



November 8th, 2020

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH

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

The Raising of Jairus' Daughter

Synaxis of the Holy Archangels – Michael, Gabriel and all Heavenly Powers
الأحد السابع 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>

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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 (6th Tone)

The angelic powers were around Your tomb, and the guards became as dead; and Mary stood at the tomb, seeking Your spotless body; Then You despoiled Hades without being tried by it, and You met the Virgin O Bestower of life. O Lord, who rose from the dead, glory to You!

Troparion of the Holy Archangels (Tone 4) –

Captains and Leaders of the armies of heaven, unworthy as we are, we beseech you without cease to surround us with your intercessions and cover us beneath the shelter of the glory of your ethereal wings. We bend out knee and cry out with perseverance: "Deliver us from danger, O Princes of the Powers on high!"

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

Prokimenon (Tone 4)

You make spirits your messengers and flaming fire your attendants.

Stichon: Bless the Lord, O my soul!

May all that is in me bless his holy name.

READING from the Epistle of St. Paul to the Hebrews

نشيد القيامة باللحن السادس

إن القوات الملائكية ظهرت على قبرك، والحراس صاروا كالأموات، ومريم وقفَت عند القبر، طالبة جسدك الطاهر. فسلبت الجحيم ولم تنلك بأذى، ولاقيت البتول واهباً الحياة. فيا من قام من بين الأموات، يا رب المجد لك.

نشيد (رؤساء الملائكة ميخائيل وجبرائيل ولسائر القوات التي لا جسد لها) باللحن الرابع

أيها القواد الزعماء للجيش السماوية، نبتهل اليكم نحن غير المستحقين، ان تخوطنونا بتضرعاتكم، وتصورونا في ظل اجنحة مجديكم غير الهولي، نحن الجائين والهاتفين بثبات: أنقذونا من المخاطر، بما انكم زعماء القوات العلوية.

طروبارية القديس باسيليوس

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

نشيد الختام (قنداق دخول العذراء الى الهيكل)

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

النشيد لوالدة الإله

إنه واجب حقاً أن نعبّطك، يا والدة الإله، الدائمة الغبطة، والمُنْهَمة عن كل عيب، وأُمّ إلهنا يا من هي أكرم من الشروبيم، وأمجد بلا قياس من السرافيم، يا من ولدت الله الكلمة وليتبت بتولا، إنك حقاً والدة الإله. أياك نُعْظِم.

رسالة الليتارجيا الإلهية

مقدمة الرسالة

الصانع ملائكته رباحاً وخُدَامَهُ لهيب نار
باركي يا نفسي الرب، ايها الرب إلهي لقد عَظُمْتَ جداً



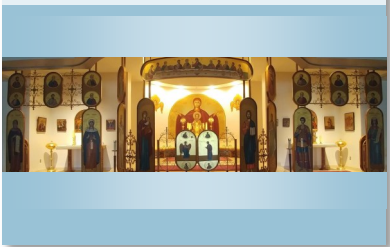


Our church organizations:

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>



BRETHREN, if the word spoken by angels proved to be valid, and every transgression and disobedience a just punishment, how shall we escape if we neglect so great a salvation? For it was first announced by the Lord and was confirmed to us by those who heard Him; God also, according to His own will, bearing them witness by signs and wonders, and by manifold powers, and by impartings of the Holy Spirit

For He has not subjected to angels the world to come, of which we speak. Rather, someone has testified somewhere, saying, what is man that You are mindful of him, or the son of man that You visit him. You have made him a little lower than the angels, You have crowned him with glory and honor, and have set him over the works of Your hands, You have put all things under his feet (Ps. 8: 5-8). For in subjecting all things to men, He left nothing that is not subject to Him. But now we do not see as yet all things subject to Him. But we do see Him who was made a little lower than the angels, namely, Jesus, crowned with glory and honor because of His having suffered death, that by the grace of God He might taste death for all. For it was fitting of the One for Whose sake all things were made and through Whom all things exist, Who had brought many sons into glory, that He perfect through sufferings the very author of their salvation.

ALLELUIA (Tone 2) (Sl. Tone 5) Ps. 148:1,2

Give praise to the Lord from the heavens, give praise to Him in the heights!

Stichon: Praise Him, all you His angels, praise Him, all you His powers!

Gospel of the Divine Liturgy - Luke 8:41-56

AT that time behold, there came a man named Jairus to Jesus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he entreated him to come to his house, for he had an only daughter about twelve years of age, and she was dying. And it happened as he went that he was pressed upon by the crowds. And a certain woman who for twelve years had had a hemorrhage, and had spent all her means on physicians, but could not be cured by anyone, came up behind him and touched the tassel of his cloak; and at once her hemorrhage ceased. And Jesus said, "Who touched me? But as all were denying it, Peter, and those who were with him, said, "Master, the crowds throng and press upon you, and you ask 'Who touched me?'" But Jesus said, "Someone touched me; for I perceived that power had gone forth from me." But the woman, seeing that she had not escaped notice, came up trembling, and falling down at his feet, declared in the presence of all the people why she had touched him, and how she had been healed instantly. And he said to her, "Daughter, thy faith has saved thee; go in peace." While he was yet speaking, there came one from the house of the ruler of the synagogue, saying to him, "Your daughter is dead; do not trouble him." But Jesus on hearing this word answered the father of the girl, "Do not be afraid; only have faith and she shall be saved." And when he came to the house, he allowed no one to enter with him, except Peter and James and John, and the girl's father and mother. And all were weeping and mourning for her. But he said, "Do not weep; she is asleep, not dead." And they laughed at him, knowing that she was dead. But he, taking her by the hand, cried out, saying, "Girl, arise!" And her spirit returned, and she rose up immediately. And he directed that something be given her to eat. And her parents were amazed, but he charged them to tell no one what had happened.

الرسالة (عبرانيين 2: 10-2)

يا اخوة، إن كانت الكلمة التي نُطِقَ بها على ألسنة الملائكة قد ثَبَّتَتْ، وكلُّ تَعَدٍّ ومَعْصِيَةٍ قد نالَ جزاءً عدلاً، فكيف تُفْلِتُ نحنُ إنْ أهْمَلْنَا خلاصاً عظيماً كهذا، قد نُطِيقُ به على لسان الربِّ أَوَّلًا، ثم ثَبَّتَهُ لنا الذين سمعوه. واللهُ يشهدُ معهم بآياتٍ وعجائبٍ وقوَّاتٍ مُتَنَوِّعة، وتوزيعة الروح القدس على حسب مشيئته. فانه لم يُخَضِّعْ الملائكة الآتية، التي كَلَامُنَا فيها، ولكن شهدَ واحدٌ في موضعٍ قائلاً: ما الانسانُ حتى تذكُرهُ، او ابنُ الانسانِ حتى تفتقدهُ؟ نقصُّهُ عن الملائكة قليلاً، كَلَّنْهُ بالمجد والكرامة، وأَقَمْنَاهُ على أَعْمَالٍ يديك، وأخضعتُ كُلَّ شيءٍ تحت قدميه. ففي إخضاعِهِ له كُلُّ شيءٍ لم يَبْرُكْ شيئاً غَيْرَ خاضعٍ له. إلَّا أننا الآنَ لسنا نرى بعدُ كُلَّ شيءٍ مُخَضَّعاً له، وإنما نرى يسوعَ الذي نُقِصَ عن الملائكة قليلاً لأجلِ أَلَمِ الموت، مُكَلَّلًا بالمجد والكرامة، حتى يذوقَ الموتَ بنعمةٍ من الله من أجلِ الجميع. لأنه كانَ يَلْبِيقُ بالذي كُلُّ شيءٍ لأجله وكلُّ شيءٍ به، وقد أُورِدَ الى المجد أبناءً كثيرين، ان يجعلَ مبدئِ خلاصهم بالألام كاملاً

هللوا

سَبِّحُوا الربَّ من السماوات، سَبِّحُوهُ في الأعالي

سبحوه يا جميع ملائكته، سبِّحْه يا جميع قوَّاته

إنجيل البتريجا الإلهية—لوقا 8: 41-57

في ذلك الزمان، دنا الى يسوع انسان اسمه يائروس، وهو رئيس للمجمع، وخرَّ عند قدمي يسوع وجعل يتضرع اليه ان يدخل الى بيته. لأن له ابنة وحيدة، لها نحو اثنتي عشرة سنة، قد أشرفت على الموت. وبينما هو مُنْطَلِقٌ، كان الجموع يزحمونهُ. وإِنَّ امْرَأَةً بها نَزَفٌ دم منذ اثنتي عشرة سنة، وكانت قد أنقفت معيشتها كلها على الأطباء ولم يَسْتَطِعْ أَحَدٌ ان يشفيها، ذنت من خَلْفِهِ ومَسَّتْ هُدْبَ ثوبه. وللوقت وقفت نَزَفٌ دميها. فقال يسوع: مَنْ لَمَسَنِي؟ وإذ أنكر الجميع، قال بطرس والذين معه: يا معلّم، إن الجموع تُحْبِقُ بِكَ وتُضَايِقُك وتقول مَنْ لَمَسَنِي؟ فقال يسوع: قد لَمَسَنِي واحدٌ، فاني شعرتُ بِقُوَّةٍ قد خرجت مني. فلمَّا رأت المرأة أنها لم تخف، جاءت مرتعدة وخزّت له وأخبرتُهُ أمام الشعب كله لأَجْلِ عِلَّةٍ لِمَسَّتْهُ وكيف بَرَّتْ لساعتها. فقال لها: ثِقِي يا ابنة، ايمانُك أَبْرَأُكَ، اذهبي بسلام. وفيما هو يَتَكَلَّمُ، جاء واحدٌ من عند رئيس المجمع وقال له: إن ابنتك قد ماتت، فلا تُعْمِبِ المَعْلَم. فسمع يسوع فأجابهُ قائلاً: لا تخفْ آمين فقط فتخلص. ولمَّا جاء الى البيت، لم يَدْخُلْ أَحَدًا يَدْخُلُ معه، إلَّا بطرس ويعقوب ويوحنا وأب الصبية وأُمُّها. وكان الجميع يَبْكُونَ ويلطمون عليها. فقال: لا تبكوا، انها لم تَمُتْ بل هي نائمة. فجعلوا يضحكون منه ليعلمهم بأنها قد ماتت. أمّا هو فأمسك بيدها ونادى قائلاً: يا صبيبة قومي، فزجعت روحها وقامت في الحال، فأمر بأن تُعْطَى طعاماً. فذهش أبواها، وأوصاهما أن لا يقولوا لأحدٍ ما جرى.



Divine Liturgy Intentions



TODAY, SATURDAY, NOVEMBER 7, AND SUNDAY, NOVEMBER 8, 2020: SEVENTH SUNDAY AFTER THE HOLY & LIFE-GIVING CROSS. SYNAXIS OF THE ARCHANGELS MICHAEL & GABRIEL AND OF ALL THE HEAVENLY POWERS.

4:00 p.m. DIVINE LITURGY:

- + **BARBARA CIMINI (40 Day)** by Kerrie & Glenn & their children and grandchildren.
- + **RYAN BALDERA (1 yr.)** by Ron & Ann Marie Pise & Family.
- + **REV. EDWARD MC GOVERN** by the Community of St. Basil's.
- + **JOSEPH HARRAKA** by Alberta Mardo.
- + **JOHN DURNIN, SR.** by Jeanne & George Harraka.
- + **SADIE B. HARRAKA TAGER (2nd Anniv.)** by daughter, Barbara, Doug & Family.
- + **ROGER CARVALHO** by his wife, Mary & Family.
- + **THOMAS COREY (38th Anniv.) & ROSE (KANDO) COREY (43rd Anniv.)** by their daughter, Carol Darling & Family.
- + **WILLIAM BAKER (30th Anniv.)** by Caroline St. Germain.
- + **LOUIS MIRZA, ESQ.** by his children & Family.
- + **DOLORES TRIA** by Delores & Loriann Agag.
- + **LORICE H. SENNO** by M/M V. Edward Fayan.
- + **MICHAEL MASSUD** by Richard, Christine, Rebecca & Marissa Barrett.
- + **ANITA & JOSEPH BRULE** by the Family.
- + **VICTORIA PROCHNIAK** by George & Marie Ghazal.
- + **STEVEN KILSEY** by his brother Jeffrey Kilsey.
- + **WAYNE LACY** by Roland Tetreault.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.
- + **CLIFFORD & ROBERT VILLENEUVE** by Wife & Mother & Family.
- + **LAWRENCE R. MOON (B'day Remem.)** by his children & grandchildren.
- + **WALTER J. "BILL" LEMAY (B'day Remem.)** by his wife, Shirley.
- + **BETTY ZERBARINI (B'day Remem.)** by Walter, Jean & John Moon.

11:00 a.m. DIVINE LITURGY:

- + **ALBERT ALBA, SR.** by Sarah Peters.
- + **FRANCIS A. SAGGAL** by Georgette (Francis) Saggal.
- + **REV. ALBERT AZRAK** by Hon. Thomas Lazieh & Sons.
- + **GEORGETTE A. SAGGAL** by Joe & Yolanda Saggal.
- + **JEAN LOZE of Venezuela** by Craig & Natalia Kishfy & Family.
- + **STEVE SARKIS** by Joanne & Thomas Sabbagh.
- + **PETER MASHATA** by Eugenie Mashata & Family.
- + **JOSEPH P. AZAR, JR.** by Pamela Azar.
- + **ROSE KHOURY** by Dr. Roland & Micheline Ghanem.
- + **GEORGE BOUDJOUK** by Mike & Suzanne & Michael Bloom.
- + **YOUSSEF MADOUR** by Deacon Edmond Raheb & Family.
- + **DR. YUSUF & BLANCHE MUSSALLI** by M/M Craig Kishfy.
- + **MARY WAKIM TAHHAN** by Bishara Tahhan & Family.
- + **GEORGE DECKEY** by Dr. & Mrs. George Jabren & Family.
- + **GEORGEANNA DECKEY** by George, Norma & Christopher Kishfy.
- + **ELIAS J. KISHFY** by Margaret Sabbagh.
- + **JULIA & FRED KISHFY** by the Family.
- + **LOUIS, MATHILDE & ELIAS SARKAS** by Dr. Jennifer Sarkas.
- + **ALBERT J. KISHFY** by Michael, & Amy Boudjouk & Family.
- + **MARK HADDAD** by Ken, Ann, Allyson, & Kimberly Sabbagh.
- + **MARJORIE & ANTHONY TAGER** by the Family.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.
- + **YUSEF AGHIA** by Michael & Lina Raheb.
- + **FREDY RAHEB** by Dennis Dakake.
- + **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.





ST. BASIL'S ANNOUNCEMENTS:

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.

SACRIFICIAL GIVING: November 1, 2020: Budgets: \$4,325.00; Envelopes: \$4,310.00, Loose: \$15.00; Building Fund: \$65.00; Addit'l Melkite Support: \$20.00; Stipends: \$140.00; Candles: \$109.00; Addt'l Cemetery: \$10.00; Donation: \$50.00.

Today, there will be a special collection taken up for the UPKEEP, MAINTENANCE, AND IMPROVEMENT OF THE CEMETERY.

Please be advised that the weekly bulletin has not been printed due to the COVID-19 guidelines and restrictions, but presently, information is available online, church Facebook page and on YouTube.

THE BISHOP'S APPEAL: WE NEED YOU... to get personally involved in assuring our precious Melkite Liturgy & Tradition is passed on faithfully to future generations. Evangelization, education, seminary training, works of charity....the Bishop's Appeal supports all of these and much more. Please respond with a generous heart. If you have not already sent your gift, please do so today, no matter how big or small it may be, to the Bishop's Appeal so that 100% of our Parish will respond to Sayidna's call. Our goal is \$20,000.00, and we must reach it. Remember, it was obligatory to contribute to the Roman Catholic Diocese in the past when we were under their jurisdiction. We must continue this chain of contribution to our Melkite Diocese. Give joyfully from the heart for "God loves a cheerful giver." Thank you for your generosity.

REFLECTION: Give a man a fish and you feed him for a day; teach a man to fish and he'll eat forever. (Chinese Proverb).

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.

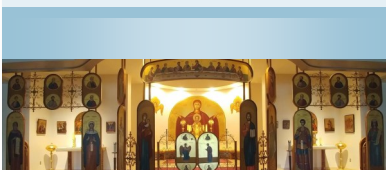
MYSTERY OF HOLY CONFESSIONS: In one way or another, we have neglected God. None of us have lived a perfect life. No matter what we have done, we can always return home. Available weekly one hour before the Divine Liturgy or by appointment.

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.



When power goes out of Him

WE LIVE IN A SPEED-DRIVEN AGE. We look for faster ways to accomplish every task: in the office, in the kitchen, in the classroom. In our economy, speed is a source of competitive advantage. In the workplace, higher speed means greater efficiency. Today, “to build a better mousetrap means “to build a faster mousetrap.”

As a result, we are increasingly intolerant of slowness. Waiting becomes more and more difficult. If we encounter a long line in a store, a bank or a post office, our impulse is to leave and come back later. Our relationships to others may be scarred or shattered by our impatience with others. Our impatience with ourselves can make it impossible for us to rejoice in or even accept life in the present.

While people with chronic illnesses or handicaps have health services available to them as never before, their greatest suffering today may be psychological: knowing that they must live with their affliction day in and day out without hope of deliverance. Some advocate suicide or mercy killing as a way out of this impasse. The Netherlands, Belgium and Switzerland have decriminalized mercy killing in certain circumstances to give people a “way out” of their hopeless conditions.

In contrast, we find the situation of the woman recoded in the Gospels whose hopeless condition exceeded anything prevalent in developed countries today. We are told that she had been hemorrhaging for twelve years. In the Torah, any contact with vital fluids such as blood rendered a person ritually impure and called for the sufferer to be avoided. “*If a woman hemorrhages for many days not at the time of her period she shall be unclean as in the time of her period. Anyone who touches her shall be unclean and shall wash his clothes and bathe in water and be unclean until the evening. When she is cleansed from her discharge, she must count off seven days and after that she will be ceremonially clean*”(Leviticus 15:25-28).

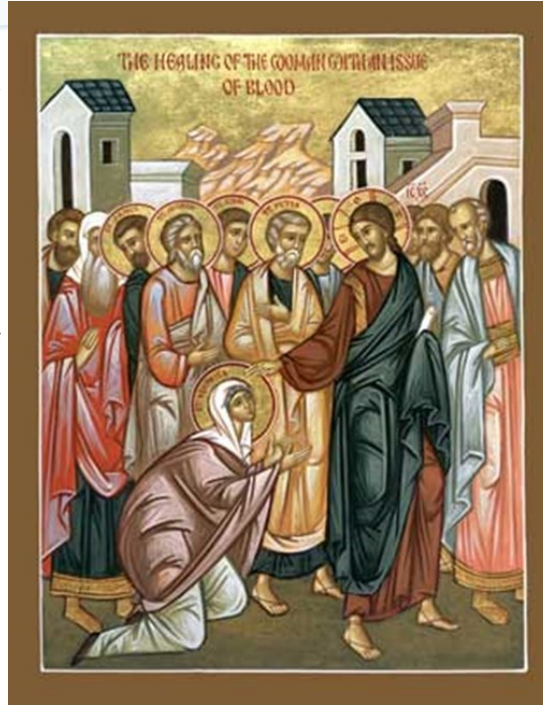
Since this woman was still hemorrhaging, it meant that she could not have experienced any intimate contact for twelve years.

Christ Alone Brings Healing

In Mark 5:26, we read that her attempts at finding medical help had been as fruitless as they were financially draining. She had no hope until she heard of Jesus. She approached Him secretly to void defiling Him or being rejected by Him, but touching the All-Pure One cleansed and purified her. Contact with the Long-Suffering One ended her long suffering.

In the New Testament physical healing and other miracles generally point to spiritual healing. Here the woman’s illness and her healing contact with Christ direct our minds to reflect on our own spiritual condition.

Most Christians today look upon the idea of ritual impurity in the Old Testament manner as antiquated and not part of our spirituality. Yet, each of us is unfit for contact with the Holy One because we share a nature scarred by sin and subject to death. We need to touch the hem of Christ’s garment for our broken nature to be restored.



For us who live in the time after Christ’s resurrection, the “hem of His garment” – the physical realities which convey His divine power to us – are the Holy Mysteries. In Baptism we rise with Him from the death of our broken humanity. In the Eucharist we become more deeply one with Him in His Body, the Church. We come to Him in the various circumstances of our life - our need for physical or spiritual healing, our desire to experience His blessing on our families and our ministries –seeking to be transformed by His presence. And when we approach the water, chrism, oil or crowns with the faith of this unnamed woman in the Gospels, we are touched by the power going out from Him through them as well.

The Woman in Eastern Christian Lore

The Scriptures do not mention this woman again. A later work, *The Acts of Pilate*, gave her a name, Berenice, but this does not shed any light on how her healing affected her life. In the West, this name was transliterated as Veronica, whose connection with Christ’s passion was popularized in the Middle Ages.

The Acts of Pilate, parts of which date to the mid-second to third century, describes this woman as offering testimony at the trial of Jesus. “There was found there also a woman named Berenice, and she said, ‘Twelve years I was in an issue of blood, and I only touched the edge of His garment, and directly I was cured.’ The Jews say, ‘Our Law does not admit the testimony of a woman’” (Acts of Pilate, 7).

According to one tradition, Berenice caused a statue of the Lord Jesus to be made in gratitude for her healing, before which she prayed to God. The fourth century Bishop of Caesarea, Eusebius, described it: “Since I have mentioned this city [Caesarea Philippi] I do not think it proper to omit an account which is worthy of record for posterity. For they say that the woman with an issue of blood, who, as we learn from the sacred Gospel, received from our Savior deliverance from her affliction, came from this place, and that her house is shown in the city, and that remarkable memorials of the kindness of the Savior to her remain there.

“For there stands upon an elevated stone, by the gates of her house, a brazen image of a woman kneeling, with her hands stretched out, as if she were praying. Opposite this is another upright image of a man, made of the same material, clothed decently in a double cloak, and extending his hand toward the woman. They say that this statue is an image of Jesus. It has remained to our day, so that we ourselves also saw it when we were staying in the city.”

The statue was preserved until the year 305 when it was demolished under the emperor Maximinus Daia. Julian the Apostate (331–363) attempted to replace it with an image of his own, but (as the contemporary historian Sozomen asserts in his Church history, Hist. Eccl. V, 20) that “a flash from heaven smote the statue, hurling the head and neck to the ground, where it continues to this day, looking black as if burned by lightning.”

المسيح يقيم ابنة يائرس من الموت

نظر المسيح إلى الوراء وتطلع في نازفة الدم مبيّناً أنه عرفها، فارتعبت لأنها لا تعرف لطفه وحبه للناس، وخافت من القصاص على عمل لا حق لها فيه، أو على الأقل من توبيخ صارم أمام الجمهور، وإذا لم يعد يمكنها إلا الاعتراف العلني، تقدمت وسجدت له واعترفت بعلتها المخجلة أولاً؛ ثم بما فعلته خفية، وبالشفاء العجيب الذي نالته. فكلما حالاً بكلام كله عطف ورحمة قائلاً: "ثقي يا ابنة، إيمانك قد شفاك. اذهبي بسلام وكوني صحيحة من دائك".

ثم تابع المسيح مسيرته نحو بيت يائرس. وإذا برسول من بيت يائرس يقول له: "ابنتك ماتت. لماذا تتعب المعلم بعد؟". ترى هل أسف يائرس على تذللها للمسيح، أو هل ندم على خروجه من بيته وغيابه ساعة احتضار وحيدته؟ أولاً يتوقع شماته زملائه الفريسيين الذين يكرهون هذا الناصري الذي لا يخضع لهم؟ ولكن المسيح استدرك هذا التأثير السيء، وطيب خاطره بقوله: "لا تخف. آمن فقط، فهي تُشفي".

فلما وصل المسيح والأب والجمع إلى البيت، أمر أن يبقى تلاميذه مع الجمهور خارجاً، ما عدا بطرس ويعقوب ويوحنا، الذين ابتدأ يميزهم فوق رفقاتهم، فأدخلهم معه ليكونوا شهوداً للمعجزة العظيمة، وترك التسعة خارجاً إيناساً للجمع الذي لم يسمح له بالدخول، وعند دخوله الدار تكدر من الضجيج والبكاء والنوح، ووثق القائمين بها، وسعى ليزيل أوهامهم في أمر الموت الجسدي، بإرجاعه روحاً إلى جسدها بعد الموت. وشبه الموت بالنوم بالنظر إلى القيامة الآتية، فقال للمجمتين: "لماذا تضجون وتبكون؟ تنحوا. لا تبكوا. فإن الصبية لم تمت لكنها نائمة".

فاستنهز الجمع به ولا سيما النائحون المأجورون، وضحكوا عليه لعدم معرفته الفرق بين النائم والمات. فأخرجهم من الغرفة - ولم يشهد هذه المعركة التي فيها يقهر المسيح الموت - إلا الوالد والوالدة والرسول الثلاثة. قبل عنه في الأنبياء أنه "يَبْلُغُ الْمَوْتَ إِلَى الْكَلْبِ، وَيَمْسَحُ السَّيِّدُ الرَّبُّ الدَّمْعَ عَنْ كُلِّ الْوُجُوهِ" (إش 25:8). "مِنْ يَدِ الْهَيَاوَةِ أَقْدِيهِمْ. مَنْ الْمَوْتُ أَخْلَصَهُمْ. أَيْنَ أَوْبَاؤُكَ يَا مَوْتُ؟ أَيْنَ شَوْكَتُكَ يَا هَاوِيَةٌ؟" (هوشع 13:14) ووصف الرسول عمله أنه "أَبْطَلَ الْمَوْتَ وَأَنَارَ الْحَيَاةَ وَالْخُلُودَ" (2 تيموثاوس 1:10).

نرى الذي قال عن حياته: "لي سلطان أن أضعها ولي سلطان أن آخذها أيضاً" يدخل مع هؤلاء الخمسة غرفة الموت، وبهذا السلطان يمسك يد الجنة، ويكلم الروح التي فارقت الجسد، ويرجعها إليه بقوله: "يا صبية قومي". ولوقت قامت الصبية ومشت. ثم أمر أبويها أن يقدموا لها طعاماً. فأحدثت هذه المعجزة دهشة عظيمة.

شفاء أعميين

"وَفِيمَا يَسُوعُ مُجْتَازاً مِنْ هُنَاكَ تَبِعَهُ اأَعْمَيَانِ بِصُرْحَانِ وَيَقُولَانِ: "إِزْحَمْنَا يَا ابْنَ دَاوُدَ". وَلَمَّا جَاءَ إِلَى الْبَيْتِ تَقَدَّمَ إِلَيْهِ الْأَعْمَيَانِ، فَقَالَ لَهُمَا يَسُوعُ: "أَتُؤْمِنَانِ أَنِّي أَقْدِرُ أَنْ أَفْعَلَ هَذَا؟" قَالَا لَهُ: "نَعَمْ يَا سَيِّدُ". جَبْتَهُ لَمَسَ أَعْيُنَهُمَا قَائِلاً: "بِحَسَبِ إِيْمَانِكُمَا لِيَكُنْ لَكُمَا". فَانْفَتَحَتْ أَعْيُنُهُمَا. فَانْتَهَزَهُمَا يَسُوعُ قَائِلاً: "انْظُرَا، لَا تَعْلَمَ أَحَدًا! وَلَكِنَّهُمَا خَرَجَا وَأَشَاعَاهُ فِي تِلْكَ الْأَرْضِ كُلِّهَا" (متى 9:31-32).

بعد أن أقام المسيح ابنة يائرس، رجع إلى المنزل الذي كان يقيم فيه. وفي الطريق صرخ وراءه أعميان طالبين الرحمة، أظهر إيمانهما به في اللقب الذي نادياه به: "يا ابن داود". وكان كلام الأنبياء يؤكد أن المسيح يكون ابن داود، وهكذا رأى فاقد البصر. الجسدي السيد المسيح بالبصر الروحي، وهذا ما لم يره أهل البصر الجسدي، واختبر الأعميان قول داود: "لأنَّه يُنَجِّي الْفَقِيرَ الْمُسْتَغِيثَ وَالْمَسْكِينِ إِذْ لَا مُعِينَ لَهُ. يُشْفِقُ عَلَى الْمَسْكِينِ وَالْبَائِسِ وَيُخَلِّصُ أَنْفُسَ الْفُقَرَاءِ" (مز 135:12-13) وعرفا تصریح إشعياء النبي بأن المسيح سيعطي البصر للعميان. أما المسيح فلم يلب طلبهما أو ينتبه إليهما أولاً. لكن إغضاه لم يُشْ عزمهما، فتيعاه إلى البيت مجددين استنجاههما به. ترى لماذا أبدى المسيح عدم الاهتمام بهما أولاً؟ لقد قصد أن يمتحن إيمانهما به. لم يسألهم إن كانا يؤمنان أن الله قادر، بل كان سؤاله: "هل تؤمنان أني قادر؟".

ولما كان الأعميان عاجزين عن رؤية وجه المسيح، لم يقدر أن يكتشف محبته العظيمة التي ترافق قدرته العظيمة، فأعلن لهما محبته بواسطة أصابعه، إذ لمس أعينهما فانفتحت. ومع انفتاح أعينهما فتح لهما طريق الخلاص بقول: "بحسب إيمانكما ليكن لكما". فلم يكن سبب نجاحهما في المعارف ولا المقام ولا الغنى ولا الصلاح، بل في الإيمان



ذهب المسيح إلى كفر ناحوم، بعد أن طرده أهل جذرة التي شفى فيها المجنون، وأهلك خنازيرهم. وكان في كفر ناحوم رجل اسمه يائرس، وهو رئيس المجمع هناك. كانت له ابنة توشك على الموت، لم تنجح معها معالجات الأطباء، ولا خدمة الأقرباء ولا تضرعات الأحباء. ولم يبق رجاء إلا في الالتجاء إلى الناصري الشهير.

لا بد أن يائرس قرر الذهاب إلى المسيح ليطلب مجيئه إلى بيته، لكنه استصعب مفارقة وحيدته في حالتها هذه. كما أنه لم يكن ينتظر أن يأتي المسيح إلى بيته لو أرسل له آخر، ولا يمكن أن يأخذ ابنته إلى المسيح وهي في هذه الدرجة من الخطر. فأسرع يائرس بنفسه إلى الشاطئ، ووقع عند قدمي المسيح وسجد له. وكما كانت دهشة الحاضرين عند رؤيتهم رئيسهم متذللًا بهذا المقدار أمام النجار الناصري الفقير، الذي هو رفيق للعشارين والخطاة. غير أن ما عرفه يائرس وأهل كفر ناحوم عن فضائل المسيح وفضله، يفسر شيئاً من هذا الاحترام غير المنتظر. لقد ذلت المصيبة الشديدة يائرس، وساقته إلى المسيح، فانفتح له باب الفرج، وتحولت مصيبته إلى بركة أعظم.

صبر المسيح على يائرس إلى أن "طلب إليه كثيراً" ووصف حالة ابنته، وأظهر كامل الإيمان بالمسيح، لأنه قال: "ابنتي الصغيرة على آخر نسمة. ليتك تأتي وتضع يدك عليها لتشفى. تعال وضع يدك عليها فتحيا". يستحيل أن يتغاضى المسيح عن

طلب كهذا مقرون بإيمان، لأن الإيمان هو الدلو الوحيد الذي يسحب به الإنسان ماء الحياة من آبار الخلاص. وهو العين الوحيدة التي بها يرى الإنسان طريق السماء ليسير فيه، وهو اليد الوحيدة التي بها يتناول الإنسان خبز الحياة ليحيى به "أَمَّا الْبَارُّ فَيُؤْتِي الْإِيمَانَ تَحِيًّا" (رومية 1:17).

وهنا يواجهنا سؤال: لماذا لم يأمر المسيح بالشفاء عن بُعد كما فعل مرتين قبلاً؟ ألا يكون في ذلك معجزة أبهج، وموجباً أقوى لإيمان الجمهور وأهل المدينة به؟ ربما كان ذلك لأن المسيح علم ما لم يعرفه يائرس أو غيره من الحاضرين، وذلك أن الابنة قد ماتت فعلاً بعد خروج أبيها من البيت. وبما أن رئيس المجمع عدو للمسيح، ففي ذهاب المسيح معه يظهر له محبة تكون لنا مثلاً في محبة العدو. وبما أن يائرس أتم الشروط الأربعة اللازمة لنوال بركات المخلص، فقد نال طلبه، وذهب المسيح معه إلى بيته. وهذه الشروط هي: (أ) الإتيان إلى المسيح. و(ب) الإلتضاع أمامه. و(ج) الحرارة في الطلب منه. و(د) الإيمان الجي به.

وفيما كان المسيح منطلقاً زحمته الجموع. وإذا لم يمكن للمحاط بازدهام كهذا أن يسرع في السير، فلا ريب أن يائرس استاء من هذا البطء، لأن الدقائق كانت عنده كالساعات، لا بل كالأيام. وزاده استياء وقوف المسيح في الطريق. ووقوف الجمهور معه بسبب امرأة مسكينة، كانت مريضة بنزف دم. غير أن هذا التأخير عاد على يائرس بالبركة في تقوية إيمانه وإحياء رجائه.

فقد اقتربت من المسيح امرأة مريضة بنزف دم منذ اثنتي عشرة سنة، هد فؤاها، وضيع مالها على الأدوية بغير فائدة، كما أنه كان يُعتبر نجاسة بحسب طقوس شريعة موسى. لم تكن نازفة الدم تقدر أن تلتقي بالمسيح منفردة لتحكي له عن مرضها، ولم تكن تقدر أن تحكي عن مرضها جهاراً - فماداً تعمل؟

اجتمعت قوة إيمانها بالمسيح، مع شدة حاجتها إليه، فقالت في نفسها: "يكفيني لمس ثيابه فقط، ولي ملء اليقين أن ذلك يُنيلني الشفاء، دون إزعاج المعلم والتعرض لملاحظة الجمهور". ولأنها لم تتوقف كال كثيرين عند الفكر الحسن والقول الصائب، نالت أمنيتها. ولم يكن الازدهام مانعاً لها، بل اقترت إلى وراء هذا الشافي ولمست هذب ثوبه، وللحال علمت بشفاها الفجائي على صورة لم تكن تتوقعها.



جاءت هذه المرأة وراء المسيح، فلم يرها ولم تلمس جسمه. فتوهمت أنه لا يحس بما فعلته. لكن لأنه عالم الخفايا، أوقف السير وسأل: "من لمس ثيابي؟" فظن الجميع حتى رسله أنه سأل استعلاماً. وناب بطرس المتسرع في الكلام عن زملائه في تلويح المسيح، وقال إن الازدهام جعل الكثيرين يلمسون ثيابه. لكن المسيح لم يسأل عن اللمس البسيط، بل عن لمس الإيمان، إذ لا شيء كالإيمان، فإيمان هذه المريضة هو الذي ميّزها عن الكثيرين غيرها، الذين كانوا مثلاً يطلبون الشفاء. ومجرد لمس هذب ثوب المسيح مقرون بالإيمان، كان باب الخلاص لها، بينما معاشره المسيح ومساكنته ثلاث سنين دون إيمان لم تأت بهذه النتيجة الجوهريّة للإسخریوطي، بل زادتة دينونة.

قصد المسيح بهذه المعجزة شفاءً جسدياً وروحياً، كما قصد تقوية إيمان تلاميذه ويائرس. وقد قال الكتاب: "لِأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلَّهِ، وَالْقَلْبُ يَعْتَرِفُ بِهِ لِلْخَلَّاصِ" (رومية 10:10).



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



When People are Sick...

In today's Gospel reading we hear about Jesus curing the sick. Jesus wants us to follow His example and care for the sick and dying. But we can't do miracles like Jesus did!

What can we do?

Here are some ideas:



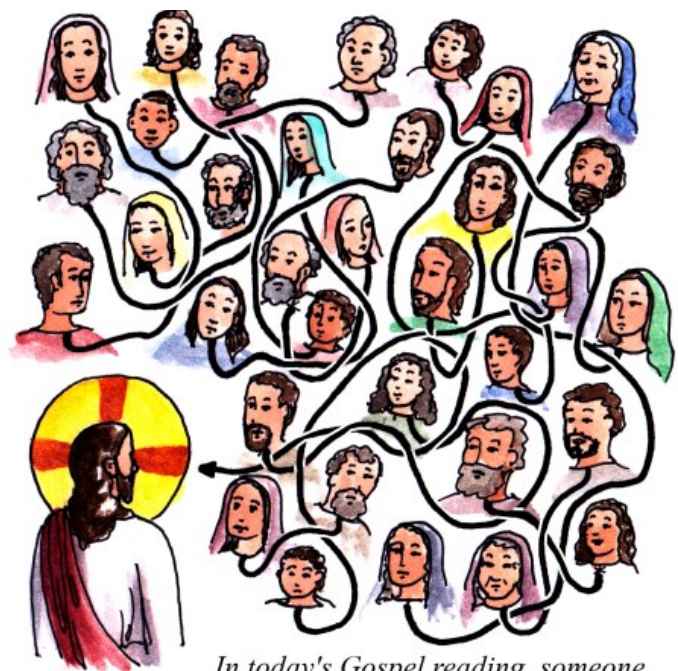
1. If someone in your family is sick, maybe you can help them out! Ask if you could read them a story, or help them by bringing them anything they need. A 'Get Well' card would be nice too!



2. Always pray for people who are sick. Your prayers can help them get better, or they might help your sick friend to understand why God is letting them suffer.



What about when you are sick? When you are sick or hurt, think about Jesus suffering on the cross. Offer your pain to Him and tell Him that you want to suffer with Him so that people will be saved from their sins. Be thankful for people who help you when you are sick. Remember, they take Jesus' place!



In today's Gospel reading, someone believed that they would be healed from their sickness if they touched Jesus' clothes.

The person touched Jesus and was instantly healed! But Jesus knew that power had gone out of Him, so He asked who had touched His clothes.

Who was cured? Follow the dark lines and see whose line points to Jesus.

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 أجل 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 in the Church.

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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