



October 11th, 2020

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH

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

Sunday of the Fathers of the Second Council of Nicaea
الأحد الرابع 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-Sat 9:00 am to 4:00 pm

Divine Liturgies :

Tuesday through Friday at 9: 00 A.M.
Saturday at 5:00 P.M.
Sunday at 11:00 A.M.

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

Holy Mysteries:

Reconciliation:

Saturday 3:30–4:30 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 (2nd Tone)

When you descended to death, O Immortal Life, you destroyed Hades by the splendour of your divinity, and when you raised the dead from under the ground, all the powers of heaven cried out: O Christ our God, the Giver of life, 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.

Kontakion

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

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

Daniel 3:26,27 (Tone 4)

Blessed are you, O Lord, God of our ancestors, and worthy of praise; and glorious is your name for ever! Stichon: For you are just in all you have done; all your works are true and your ways right. (NRSV)

Titus 3:8-15 (of the season)

Titus, my child, the saying is sure. I desire that you insist on these things, so that those who have come to believe in God may be careful to devote themselves to

نشيد القيامة باللحن الثاني

لَمَّا نَزَلْتَ إِلَى الْمَوْتِ. أَيُّهَا الْحَيَاةُ الْخَالِدَةُ. أُمْتُ الْجَحِيمِ يَسْنَى لَاهُوتِكَ. وَلَمَّا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى. صَرَخَتْ جَمِيعُ قُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ إِلَهُنَا. يَا مُعْطِيَ الْحَيَاةِ. الْمَجْدُ لَكَ.

طروبارية القديس باسيليوس

لَقَدْ ذَاعَ مِنْطَقُكَ فِي كُلِّ الْأَرْضِ. فَانْهَارَ قَدْ قَبِلَتْ كَلَامَكَ، الَّذِي بِهِ بَيَّنَّتِ الْعَقَائِدَ بَيَانًا إِلَهِيًّا، وَأَوْضَحْتَ طَبِيعَةَ الْكَائِنَاتِ، وَنَظَّمْتَ أَخْلَاقَ الْبَشَرِ. فَيَا أَيُّهَا الْآبُ الْبَارُّ ذُو الْكَهَنُوتِ الْمَلُوكِيِّ، إِبْتَهِلْ إِلَى الْمَسِيحِ إِلَهِ فِي خِلَاصِ نَفُوسِنَا.

قنداق الختام

يَا نَصِيرَةَ الْمَسِيحِيِّينَ الَّتِي لَا تُخْزِي، وَوَسِيظَتَهُمُ الدَّائِمَةَ لَدَى الْخَالِقِ، لَا تُعْزِضِي عَنْ أَصْوَابِ الْخَطَاةِ الطَّالِبِينَ إِلَيْكَ. بَلْ بِمَا أَنَّكَ صَالِحَةٌ، بَادِرِي إِلَى مُعَوْنَتِنَا، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِأَيْمَانٍ: هَلُمِّي إِلَى الشَّفَاعَةِ، وَأَسْرِعِي إِلَى الْإِبْتِهَالِ، يَا وَالِدَةَ الْإِلَهِ الْمَحَامِيَّةَ دَائِمًا عَنْ مَكْرَمِيكَ

النشيد لوالدة الإله

إِنَّهُ وَاجِبٌ حَقًّا أَنْ نُعْبِّدَكَ، يَا وَالِدَةَ الْإِلَهِ، الدَّائِمَةَ الْغَبِطَةِ، وَالْمُنْهَرَّةَ عَنْ كُلِّ عَيْبٍ، وَأُمُّ إِلَهُنَا يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّرُوبِيمِ، وَأَمَجْدُ بِلَا قِيَاسٍ مِنَ السَّرَافِيمِ، يَا مَنْ وَلَدَتْ اللَّهَ الْكَلِمَةَ وَلَبِثَتْ بَتُولًا، إِنَّكَ حَقًّا وَالِدَةُ الْإِلَهِ. أَيَّاكَ نُعْظِمُ.

رسالة الليتurgia الإلهية

دانيال ٣ : ٢٦ و ٢٧ (لحن ٤)

مبارك أنت أَيُّهَا الرَّبُّ إِلَهُ آبَائِنَا، وَمُسَبِّحٌ وَمَمَجَّدٌ اسْمُكَ إِلَى الدَّهْرِ. سَتِيخُونَ: لِأَنَّكَ عَادِلٌ فِي جَمِيعِ مَا صَنَعْتَ بَنَاءً، وَأَعْمَالُكَ كُلُّهَا صِدْقٌ وَظَرْفُكَ اسْتِقَامَةٌ

تيطس ٣ : ٨ - ١٥

يَا وَلَدِي تَيْطُسُ، صَادِقُ الْقَوْلِ، وَارِيدُ أَنْ تَقَرَّرَ هَذِهِ





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.

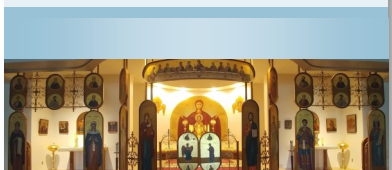
<https://melkite.org/maya>

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>



good works; these things are excellent and profitable to everyone. But avoid stupid controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless. After a first and second admonition, have nothing more to do with anyone who causes divisions, since you know that such a person is perverted and sinful, being self-condemned. When I send Artemas to you, or Tychicus, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Make every effort to send Zenas the lawyer and Apollos on their way, and see that they lack nothing. And let people learn to devote themselves to good works in order to meet urgent needs, so that they may not be unproductive. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with all of you. Amen.

Psalms 44:1,34:17 (Tone 4)

We have heard with our ears, O God, our ancestors have told us, what deeds you performed in their days, in the days of old.

Stichon: When the righteous cry for help, the Lord hears, and rescues them from all their troubles.

The Gospel

Luke 8:5-15 (of the season)

Jesus told this parable: 'A sower went out to sow his seed; and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up. Some fell on the rock; and as it grew up, it withered for lack of moisture. Some fell among thorns, and the thorns grew with it and choked it. Some fell into good soil, and when it grew, it produced a hundredfold.' As he said this, he called out, 'Let anyone with ears to hear listen!' Then his disciples asked him what this parable meant. He said, 'To you it has been given to know the secrets of the kingdom of God; but to others I speak in parables, so that "looking they may not perceive, and listening they may not understand." 'Now the parable is this: The seed is the word of God. The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away. As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.' As he said this, he called out, 'Let anyone with ears to hear listen!'

الأمر، حتى يكون الذين آمنوا بالله ذوي اهتمام في القيام بالأعمال الصالحة. فهذه هي الحسنات والنافعة للناس، أما المباحثات السخيفة والأسباب، والخصومات والمماحكات على الناموس فاجتنبها، فإنها غير نافعة وباطلة. وزجل البديعة، بعد الإنذار أولاً وثانياً، أعرض عنه، عالم أن مثل هذا قد زاع. وهو في الخطيئة يقضي هو نفسه على نفسه. متى أرسلت إليك أرتماس أو تيكس بادر أن تأتيني إلى نيكوبولس، لأنني قد عولت أن أشتو هناك، أما زيناس معلم الناموس وأبلوس، فجهزهما باعتياء لئلا يعورهما شيء، وليتعلم ذوونا أيضاً أن يقوموا بالأعمال الصالحة للحاجات الضرورية، حتى لا نكون بدون ثمر، يسلم عليك جميع الذين معي. يسلم على الذين يحبوننا في الإيمان. النعمة معكم أجمعين. آمين

المزامير ٤٤ : ١ و ٣٤ : ١٧ (لحن ٤)

ألهمم بأذاينا قد سمعنا، وأبائنا أختبرنا بالعمل الذي عملته في أيامهم، في الأيام القديمة

ستيخون: الصديقون صرخوا والرب استمع لهم، ومن جميع مضايقتهم نجاهم

إنجيل الليترجيا الإلهية

لوقا ٨ : ٥ - ١٥

قال الرب هذا المثل. خرج الزارع ليزرع زرعته. وفيما هو يزرع سقط بعض الزرع على الطريق. فوطئ وأكلته طيور السماء * وسقط البعض على الصخر. فلما نبت يس. لأنه لم تكن له رطوبة * وسقط البعض بين الشوك. فنبت الشوك معه فخنقه * وسقط البعض في الأرض الجيدة. فلما نبت أثمر منه ضعف. ولما قال هذا صباح. من له أذنان للسمع فليسمع * فسأله تلاميذه قائلين. ما عسى أن يكون هذا المثل * فقال. أنتم قد أعطيتم معرفة أسرار ملكوت الله. وأما الباقون فبأمثال. لكي لا ينظروا وهم ناظرون. ولا يفهموا وهم سامعون * وهذا هو المثل. الزرع هو كلمة الله. والذين على الطريق هم الذين يسمعون. ثم يأتي إبليس ويترع الكلمة من قلوبهم لئلا يؤمنوا فيخلصوا * والذين على الصخر هم الذين يسمعون الكلمة ويقبلونها بفرح. فهؤلاء ليس لهم أصل. فيؤمنون إلى حين. وفي وقت التجربة يرتدون * والذي سقط في الشوك هم الذين يسمعون ثم يذهبون فيختنقون بهموم الحياة وغناها وملذاتها. فلا يأتون بثمر * وأما الذي سقط في الأرض الجيدة. فهم الذين يسمعون الكلمة فيحفظونها في قلب جيّد وصالح. ويثمرون بالصبر * ولما قال هذا صرخ. من له أذنان للسمع فليسمع *



Divine Liturgy Intentions



TODAY, OCTOBER 10, AND SUNDAY, OCTOBER 11, 2020: FOURTH SUNDAY AFTER THE HOLY AND LIFE-GIVING CROSS. SUNDAY OF THE FATHERS OF THE SECOND COUNCIL OF NICAEA, OR SEVENTH ECUMENICAL COUNCIL.

5:00 p.m. DIVINE LITURGY:

- + **CONNOR BRUNO** by the Family.
- + **MOSES THOMAS LAZIEH (24th Anniv.)** by his father Thomas and brothers Jordan & Alexander.
- + **DAVID ALLAN MARCOUX (37th Anniv.)** by the Family.
- + **RONALD MONTECALVO (3rd Anniv.)** by his wife Phyllis & Family.
- + **LORICE H. SENNO** by Elizabeth Tedeschi.
- + **BARBARA FAGER** by Dr. Gilbert & Mimi Altongy.
- + **ROSE B. KAHLA** by her brother Mr. George Kahla,
- + **ANITA & JOSEPH BRULE** by the Family.
- + **VINCENT H. CAPALDI, JR.** by Terry McMichael & Family.
- + **HON. LOUIS E. AZAR, ESQ.** by Michael & Afaf Ashkar.
- + **VICTORIA PROCHNIAK** by Mrs. Alberta Mardo.
- + **STEVEN KILSEY** by his brother Jeffrey Kilsey.
- + **WAYNE LACY** by Caroline St. Germain.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.
- + **JOSEPH BERETTA, SR. & ADRIANNE BERETTA** by the Family.
- + **ANN BERETTA MORFILI & NORMAN BERETTA, JR.** by the Family.

11:00 a.m. DIVINE LITURGY:

- + **HON. JUDGE MOSES KANDO** by Catherine Kando & Family.
- + **FATHER ALBERT AZRAK** by Catherine Kando & Family.
- + **JOSEPH HARRAKA** by Catherine Kando & Family.
- + **BARBARA CIMINI** by Catherine Kando & Family.
- + **HON. JUDGE DEEB SARKAS** by M/M Norman Kishfy.
- + **JOSEPH D. AZAR, SR. (8th Anniv.)** by his wife Alice & Family.
- + **PETER MASHATA** by Eugenie Mashata & Family.
- + **JOSEPH P. AZAR, JR.** by M/M Bishara Tahhan.
- + **ROSE KHOURY** by Dr. Roland & Micheline Ghanem.
- + **GEORGE BOUDJOUK** by Bob & Lydia Gaboriault.
- + **YOUSSEF MADOUR** by Jean Khoury & Family.
- + **DR. YUSUF & BLANCHE MUSSALLI** by M/M Tony Brahimsha.
- + **MARY AZAR GOYETTE** by Elias & Barbara Deeb.
- + **MARY WAKIM TAHHAN** by Bishara Tahhan & Family.
- + **GEORGE DECKEY** by Kawsar Boudjouk & Family.
- + **GEORGEANNA DECKEY** by Joan (Kishfy) Ray.
- + **ELIAS J. KISHFY** by William & Nancy Haddad.
- + **SAMUEL G. RAHEB** by M/M Francesco Scaramuzzi.
- + **JULIA & FRED KISHFY** by the Family.
- + **ALBERT J. KISHFY** by Federico & Jessica Cavallini & Family.
- + **FRANCIS A. SAGGAL** by Tony & Lauren Barakat (Brahimsha).
- + **MARK HADDAD** by Ken, Ann, Allyson & Kimberly Sabbagh.
- + **GEORGETTE & ELIAS CHALHOUB** by Carole & Tony Samaha & Family.
- + **VERA & STEPHAN KHOURY** by Carole & Tony Samaha & Family.
- + **MARJORIE & ANTHONY TAGER** by the Family.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.
- + **AMANDA ROWEY** by her parents, Anthony & Fadia Rowey.
- + **YUSEF AGHIA** by Sonia Bardo.
- + **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.

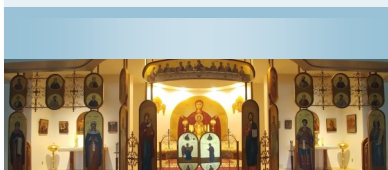




O Jesus, Who has said,
"Ask and you shall
receive, seek and you
shall find, knock and it
shall be opened,"
through the
intercession of the
Theotokos, Your Most
Holy Mother, I knock, I
seek, I ask that my
prayer be granted.

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: Oct. 4, 2020: Budgets: \$2,677.00: Envelopes: \$2,637/00, Loose: \$40.00; Building Fund: \$75.00; Addit'l Melkite Support: \$30.00; Stipends: \$700.00; Candles: \$83.00; Addt'l Cemetery: \$5.00; Religious Education Program: \$331.00.

Next Sunday there will be a special collection for **WORLD MISSION SUNDAY**. Pope Francis encourages us to take joyful part in the Church's mission to all the nations, as we live our lives, grounded in love for Jesus and concern for the needs of the most disadvantaged. May this Sunday offer each one of us an opportunity to accomplish both, as we share the joy of the gospel and help the poor by our fervent prayer and through generous hearts.

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.

Change of Schedule: The Daily Divine Liturgy will now be celebrated at 9:00 a.m. in St. Elias' Chapel instead of 8:00 a.m.; and the Saturday evening Liturgy will be celebrated at 4:00 p.m. instead of 5:00 p.m., starting on Saturday October 17th. Please pass on these changes of hours to all parishioners and friends and to all who frequently attend our services.

REFLECTION: Plan your life like you will live forever and live your life like you will die the next day.

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.

The Church in Council



THE BYZANTINE CHURCHES commemorate liturgically each of the seven Ecumenical Councils of the first millennium. Both Catholic and Orthodox Churches have held important councils since then, but none of those councils are celebrated with liturgical feasts in either the East or the West. Why are only the seven Councils which we commemorate so set apart?

An answer may be found in the title of a recent book on these councils, edited by Sergey Trostyanskiy. Its title, *Seven Icons of Christ*, indicated the unique character of these gatherings. They articulated the heart of the Church's faith in Christ, expressed in the first two councils by the Creed. The five councils which followed nuanced this faith by insisting that to say that the incarnate Word was "fully God and fully man" meant that He was one person in two natures (Chalcedon), that, as one person, His Mother could be called Theotokos (Ephesus), that He had both a divine and a human will (3 Constantinople) and that as truly man He could legitimately be depicted in icons (2 Nicaea).

While all these councils were accepted by the Greek and Latin Churches in the first millennium, the Church of the East and the Oriental Orthodox Churches (Armenians, Copts, etc.) only accepted some of them. Beginning in 1988 all these Churches signed agreed statements of faith with both the Roman Catholic and Eastern Orthodox Churches. Thus, while using contrasting terms and upholding different councils, all the historic Churches share a common faith in Christ as truly God and man.

Was There an Eighth Council?

In the ninth century we find the first signs that the Greeks and Latins had seemingly irreconcilable differences. Two councils were held in Constantinople to resolve the question of who was the rightful patriarch of Constantinople. At that time the patriarchs were closely tied to the imperial court and their fortunes rose or fell depending on who ruled the empire. The situation was intricate; the following timeline may help make it clear.

847 – Ignatius, of royal stock and an anti-iconoclast, became patriarch shortly after the Triumph of Orthodoxy (restoration of icons).

857 – With a regime change, Ignatius loses imperial support and is deposed. He is replaced as patriarch by Photios. He quarreled with the Pope of Rome over which of them had jurisdiction in Bulgaria.

867 – A new emperor, seeking an alliance with the West, deposed Photios and recalled Ignatius. Contrary to expectations, Ignatius would not cede Bulgaria to the pope.

869-870 – A council met in Constantinople to decide the status of clerics ordained by Photios. The pope sent three legates who presided. The other patriarchs were represented as well. Photios was condemned for rousing "continuous turmoil and storms for all the Churches of Christ our Savior, in a multiplicity of ways" and his supporters were deposed.

This council also challenged the imperial practice of deposing patriarchs, decreeing: "We declare that no secular powers should treat with disrespect any of those who hold the office of patriarch or

seek to move them from their high positions, but rather they should esteem them as worthy of all honor and reverence If, then, any ruler or secular authority tries to expel the aforesaid pope of the apostolic see, or any of the other patriarchs, let him be anathema." This canon would be invoked in later centuries as the Pope of Rome struggled for independence from various rulers.

877 – Ignatius dies and Photios is restored as patriarch with no significant opposition.

879-880 – Another council is called, again with representatives of Rome, Alexandria, Antioch and Jerusalem. The Roman legate presented Photios with a pallium sent by the pope. The council fathers abrogated the council of 869-870 and sealed the union of Rome and Constantinople, disrupted by the Photian affair.

This council became important later

because it had implicitly condemned the addition of the *Filioque* to the Creed, an addition which was still rejected in Rome at that time. The fathers condemned those who would "impose on it [the Creed] their own invented phrases ... and display the audacity to falsify completely the antiquity of this sacred and venerable rule with illegitimate words, or additions, or subtractions." It was not until the eleventh century that Rome would accept the *Filioque*.

After the eleventh century, when the Pope of Rome and the Patriarch of Constantinople had excommunicated one another, Western canonists began to designate the Council of 869-870 as the Eighth Ecumenical Council. Acts of this council are not found in any Byzantine canonical collections, however.

In the fourteenth century, when the controversy between hesychast and scholastic theologians was raging, some Greeks began referring to the Council of 879-880 as the Eighth Ecumenical Council. This designation is generally not followed by all Orthodox. In the words of Metropolitan Onufry of Kiev, "Since the seven ecumenical councils represent the fullness of the Church's teaching, an eighth council is not only superfluous, but also quite dangerous."

Later Councils

Several other councils have had enough of an impact upon the Churches of East and West that they have been deemed by some to be Ecumenical Councils. In the Greek Church the **Hesychast Councils of Constantinople**, held between 1341 and 1351 are sometimes referred to as the Ninth Ecumenical Council. This council endorsed the theology of St Gregory Palamas, upholding the distinction between the essence and the energies of God as well as man's ability to commune with these energies.

Some Orthodox have proposed that the **Council of Jassy (1642)**, which countered some trends from Roman Catholic and Protestant theology, and the **Council of Jerusalem (1672)**, which refuted Calvinism, should also be considered as ecumenical. The encyclical of the 2016 Holy and Great Council of the Orthodox Churches simply described them as "later councils of universal authority."

تأمل في مثل الزارع



لكن الأرض التي يقع في الحب ليست كلها طيبة. اما عبارة "فتشير الى الطريق" فتشير الى القساوة وعدم المبالاة التي عطلت قبول كلمة الحياة، ويُعلق القديس

كيرلس الكبير "الطريق دائماً صلب، تصّاه أقدام كل العابرين على الدوام، لهذا لا تبذر فيه بذار؛" اما عبارة "الطيور" فتشير الى الشيطان وهي قوة شخصية شريرة (مرقس 4: 15)، هو الذي يخلط ما قد زرع في القلب وينزع كلمة الله من صدور الناس لنلا يتنامى ملكوت الله في قلوبهم؛ اما لوقا فيضيف على الطيور عبارة أخرى وهي ان "بعض الحب الذي وقع على جانب الطريق، داسته الأقدام" (لوقا 8: 5). وهذا هو سبب الفشل في خصب الحب.

5 ووقع بعضه الآخر على أرض حجرة لم يكن له فيها ثراب كثير، فنبت من وقته لأن ثرابه لم يكن عميقاً.

لا تشير عبارة "أرض حجرة" الى أرض مملوءة بالحجارة بل تدل على الأرض مكونة من طبقة رقيقة من التربة تكمن تحتها طبقات صخرية غير صالحة لنبات أو أي زراعة، وهذا النوع من التربة شائع في الجليل. وهذه الأرض هي سبب الفشل في خصب الحب. وعلى هذا الأرض الحجرة نما الزرع بسرعة وجفت بسرعة لان فيها حجارة كثيرة وتراب قليل. وهذا المشهد أقرب الى الواقع الفلسطيني من الصخر كما ورد في انجيل لوقا (لوقا 6: 8).

اما عبارة "ثرايه لم يكن عميقاً" فتشير الى الافتقار الى العمق الروحي. يدل الفشل الثاني على الذين يندفعون في خط الانجيل ولكنهم يتوقفون بسرعة عند كل عاطفة وخوف وحياء. وعلق أحد قال أحد الوعاظ "إن ربح نفس للمسيح يحتاج إلى 5% من العمل، أما حفظها في علاقة معه فيحتاج إلى 95%".

6 فلما أشرقت الشمس احترق، ولم يكن له أصل فيس. 7 ووقع بعضه الآخر على الشوك فارتفع الشوك فخنقه.

تشير عبارة "أشرقت الشمس" الى سبب الفشل في خصب الحب اما عبارة "الشوك" فتشير الى الانشغال بهوم الدنيا وغناها: المنصب، الشهرة، السعي إلى كسب رضى الناس واستحسانهم... فهموم الدنيا تحجب عن ابصار الناس كلمة الله ومشاكل الحياة تخنق فيهم كلمة الملكوت. ويُعلق القديس كيرلس الكبير على الشوك بكونه هموم الحياة وغناها ولذاتها، وبوضّح القديس اكليميندس الاسكندري "بأنه لا يجب أن نلوم المال، بل سوء استعماله" واما انجيل مرقس فيضيف "وسائر الشهوات" (مرقس 4: 19) مثل شهوة العظمة والقوة والسلطان والانتقام والمتعة. هذا هو سبب الفشل في خصب الحب.

8 ووقع بعضه الآخر على الأرض الطيبة فأثمر، بعضه مائة، وبعضه سبّين، وبعضه ثلاثين.

9 فمن كان له أذن أن يسمع!

تشير عبارة "أذن" الى الانتباه لإدراك فحوى تعليم مجازي كما جاء في تعليم موسى النبي لشعبه "ولم يُعطكم الرب إلى هذا اليوم قلوباً لتعرفوا وغيوباً لتبصروا وأذاناً لتسموا" (تثنية الاشتراع 29: 3). اما عبارة "فليسمع!" فتشير الى الانتباه الضروري لكي يفهم المرء بعد التعليم الذي يُقدّم له. يتوجّه المثل الى كل من يسمع ويستعد لياخذ الموقف المطلوب. نحن نسمع بأذاننا، ولكن هناك نوعاً أعمق من الاصغاء، وذلك عن طريق الذهن والقلب. فمن شأن المثل ان يحمل السامعين على التفكير فيتحقق مفعوله فيهم. فمن يفتح قلبه على الكلمة يسمع ويفهم ويلتزم، ويدخل في هذا السر ويحمل ثمره. اما الذي يغلّق في أنانيته وكبريائه، فهو يسمع ولا يفهم، وينظر ولا يبصر. ويُعلق القديس ابرونيوس بقوله "يقول أشعيا" يُنبئ أذني صتباحاً فصباحاً لأسمع كتلميذ " (اشعيا 50: 4). لتفهم ماذا يقول؟ لقد أعطاني الرب أذناً، إذ تكون لي أذن القلب؛ وهبني الأذن التي تسمع رسالة الله فما يسمعه النبي إنما يسمعه في قلبه". لذلك فالسيد المسيح يقول "فتنبّهوا كيف تسمعون" (لوقا 8: 18) أي كونوا ممن يريد أن يسمع ويفهم وينفذ ما تعلمه. وليس المهم السمع فقط بل أن نسمع ونعمل، فينتج ثمر الأعمال الصالحة (يعقوب 1: 21-25). هل نسمع باهتمام وتأمل لنفهم وننفذ ما سمعناه وفهمناه؟

يسلط إنجيل الاحد الأضواء على تعليم يسوع في ختام خدمته العلنية في الجليل عن اسرار الملكوت من خلال سبعة أمثال، ابتداء مع مثل الزارع (متى 13: 1-23)،

وهو آخر مجهود يقوم به يسوع ليحمل التلاميذ والجموع السامعين على الاختيار. فالمثل يجعل السامعين يفكرون، كما يفرض عليهم ان يتخذوا موقفاً، لان كلمة الله سيف ذي حدين (العبرانيين 4: 12) إما للولادة الجديدة كما جاء في تعليم بطرس الرسول "فإنكم ولدتُم ولادة ثانية، لا من زرع فاسد، بل من زرع غير فاسد، من كلمة الله الحية الباقية" (1 بطرس 1: 23)، وإمّا للدينونة والهلاك (يوحنا 12: 48)؛ ومن هنا تكمن اهمية البحث في وقائع النص الانجيلي وتطبيقاته.

أولاً: وقائع النص الانجيلي (متى 13: 1-23)

1 في ذلك اليوم خرج يسوع من البيت، وجلس بجانب البحر.

تشير عبارة "في ذلك اليوم" إلى انتقال جديد في خدمة يسوع التعليمية اي استعماله لأسلوب الامثال. لقد خرج يسوع من عند الأب (بيته السماوي) (يوحنا 13: 3) ليأتي للعالم (البحر) ولكنه في السفينة (الكنيسة ليعلم شعبه). اما عبارة "خرج" فتشير الى خارج بيته "ويعلق القديس أوريغانوس" عندما يكون يسوع مع الجموع يكون خارج بيته، لأن الجموع خارج البيت. هذا العمل ينبع عن حبه للبشر، إذ يترك البيت ويذهب بعيداً إلى أولئك الذين يعجزون عن الحضور إليه". اما عبارة "البيت" فتشير الى الدار الذي هو موضع تجتمع فيه الجماعة، وتدل هنا على "الكنيسة المقدسة كجماعة المؤمنين"، اما عبارة "جانب البحر" فتشير الى المكان الذي يلتقي يسوع الجموع ويعلمهم (مرقس 4: 1)؛ اما عبارة "البحر" فتشير الى العالم المملوء اضطراباً وصعوبات، بما فيها من مقاومة لكلمة الله.

2 فازدحمت عليه جموع كثيرة، حتى إنه ركب سفينة وجلس، والجمع كله قائم على الشاطئ.

3 فكلّمهم بالأمثال على أمور كثيرة قال: ((هوذا الزارع قد خرج ليزرع.

تشير عبارة "الأمثال" الى خبر يؤخذ من الطبيعة او من حياة الانسان من اجل العبرة التي يحملها او تقديم فكرة معينة. وكلمة "مثل" في اليونانية παραβολή تعني حرفياً وضع شيئين جنباً الى جنب بقصد المقارنة، المثل هو مجرد تشبيه أو قصة من الواقع اليومي لتوضيح حقيقة روحية. والكلام بأمثال هو أسلوب يدعو السامع لأن يفكر ويستنتج وبهذا تثبت المعلومة بالأكثر؛ ونجد (30) مثلاً في الاناجيل متى، مرقس ولوقا، وجمع هنا متى سبعة أمثال: (مثل الزارع 13: 1-23)، ومثل الزوان (متى 13: 24-30) ومثل حبة الخردل (متى 13: 31-32) ومثل الخميرة (متى 13: 33-35) والكزن واللؤلؤة (متى 13: 44-46) ومثل الشبكة (متى 13: 47-50) ومثل الجديد والقديم (متى 13: 51-52)، تدل هذه الامثال على تعليم يسوع المميز، وتوضح ما هناك من فرق بين التعليم الموجه الى الجمع والتفسير المقصور على التلاميذ (متى 13: 10-16)، ويشير متى الانجيلي في الامثال الى وجهها اللغزي (متى 13: 9)، فإن سرّها لا يكشف لجميع السامعين (متى 13: 11). وما اكتفى متى الانجيلي ان يستخرج تعليماً وعبرة من الحياة اليومية، بل ربطها بحياة يسوع وبحياة الكنيسة.

تشير عبارة "الزارع" الى يسوع نفسه. وعلق القديس يوحنا الذهبي الفم "يدعو يسوع تعليمه هنا بذراً، ونفوس البشر حقلاً مفلحاً، ويدعو نفسه الزارع". اما عبارة "خرج" ΕΞΗΛΘΕΝ "الزارع فتشير الى مقاربة مع عبارة "خرج" ΕΞΕΛΘΩΝ يسوع من البيت (متى 13: 1). وهنا نفهم ان الزارع هو يسوع نفسه. اما عبارة "ليزرع" فتشير الى الفلاح الذي ينثر في ارضه الحبوب، وهو يمشي في الحقل وذلك من كيس كبير على كتفيه. ملكوت الله ينتشر عن طريق بذر الكلمة. وهذا المبدأ الأساسي في العمل التبشيري كله. فعمل المبشر ليس فقط عن طريق المنطق او الفصاحة لحمل الناس على التفكير بطريقة ما، بل هو زرع بذار كلمة الله الحية في تربة القلوب البشرية كما جاء في تعليم بطرس الرسول "إنكم ولدتُم ولادة ثانية، لا من زرع فاسد، بل من زرع غير فاسد، من كلمة الله الحية الباقية" (1 بطرس 1: 23).

4 وبينما هو يزرع، وقع بعض الحب على جانب الطريق، فجاءت الطيور فأكلته.

تشير عبارة "الحب" الى كلمة الله التي خرج لها يسوع من عند ابيه لإعلان ملكوت الله. فالمسيح أيضاً هو البذرة فهو كلمة الله والحب او البذار الذي يُلقى في الأرض كله طيب، والسيد المسيح يشبه نفسه بحبة الحنطة التي تقع في الأرض (يوحنا 12: 24)،



LITURGICAL CALENDAR

OCTOBER 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		Liturgical Symbols: Abstain from meat Church Major Feasts Fast from midnight until noon Lenten Season		1 St Romanos Hebrews 9:1-7 Luke 10:38-42, 11:27-28	2 St Cyprian Ephesians 6:18-24 Luke 6:17-23	3 St Therese of the Child Jesus St Dionysios the Areopagite 1 Corinthians 15:39-45 Luke 5:17-26
4 2 nd Sunday after Holy Cross الأحد الثاني بعد عيد الصليب 2 Corinthians 9:6-11 Luke 6:31-36	5 Labour Day St Charitina Philippians 1:1-7 Luke 6:24-30	6 St Thomas the Apostle 1 Corinthians 4:9-16 John 20:19-31	7 Sts Sergios and Bacchos Philippians 1:12-19 Luke 6:46-7:1	8 St Pelagia Philippians 1:20-27 Luke 7:17-30	9 St James the Apostle 1 Corinthians 4:9-16 Matthew 9:36-10:8	10 Sts Eulampios and Eulampia 1 Corinthians 15:58-16:3 Luke 5:27-32
11 Second Council of Nicaea أحد أباء مجمع نيقية الثاني Titus 3:8-15 Luke 8:5-15	12 Sts Probas, Tarachos, and Andronicos Philippians 2:12-16 Luke 7:36-50	13 Sts Carpos, Pappas and Agathonikos Philippians 2:16-23 Luke 8:1-3	14 St Cosmas of Maiuma Philippians 2:24-30 Luke 8:22-25	15 St Lucian of Antioch Philippians 3:1-8 Luke 9:7-11	16 St Longinos the Centurion Philippians 3:8-19 Luke 9:12-18	17 St Andrew of Crete 2 Corinthians 1:8-11 Luke 6:1-10
18 St Luke the Apostle Colossians 4:5-11,14-18 Luke 10:16-21	19 Holy Prophet Joel Philippians 4:10-23 Luke 9:18-22	20 St Artemios Colossians 1:1-11 Luke 9:23-27	21 St Hilarion Colossians 1:18-23 Luke 9:44-50	22 Seven martyrs at Ephesus Colossians 1:24-2:1 Luke 9:49-56	23 St James of Jerusalem Galatians 1:11-19 Matthew 13:54-58	24 Holy Martyr Arethas and companions 2 Corinthians 3:12-18 Luke 7:1-10
25 6 th Sunday after Holy Cross الأحد السادس بعد عيد الصليب Galatians 2:16-21 Luke 8:27-40	26 St Demetrios 2 Timothy 2:1-10 John 15:17-16:2	27 St Nestor Colossians 2:20-3:3 Luke 11:1-10	28 Sts Terence and Neonila Colossians 3:17-4:1 Luke 11:9-13	29 St Anastasia Colossians 4:2-9 Luke 11:14-23	30 Holy Martyrs Zenobios and Zenobia Colossians 4:10-18 Luke 11:23-26	31 St Stachys and his companions 2 Corinthians 5:1-10 Luke 8:16-21

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



God's Word is Like Seed...



In today's Gospel reading, Jesus explains the parable of the sower and the seed to the disciples. Like the seed, the word of God comes to all sorts of people. Some people hear it and the devil takes it away, like the seed that falls on the path and is eaten by the birds. Some people hear God's word and love it for a little while, but they don't let it grow deeply in themselves, like the seed on rocky ground that doesn't grow good roots. Some people hear God's word and it starts to grow in them, but they have so many other things going on in their lives that they forget God.






The people who hear the word of God and let it grow in them are like the good soil. When the sower plants the seed in the good soil it gets deep roots, grows high and produces a good harvest. When we receive the word of God well, it takes root in us so that it is really deep in our hearts. It grows when we feed it by learning more about God and trying to love Him more. It produces a harvest when other people come to love God because of us.








What kind of soil are you like? Do you let God's word be snatched away as soon as you hear it? Do you let it take root in your heart and love it, or is it like the seed sown on rocky ground that is too shallow? Do you let other things in your life crowd out God's life in you, or do you let God's word in deep and feed it and let it grow?



Here is the parable Our Lord told in today's Gospel reading, with pictures!

A sower went out to sow. And as he sowed, some of the  fell on on the , and  came and ate it up. Some fell on rocky ground, where it had little soil.

It sprang up at once because the soil was not deep, and when the  rose it was scorched, and it withered for lack of . Some  fell among , and the thorns grew up and choked it. But some  fell on rich soil and produced fruit, a hundred or sixty, or thirty-fold.

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 5 P.M.

Sunday at 11 A.M.

The Sacrament of Reconciliation will be available on
Saturday 3:30 - 4:30 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

COVID-19 Updates

AS WE GATHER

please note the following



REMAIN AT HOME IF...

Remain at home and self isolate if you are feeling sick. Please use the self-assessment tools at www.alberta.ca before attending.



PHYSICAL DISTANCE

Maintain physical distancing of 2 metres (6 ft) between people who are not from the same household, at all times.



WEAR A MASK

Wear Non-Medical Mask. Sanitize your hands before and after wearing or adjusting your mask.



SANITIZE

Please sanitize your hands before entering or exiting the church. Sanitizing stations are available in the church.



CHILDREN

Children should remain with their parents or guardians at all times.



General Guidelines

- ❖ Temporary maximum capacity is 150 Parishioners!
- ❖ IF you are sick, have been identified to be in a high-risk group or are over the age of 65 PLEASE stay home!
- ❖ A Face Covering is **REQUIRED** at all times once you enter the Church.
- ❖ Parishioners must Enter from the main glass doors by the fountain and Exit from baptistry doors.
- ❖ Prior to entering all visitors will have their temperature taken. Your temperature must be BELOW 100 degrees Fahrenheit to enter.
- ❖ Hand sanitizer will be available- You are encouraged to use it when you are not able to properly wash your hands.
- ❖ Collection boxes will be at the entrance of the church, baskets will NOT be circulated during the liturgy.
- ❖ We are suspending the use of Liturgy books and printing of bulletins.
- ❖ Please follow the signs and direction of the ushers during Communion.
- ❖ Congregating of ANY kind will not be allowed!

Family Seating Guidelines

- ❖ Upon request, we will make every effort to seat family members who live in the same home together.
- ❖ You must arrive as a family in order to sit together.
- ❖ We will NOT hold seats for late arriving family members.
- ❖ ALL seats will be assigned by the ushers
- ❖ Once seated, your seat CANNOT be moved.

Phase III Revised: Picking Up Speed

Public health guidance must still be followed: Mask-wearing, social distancing, sanitation and screening are key to stopping the spread of COVID-19. Setting-based public health protocols (table spacing, etc.) from Phase II remains in effect for Phase III.

	Social gatherings	Public events and venues of assembly	Other places of public interaction (businesses, cultural institutions, outdoor recreation)
Examples include	Weddings, parties, networking events	Performances, festivals, religious services	Retail, restaurants, gyms, museums, close-contact business, office-based businesses, parks, beaches
Limits for indoor settings	<ul style="list-style-type: none"> Limit of 15 people Exception: Social gatherings with licensed catering can have 50 people The smaller the group, the lower the risk 	<ul style="list-style-type: none"> Limit of 125 people Up to 66% capacity with 6-foot spacing 	<ul style="list-style-type: none"> Indoor venues operating at a percent capacity in phase 2 can increase up to 66% capacity with 6-foot spacing Indoor venues operating at a square footage capacity in phase 2 can increase up to 1 person per 100 square feet with 6-foot spacing
Limits for outdoor settings	<ul style="list-style-type: none"> Limit of 15 people Exception: Social gatherings with licensed catering can have 100 people The smaller the group, the lower the risk 	<ul style="list-style-type: none"> Limit of 250 people Plans required above 250. Masks must be worn. Social distance must be maintained. 	<ul style="list-style-type: none"> 6-foot distancing and all other public health guidance must be followed
Additions to Phase 3 in accordance with above rules		Provided 6-foot spacing is maintained: <ul style="list-style-type: none"> Outdoor and indoor event venues can open at 66% capacity 	Provided 6-foot spacing is maintained: <ul style="list-style-type: none"> Seated venues, including movie theaters, can open at 66% capacity Free-flowing venues, including bowling alleys, arcades, museums and cultural institutions can open at 1 person per 100 square feet

REOPENING RI

Tips for a safer Halloween

Follow these tips to celebrate Halloween safely this year and help lower the chances of catching and spreading COVID-19



Safer activities and trick-or-treating

- **Stay home and do not hand out candy if you have COVID-19 symptoms** or have been exposed to someone with COVID-19. Keep your lights off so people know not to come to your door.
- **Keep your group as small as possible.** Limit gatherings to no more than 15 people and stick with the same 15 people.
- **Use hand sanitizer** before and after choosing pumpkins or picking apples.
- **Take it outside.** When celebrating with others, do it outdoors.
- **Remember the three Ws!**
 - ◆ **Wear a mask** that's at least two layers thick and fits snugly but comfortably over your nose, mouth, and chin without any gaps.
 - ◆ **Wash your hands** often with soap and water for at least 20 seconds. Or carry and use hand sanitizer that's at least 60% alcohol.
 - ◆ **Watch your distance** by staying at least six feet apart from others.
- **Trick-or-treating tips**
 - ◆ Leave individually wrapped goodie bags lined up at least six feet from your door for kids to grab and go. Do not hand out candy from a bowl.
 - ◆ Go trick-or-treating with your children to make sure they do it safely.

Safe Halloween-themed activities

- Take part in an online pumpkin carving or costume contest.
- Display Halloween-themed decorations in your home or yard.
- Organize a neighborhood contest for outdoor Halloween-themed decorations.
- Plan a Halloween scavenger hunt for the members of your household.
- Decorate your own Halloween or fall-themed face masks.
- Prepare a Halloween-themed meal or bake Halloween treats for your household.

Safe Halloween costume masks

- **A Halloween costume mask alone will not protect you and others from COVID-19.**
- Wearing a costume mask over a protective face covering can be dangerous if the costume mask makes it hard to breathe.
- The safest option is to wear face paints and a Halloween-themed protective face covering.



Find more tips for safely celebrating Halloween, Día de los Muertos, and other holidays at www.cdc.gov/coronavirus/2019-ncov/daily-life-coping/holidays.html

09/29/2020

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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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**RHODE
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Phase III guidance for fall activities

This guidance provides recommendations for taking part in fall-related recreational and entertainment activities as safely as possible to help reduce the spread of COVID-19. Under Phase III of Rhode Island's reopening plan, all people and entities must follow all applicable Rhode Island statutes, [Executive Orders](#), and [regulations](#). General business guidance may be found at reopeningri.com.

General guidance

Face coverings

- All persons must wear a face covering in compliance with [Rhode Island Department of Health \(RIDOH\) regulations](#) and active [Executive Orders](#).
 - All individuals in public or in an establishment shall wear a face covering unless they can easily and continuously stay six feet apart from others.
- A face covering or mask should fit snugly but comfortably over the nose, mouth, and chin without any gaps. For additional information about face coverings, refer to the following resources:
 - [Wear a mask that protects you and others](#)
 - [Frequently asked questions for wearing face masks outdoors](#)
- 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.

Physical distancing

- Physical distancing means keeping space between oneself and others when outside of the home to prevent the spread of disease. It includes:
 - Staying at least six feet apart from people outside the same household, unless separated by a physical barrier that prevents people from having direct contact and contact with any droplets from another person's coughing, sneezing, or talking;
 - Not gathering in groups larger than 15 people inside or outside;
 - Staying out of crowded places; and
 - Avoiding mass gatherings.
- Anyone in public or in an establishment should stay six feet apart from others at all times, to the extent possible.
 - When physical distancing is not feasible, people should limit their time of exposure to others the extent possible and must wear a face covering.

Other general guidance

- Outdoor activities are preferred. Open windows or doors, when possible, to improve air flow in indoor spaces.
- Wash your hands often with soap and water, for at least 20 seconds, or use hand sanitizer that is at least 60% alcohol.
- Keep a list of people you come in close contact with each day. A close contact is someone you have been within six feet of for at least 15 minutes.

Indoor and outdoor venues of assembly

Social gatherings (such as weddings, parties, networking events):

- Indoor: limit of 15 people; events with a licensed caterer can have up to 50 people
- Outdoor: limit of 15 people; events with a licensed caterer can have up to 100 people
- The smaller the group, the lower the risk.

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Public events and venues of assembly (such as performances, festivals):

- o Indoor: limit of 125 people, or up to 66% capacity with six-foot spacing between people
- o Outdoor: limit of 250 people, or up to 66% capacity with six-foot spacing between people
- o Organizations are required to submit a plan to the Department of Business Regulation (DBR) for any event at which there will be more than 250 in attendance. [Submit the plan to DBR online](#) or use the [Event Template: COVID-19 Control Plan](#).

Other places of public interaction (such as retail, restaurants, gyms, museums, close-contact business, office-based businesses, parks, beaches):

- Indoor venues operating at a percent capacity in a previous phase can increase up to 66% capacity while keeping six-foot spacing between people.
- Indoor venues operating at a square footage capacity in a previous phase can increase to up to one person per 100 square feet while keeping six-foot spacing between people.

Sector activity guidance

Halloween and COVID-19

- For safer ways to celebrate Halloween during COVID-19, see [Tips for a Safer Halloween](#).

Farmer's markets and agri-tourism

- Activities may include *corn mazes, hay rides, farm tours, and pumpkin or apple picking*.
- Vendors and operators selling agricultural and seafood products at farmer's markets, on-farm markets, agri-tourism sites, and pick-your own farms should refer to [Phase III guidelines for farmer's markets, on-farm markets and agritourism, and pick-your-own farms](#).
- Farmer's markets, on-farm markets and agri-tourism, and pick-your-own farms must develop a [COVID-19 Control Plan](#) which shall be available for inspection by the Task Force.

Recreation and entertainment

- Activities may include *historical and cultural sites, such as museums and art galleries; entertainment establishments, such as movie theaters, performing arts venues, and comedy clubs; and spectator sports*.
- Recreational and entertainment establishments and nonstate-owned historical and cultural sites should refer to the [Phase III Guidelines for Recreational, Historical, Cultural, and Entertainment Establishments](#).
- All indoor and outdoor recreational and entertainment establishments that are not venues of assembly, including historic and cultural establishments, must develop a [COVID-19 Control Plan](#) which shall be available for inspection by the Task Force.

Food services

- Activities may include *limited indoor dining in addition to outdoor dining (subject to applicable municipal approval) as well as pick-up, delivery, and drive-through operations*.
- Restaurants, cafeterias, other food service establishments, breweries, distilleries, farmer wineries, and bars should refer to [Phase III Guidelines for Restaurants](#).
- All restaurants operating in Phase III must develop a [COVID-19 Control Plan](#) which shall be available for inspection by the Task Force.

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