passage. In the parable of the Good Samaritan, for instance, Christ is clearly exalting the compassion of the Samaritan over the lack of concern on the part of the priest and Levite. The enmity that existed between Jews and Samaritans is also generally known, so people easily comprehend Christ's point that your enemy is your neighbor when he is compassionate. We can also easily – if grudgingly – realize that we are called to imitate the Samaritan, even in dealing with people not like ourselves.

When passages are not so easily explained, however, people turn to others for help. People may turn to their pastor or another clergyman or instructor. Many will surf the net to see what others say on the subject. As Eastern Christians we have another – and preferred – source for guidance in reading the Scriptures. We look to the tradition of the Church Fathers to explain the sacred texts.

Since the rise of academic, rather than pastoral, theology in its Middle Ages, the West has preferred contemporary scholarship to the Fathers' insights on the Scriptures. Academic scholarship first stressed the context of the Scriptural texts and then sought proof of their historic origins to determine their original literal meaning.

One of the approaches favored by the Fathers but out of favor in scholarly circles has been **allegory**, which sees many passages as a kind of extended metaphor for the entire Gospel. Allegory was virtually universal throughout early Christianity, which inherited from Judaism. It seeks to draw our attention through many well-known Scripture passages to the universal condition of mankind and the all-embracing love of God. It was used in various ways by Irenaeus, Clement of Alexandria, Origen, and John Chrysostom in the East, as well as Ambrose and Augustine in the West.

Chrysostom on the Good Samaritan

Using this method St John Chrysostom (feast: November 13) was able to help us see through this text God's constant and all-embracing love for us. This parable becomes a word-picture of the entire mystery of salvation:

A man went down from Jerusalem to Jericho – Adam, by trusting in himself instead of God, descended from Paradise into this world. Jericho, at 825 feet below sea level is the lowest city on earth, as far down as you can get.

He fell among robbers – Mankind apart from God is beset by the band of demonic powers led by the ruler of this age.

They stripped him of his raiment – the robe of immortality.

They departed, leaving him half dead – he was reduced to the half-life of this earth, subject to sin and death.

It happened that a priest ...and a Levite came that way, but passed by on the other side – The people of Israel kept to themselves and did not aid mankind.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring on oil and wine – Christ, not from this



world, who was accused of being a Samaritan (John 8:48), is that compassionate stranger. He doctors mankind by His teachings (the bandages), His anointing with the Holy Spirit (the oil), and the Eucharist (the wine) by which He begins our healing.

He set him on his own beast, brought him to an inn and took care of him – Christ joined mankind to His own human nature, brought him to the hospital of His Church and continued to minister to him as the divine physician.

When he left on the next day he gave the innkeeper two dinars and said, 'Take care of him' – After His ascension Christ entrusted mankind to the Apostolic Synod personified by its great apostle to the Gentiles, St Paul, and "through Paul to the high priests and teachers and ministers of each church," saying:

"Take care of the Gentiles whom I have given to you in the Church. Since men are sick, wounded by sin, heal them, putting on them a stone plaster, that is, the prophetic sayings and the gospel teachings, making them whole through the admonitions and exhortations of the Old and New Testaments." So according to St. John Chrysostom, Paul is the one who upholds the churches of God "and heals all men through spiritual admonitions, distributing the bread of offering to each one..."

'And when I come again I will repay you' – At my second coming I will reward you.

+++++

In another place St John Chrysostom taught that ministering to the spiritually ill in the hospital of the Church is for us all:

"Let us not overlook such a tragedy as that. Let us not hurry past so pitiable a sight without taking pity. Even if others do so, you must not. Do not say to yourself: 'I am no priest or monk; I have a wife and children. This is a work for the priests; this is work for the monks.' The Samaritan did not say: 'Where are the priests now? Where are the Pharisees now? Where are the teachers of the Jews?' But the Samaritan is like a man who found some great store of booty and got the profit.

"Therefore, when you see someone in need of treatment for some ailment of the body or soul, do not say to yourself: 'Why did so-and-so or so-and-so not take care of him?' You free him from his sickness; do not demand an accounting from others for their negligence. Tell me this. If you find a gold coin lying on the ground, do you say to yourself: 'Why didn't so-and-so pick it up?' Do you not rush to snatch it up before somebody else does?

"Think the same way about your fallen brothers; consider that tending his wounds is like finding a treasure. If you pour the word of instruction on his wounds like oil, if you bind them up with your mildness, and cure them with your patience, your wounded brother has made you a richer man than any treasure could. Jeremiah said: 'He who has brought forth the precious from the vile will be as my mouth.' What could we compare to that? No fasting, no sleeping on the ground, no watching and praying all night, nor anything else can do as much for you as saving your brother can accomplish."

St John Chrysostom, *Eighth Homily against the Judaizers* 4: 1-3

من هو قريبي



الأول كاهن «نزل في تلك الطريق» (ع31) أي انه كان سالكا ذات الطريق ربما يكون قد انتهى من عمله، وعاد ليستريح، وكان المفروض أن يسعفه فلا عمل يعطله، ولكنه لم يفعل، «رآه وجاز مقابله» بدون اهتمام.

والثاني كان لاويًا وبحكم عمله كان مساعدًا للكاهن، «جاء ونظر»، وربما تأثر وتأسف، ولكنه لم يقدم أي إسعاف، بل «جاز مقابله» (ع32).

أما الثالث فقد كان «سامريًا»، وفي عُرف (الناموس) (ع25) «هو عدو» وبالرغم من ذلك العداء، «تقدم وضمد جراحاته»، قدم الاسعاف «وصب عليها زيتًا وخميرًا»، قدم من مستلزمات سفره، «وأركبه على دابته وأتى به إلى فندق واعتنى به». ودفع للفندق مالاً تحت الحساب (ع25).

ثم سأل الرب يسوع الناموسي السؤال المنطقي للجواب على سؤاله: «فأي هؤلاء الثلاثة ترى صار قريبًا للذي وقع بين اللصوص» (ع36)؟

سؤالنا اليوم أنا من أي نوع القريب؟ «من أشبه من

هؤلاء الثلاثة؟

قربي هو كل إنسان وأي إنسان يحتاج إلى رحمة ومحبة الله.

تحدد شخصية الإنسان من خلال علاقته بمحيطه وبالتالي من علاقته بقويبه الذي يضعه الله في طريقه. وليست هذه العلاقة جزء من الحياة فقط إنما هي تشكل الأمر الأهم لابل هي غاية الحياة وطريقها، فمهما كنا نري أناساً غلب عليهم طابع الفردية والمجتمع أيضاً ازداد فيه الفردية فإن الإنسان لا يمكن أن يعيش مفرداً. لذلك المجرب الناموسي وقع في حيرة باحثاً عن ماذا يعمل ليرث الحياة؟ وعن من هو قربي؟ وجواب يسوع له كان كصدمة كهربائية أيقظت فيه الوعي وفتحت قلبه على العلاقات والمحبة. هذه الصدمة غيرت من نظرته تجاه الآخر، فهو كهودي كانت نظرته للقريب في مفهوم الاخ أو ابن العم (صلة قرابة دموية) أو بمعنى أوسع قليلاً في مفهوم الدين أو الحزب السياسي أو القومية أو العرقية.

أما في مفهوم المسيح:

1- القريب تحدد هويته وجود المحبة وليس أي نوع من المحبة بل المحبة الملزمة التي تشمل الرحمة

والمسؤولية تجاه الآخر في كل احتياجاته (محبة عملية). فما الفائدة من القرابة الموية أو الطائفية أو الدينية في غياب المحبة.

2- القريب هو من نذهب اليه ونصنع معه الرحمة أي كل انسان نشعر بامكانيتنا أن نتجه اليه كما فعل هذا السامري اتجه إلى الجريح دون وجود روابط عائلية ونصنع معه رحمة.

3- القريب هو الشخص الذي نخرج إليه بروح المحبة والرحمة والحنان، فكل انسان يوجد الان أمام المسيحي يجب أن يكون هو قربي سواء خرجنا إليه أو مازلنا مقصرين تجاهه، كل انسان يضعه الله في طريقي "كان من كان".

ما يطلبه منا المثل اليوم:

اخوتي الاحباء مطلوب منا اليوم أن نغير من ذاتنا إلى ذات الاخر وننطلق من مفهوم القريب العادية إلى مفهوم جديد، فيجب أن أعتبر كل من هم على جانب الطريق هم اقربائي، والمسيحي اليوم مدعو لأن يكون هو السامري الصالح الذي يلبس جراحات العالم والإنسان الحزين على مثال ربه ومعلمه يسوع المسيح. وأن يجعل المسيحي أن كل فعل رحمة ومحبة تجاه الآخر هو صلة قرابه فعليه أن لا يخسرهما لأنه سيدان عليهما.

فلا شركة حقيقة مع الله دون حب القريب والضمانات في الحياة هي في خدمة القلب وليس في تجنبه، أيضاً لا شركة مع الله لقلب لا يحب ولا يتحنن. فكل ما واجب على المسيحي أن يخرج إلى الآخر ويصنع معه رحمة

تقترح علينا هذه القصة ثلاث فلسفات عالمية اليوم،

الأولى- "الذي لك هو لي وسأخذه." كانت هذه فلسفة العصابة.

الثانية- "الذي معي هو لي وسأحتفظ به." هذه كانت فلسفة الكاهن واللاوي.

الثالثة- "الذي لي هو لك وأريدك مشاركتي به." هذه كانت فلسفة السامري الصالح

يقدم لنا لوقا الانجيلي في هذا النص مثل السامري الصالح الذي طرحه يسوع المسيح كجواب على سؤال أحد معلمي الناموس في إحدى المناقشات التي دارت بينهم وكانت المناقشة غير صافية لا بل كان محتواة الخبث والتجربة وهذا ما يقوله القديس لوقا في العدد 25 وقام احد معلمي الناموس ليجربه " بقوله ماذا أعمل للأرث الحياة الابدية؟ وهنا أراد يسوع أن يعيد هذا الناموسي إلى شريعته بسؤال ماذا تقول الشريعة؟ عدد26 وما كان على ذاك الناموسي أن يجاوب إلا من خلال الشريعة التي يحفظها كلامياً فقط أحب الرب إلهك من كل قلبك ومن نفسك ومن كل فكرك وقدرتك وأحب قريبك مثلما تحب نفسك»افعل هذا فتحيا» (ع28). وهنا وقع الناموسي المجرب فريسة تأنيب الضمير، بالرغم من ذلك أراد أن يبرر نفسه فقال ليسوع: ومن هو قربي؟

«وكان جواب الرب له بمثل السامري الصالح. هذا المثل وضع امامنا نحن المؤمنين الانسان في كل كيانهوكأن يسوع اراد من اللانسان أن يوسع في حدود تضامنه البشري إلى أبعد ما يكون من صلة القرابة أو الدين أو المذهب أو الوطن، كي يتمكن هذا الانسان من بناء كيانه وشخصيته المتسعة الآفاق. وتحدد شخصية الانسان من خلال علاقته بمن يحيطه، وهذا يعني :

أولاً : علاقة الانسان بقريبه حسب المفهوم العادي والسائد أي العلاقة التي لاتبعد كثيراً عن نطاقه

وثانياً : علاقته بقريبه الذي يضعه الله في طريقه .

وها نحن كم من أشخاص يضعها الله في طريقنا دون أن نلتفت إليهم ؟

هذا المفهوم يجعلنا أو يدفعنا إلى القول بأن خلاصة مثل السامري تتمحور في المحبة لله والمحبة للناس

المحبة لله :

من المستحيل أن تُرجم المحبة لله دون أن تكون هناك محبة الناس ، فالقديس بوحنا يقول " كيف تقول أنك تحب الله الذي لا تراه وتبغض أخاك الذي تراه .إذن المحبة لله هي نبع نستقي منه محبة الناس وأضيف إلى ذلك بأن هذه المحبة هي طريق الحياة ونهج الحق.

فكم من أناس يتهون في الطريق بسبب تعدد الطرق الذي يسلكونها ويتسألون أين الطريق ؟ وكم من أشخاص يجولون تائهين في مجاهل الافكار بسبب كثرتها ويتسألون أين الحق ؟

وكم من احباء يغرقون في مبالغة العبادة بتقديم الذبائح وسفك الدماء ويتسألون أين الحياة؟ كحالة المجرب الناموسي ربما يعرف الحياة لكنه ضائع تائه غارق، يأتي إلى يسوع لا ليساله أين الحياة بل ماذا أعمل لأرث الحياة؟يسوع يرد على السؤال بسؤال كي يخرج هذا المجرب من حدوده الضيقة تجاه الناموس والشريعة فيقول له ماذا تقول الشريعة ؟ يجاوبه أحب الرب إلهك من كل قلبك ونفسك وقدرتك وفكرك ، وأحب قريبك كنفسك أفعَل هذا فتحيا. هنا لماذا ركز وصية الشريعة على مبدأ الحب الكياني

الجواب يكمن في " افعل هذا لتحيا" وهنا نقله كبيرة في حياة المجرب ونقطة تحول في مجرى الحب الكلاي إلى الحب العامل أو الايمان المحب أو الايمان العامل بالمحبة وهذا هو العمل الاساسي الذي يساعد على خلاص الانسان، لذا فوصية المحبة تلخص في أربع كلمات أحب من

كل قلبك : فالقلب هو مركز الحياة فهو قادر على الحب.

كل نفسك: فالنفس مركز الاحساس والتأثر فهي قادرة على فعل العبادة.

كل قدرتك: فالقدرة هي مركز الارادة فهي قادرة على الطاعة والخضوع.

كل فكرك: فالفكر هو مركز القوة العاملة فهو قادر على التأمل وفعل الايمان الثابت والعامل بالمحبة وجعله ايماناً حياً ثابتاً ومثمرًا عاملاً وفعالاً.

جاوب يسوع على سؤال البعض الباحث عن الحياة بقوله أنا الطريق والحق والحياة

مممكن نكون نحن عارفين الوصية ولكن لانترجمها في حياتنا ونبرر أنفسنا بالكثير من التبريرات كالمجرب الذي برر نفسه بقوله ليسوع من هو قربي؟

هنا يأتي جواب يسوع في تحدي مفهوم القريب انطلاقاً من مثل السامري الصالح وكأنه اراد من خلال هذا المثل أن يخرج الانسان من ذاته وتقوقعه وانكاشاه ومحدوبته.


تقول القصة إنساناً سافر من مكانٍ إلى آخر وفيما هو في الطريق ، تعرض له بعض المجرمين، فاعتدوا عليه فجرحوه، وجردوه من ثيابه ومن كل ما يملك. وتركوه بين حي وميت.

مرّ به ثلاثة رجال :



LITURGICAL CALENDAR

NOVEMBER 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 5th Sunday after Holy Cross الأحد الخامس بعد عيد الصليب Galatians 6:11-18 Luke 16:19-31	2 St Akindinos and his companions 1 Thessalonians 1:1-5 Luke 11:29-33	3 Sts Acepssimas, Joseph and Aethalas 1 Thessalonians 1:6-10 Luke 11:34-41	4 St Hermias 1 Thessalonians 2:1-8 Luke 11:42-46	5 Sts Galaction and Episteme 1 Thessalonians 2:9-14 Luke 11:47-12:1	6 St Paul the confessor of Constantinople 1 Thessalonians 2:14-20 Luke 12:2-12	7 Thirty-two Martyrs of Melitene 2 Corinthians 8:1-5 Luke 9:1-6
8 Synaxis of the Archangels Michael and Gabriel 7th Sunday after Holy Cross الأحد السابع بعد عيد الصليب Hebrews 2:2-10 Luke 8:41-56	9 St Matrona 1 Thessalonians 2:20-3:8 Luke 12:13-15,22-31	10 St Orestes 1 Thessalonians 3:8-13 Luke 12:42-48	11 St Theodore the Studite 1 Thessalonians 4:1-12 Luke 12:48-59	12 St John of Alexandria 1 Thessalonians 4:18, 5:1-10 Luke 13:1-9	13 St John Chrysostom James 5:10-20 Luke 4:22-30	14 St Philip the Apostle Acts 8:26-39 John 1:43-51
15 8th Sunday after Holy Cross الأحد الثامن بعد عيد الصليب Ephesians 2:14-22 Luke 10:25-37	16 St Matthew the Apostle 1 Corinthians 4:9-16 Matthew 9:9-13	17 St Gregory of Neo-Caesarea 2 Thessalonians 1:10-2:2 Luke 14:25-35	18 Holy Martyrs Plato and Romanos 2 Thessalonians 2:1-12 Luke 15:1-10	19 Holy Prophet Obadiah 2 Thessalonians 2:13-3:5 Luke 16:1-9	20 Preparation of the Entrance of the Theotokos into the Temple 2 Thessalonians 3:6-18 Luke 16:15-18,17:1-4	21 The Entrance of the Theotokos into the Temple دخول السيدة إلى الهيكل Hebrews 9:1-7 Luke 10:38-42, 11:27-28
22 9th Sunday after Holy Cross الأحد التاسع بعد عيد الصليب Ephesians 4:1-7 Luke 12:16-21,8:8	23 St Amphilochios 1 Timothy 1:1-7 Luke 17:20-25	24 St Clement of Rome 1 Timothy 1:8-14 Luke 17:26-37, 18:8	25 Leave-taking of the Entrance of the Theotokos Galatians 3:23-4:5 Mark 5:24-34	26 St Nikon the Preacher of Repentance 1 Timothy 3:1-13 Luke 18:31-34	27 St James the Persian 1 Timothy 4:4-8,16 Luke 19:12-28	28 St Stephen the Latter Galatians 3:8-12 Luke 10:19-21
29 13th Sunday after Holy Cross الأحد الثالث عشر بعد عيد الصليب Ephesians 5:8-19 Luke 18:18-27	30 St Andrew the Apostle 1 Corinthians 4:9-16 John 1:35-51	Liturgical Symbols:  Abstain from meat  Church Major Feasts  Fast from midnight until noon  Lenten Season				

Jesus Christ, you travelled through towns and villages “curing every disease and illness.”

At your command, the sick were made well.

Come to our aid now, in the midst of the global spread of the coronavirus, that we may experience your healing love.

Heal those who are sick with the virus. May they regain their strength and health through quality medical care.

Heal us from our fear, which prevents nations from working together and neighbors from helping one another.

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders.

Stay by our side in this time of uncertainty and sorrow. Be with those who have died from the virus.

May they be at rest with you in your eternal peace. Be with the families of those who are sick or have died.

As they worry and grieve, defend them from illness and despair. May they know your peace.

Be with the doctors, nurses, researchers and all medical professionals who seek to heal and help those affected

and who put themselves at risk in the process. May they know your protection and peace.

Be with our priests and spiritual care givers. May they know that they are loved and cared for.

Be with the leaders of all nations. Give them the foresight to act with charity and true concern for the well-being of the people they are meant to serve. Give them the wisdom to invest in long-term solutions that will help prepare for or prevent future outbreaks.

May they know your peace, as they work together to achieve it on earth.

Whether we are home or abroad, surrounded by many people suffering from this illness or only a few,

Jesus Christ, stay with us as we endure and mourn, persist and prepare. In place of our anxiety, give us your peace.

For You are a God of mercy, kindness, and love, and we glorify You, Father, Son, and Holy Spirit, now and for ever and ever. Amen.

FOLLOWING JESUS—KIDS BULLETIN



Loving God and Our Neighbour

In today's Gospel reading we learn that the greatest commandment is to love God with all our heart and soul and strength, and to love our neighbour as ourselves.

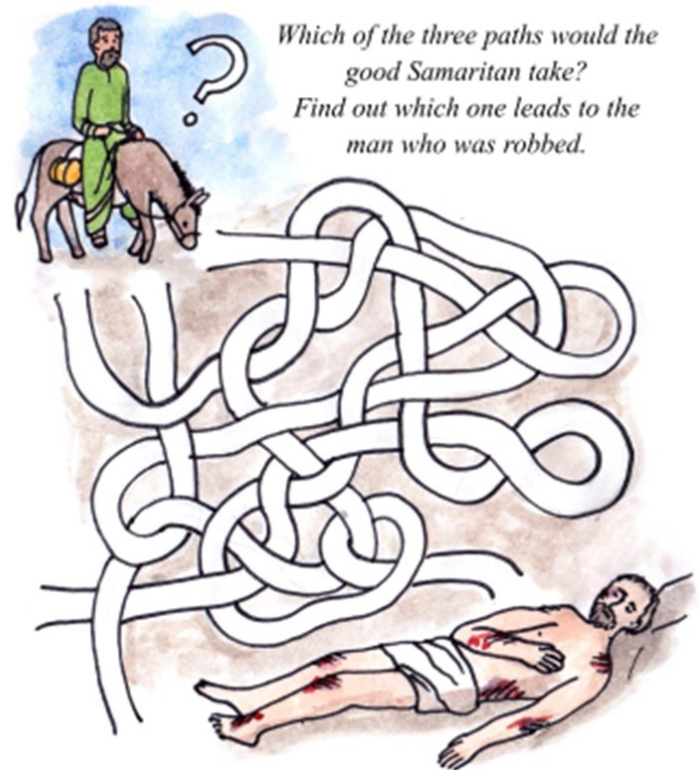
The most important thing you do in your life is loving God. If you really love God then you will do what is right and love other people as well. The Samaritan in the story loved God even though he didn't worship Him in the proper way like the Jews did. But because he loved God he wanted to please Him by being kind to his enemy.

If you don't love God then you will not be able to make good decisions about other things either. You can't even love other people properly if you don't love God the most. The priest and Levite in the parable probably cared more about themselves than about God. That is why when they saw their own countryman injured and lying by the roadside they just walked past.

Is God the most important person in your life? Talk to Him every day and you will grow to love Him. You can be a good neighbour to everyone by being a good friend of God.



www.thekidsbulletin.wordpress.com



*Which of the three paths would the good Samaritan take?
Find out which one leads to the man who was robbed.*

Jesus told the Parable of the Good Samaritan to show the people what it means to love your neighbour after someone asked Him "Who is my neighbour?"

ANNOUNCEMENTS



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.



**"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.

Click here for donations <https://bit.ly/32BgjtB>

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

"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 اجل الراقيدين على رجاء القيامة

في الأربعاء الأخير من كل شهر الساعة 6:30 مساءً

Alerts and Latest Guidance

- **Social Gatherings:** as of October 30, the indoor and outdoor social gathering limit is 10 people because social gatherings have been the source of many positive cases.
- **Early closures:** All restaurants, bars, gyms, recreational facilities, and personal services must close at 10 p.m. Sunday – Thursday and at 10:30 p.m. on Friday and Saturday. (*Effective November 8, 2020*)
- **Stay-at-home advisory** is in effect from 10 p.m. – 5 a.m. Sunday – Thursday and from 10:30 p.m. – 5 a.m. on Friday and Saturday. (*Effective November 8, 2020*)
- **Venues of assembly:** The capacity limit for indoor venues (performing arts venues, movie theaters, houses of worship) is 50% of normal capacity with a maximum of 125 people. The limit for outdoor venues is 66% of normal capacity with a maximum of 150 people. (*Effective November 8, 2020*)
- **Catered events:** The capacity limit for indoor catered events is 25 and for outdoor catered events is 75, with exceptions for previously scheduled weddings. (*Effective November 8, 2020*)
- **Large retailers:** The capacity limit for big box stores (more than 30,000 square feet of space) is one person per 150 square feet. (*Effective November 8, 2020*)
- **Business travel:** Businesses are asked to cancel any non-essential, work-related travel. (*Effective November 8, 2020*)
- **Masks** are required any time you're near people who don't live with you, including at the gym.

REOPENING RI

Wear a mask that protects you and others

Wearing a face covering in public places helps protect you and anyone near you from COVID-19. **Your mask should fit snugly but comfortably over your nose, mouth, and chin without any gaps.**



RECOMMENDED

- Face mask worn the right way and at least two layers thick
- * N-95 respirators are critical supplies that should be reserved for healthcare providers and other first responders



NOT RECOMMENDED

- Face shield alone
- Loose-fitting bandana
- Face mask with valve
- Face mask worn the wrong way
- Neck gaiter only one layer thick

Always wash your hands after handling or touching a used mask. Wash and dry cloth face coverings after use each day. Learn more about how to handle and care for your mask at www.cdc.gov/coronavirus/2019-ncov/prevent-getting-sick/about-face-coverings.html

Masks should not be worn by children younger than age two, anyone who has trouble breathing, or anyone who is unconscious, incapacitated, or otherwise unable to remove the mask without help.

Last updated: 08/25/2020

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