



October 25<sup>th</sup>, 2020

## ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH

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

Commemoration of the Holy martyrs Marcian and Martyrius

الأحد السادس بعد رفع الصليب المقدس و المحيي

**Address :**

15 Skyview Dr.  
Lincoln, Rhode Island 02865

**Parish Website :**

[www.stbasilthegreatchurch.com](http://www.stbasilthegreatchurch.com)

**Facebook :**

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

**YouTube :**

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

**Email :**

[office@stbasilthegreatchurch.com](mailto: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 (4th Tone)**

The women disciples of the Lord heard from the angel the joyful news of the resurrection, and casting away the ancestral sentence, they announced with pride to the apostles: death is vanquished, Christ God is risen and has bestowed great mercy upon the world.

**Troparion of St Basil**

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

**Kontakion**

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**

Prokimenon (Tone 4)

How great are your works, O Lord! In wisdom you have wrought them all.

Stichon: Bless the Lord, O my soul! You are very great indeed, O Lord my God!

Galatians 2:16-21 (21 after Pentecost)

yet] who know that a person is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. But if, in seeking to

**نشيد القيامة بالحن الرابع**

إن تلميذات الرب تعلمن من الملاك بشرى القيامة البهيجة. ونبذن القضاء على الجدين، وقلن للرسل مفتخرات: لقد سلب الموت، ونهض المسيح الإله، واهباً للعالم عظيم الرحمة.

**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 الآب البار ذو الكهنوت الملوكي، إبتهل إلى المسيح الإله في خلاص نفوسنا.

**قنداق الختام**

يا نصيرة المسيحيين التي لا تُخزي، ووسيطتهم الدائمة لدى الخالق، لا تعرضي عن أصوات الخطاة الطالبيين اليك. بل بما أنك صالحة، بادري إلى معونتنا، نحن الصارخين اليك بأيمان: هلمي إلى الشفاعة، وأسري إلى الإبتهاال، يا والدة الإله المحامية دائماً عن مكرميك

**النشيد لوالدة الإله**

إنه واجب حقاً أن نُعَظِّدَكَ، يا والدة الإله، الدائمة الغبطة، والمُزَهَّدة عن كل عيب، وأُمُّ إلهنا يا من هي أكرم من الشروبيم، وأمجّد بلا قياس من السرافيم، يا من ولدت الله الكلمة وَلَبِثَتْ بتولاً، إنكِ حقاً والدة الإله. أياك نُعَظِّم.

**رسالة الليتارجيا الإلهية**

بروكيمات الرسائل للحن 4

ما أعظم أعمالك يا رب، لقد صنعت جميعها بحكمة -باركي يا نفسي الرب. أيها الرب إلهي، لقد عظمت جداً.

رسالة القديس بولس إلى أهل غلاطية 2: 16-21  
يا إخوة، لعلنا أن الإنسان لا يُبرَّر بأعمال الناموس، بل إننا بالإيمان بيسوع المسيح. ونحن قد آمنّا بالمسيح يسوع، لكي نُبرَّر بالإيمان بالمسيح لا





### 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](http://www.stbasilthegreatchurch.com/myo.html)

**NAMW:** Promotes and supports vocations to the priesthood and religious life in the United States.

<https://melkite.org/namw>

be justified in Christ, we ourselves are found to be sinners, is Christ then a minister of sin? Of course not! But if I am building up again those things that I tore down, then I show myself to be a transgressor. For through the law I died to the law, that I might live for God. I have been crucified with Christ; yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me. I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

Alleluia (Tone4) String your bow, go forth, reign for the sake of truth, meekness and righteousness, and your right hand shall lead you wonderfully.

Stichon: You loved righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companion.

### The Gospel

Luke 8:27-39 (6 after Holy Cross)

At that time, as Jesus arrived at the country of the Gerasenes, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, 'What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me'— for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus then asked him, 'What is your name?' He said, 'Legion'; for many demons had entered him. They begged him not to order them to go back into the abyss. Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, 'Return to your home, and declare how much God has done for you.' So he went away, proclaiming throughout the city how much Jesus had done for him.

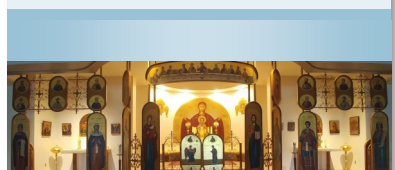
بِأَعْمَالِ النَّامُوسِ، إِذْ لَنْ يُبَرَّرَ بِأَعْمَالِ النَّامُوسِ أَحَدٌ مِنْ دَوَى الْجَسَدِ. فَإِنْ كُنَّا وَنَحْنُ طَالِبُونَ التَّبرِيرَ فِي الْمَسِيحِ نَوْجَدُ نَحْنُ أَيْضًا خَطَاةً، أَفَيَكُونُ الْمَسِيحُ خَادِمًا لِلْخَطِيئَةِ؟ حَاشَى! فَإِنْ عُذْتُ أَبْنَى مَا قَدْ هَدَمْتُ، جَعَلْتُ نَفْسِي مُتَعَدِّيًا. لِأَنِّي بِالنَّامُوسِ مُتُّ لِلنَّامُوسِ لِكَيْ أَحْيَا لِلَّهِ. إِنِّي مُصْلُوبٌ مَعَ الْمَسِيحِ، وَأَنَا حَيٌّ، لَا أَنَا نَعْدُ، بَلْ إِنَّمَا الْمَسِيحُ حَيٌّ فِيَّ. وَمَا أَحْيَاةُ الْآنَ فِي الْجَسَدِ إِنَّمَا أَحْيَاةُ فِي الْإِيمَانِ بِأَبْنِ اللَّهِ، الَّذِي أَحَبَّنِي وَبَدَّلَ نَفْسَهُ عَنِّي.

هَلْلُوِيَّاتُ الْإِنْجِيلِ  
إِسْتَلِّ السَّيْفَ وَبِرْ إِلَى الْأَمَامِ، وَأَمْلِكْ فِي سَبِيلِ الْحَقِّ وَالِدَّعَةِ وَالْبِرِّ.  
-أَحَبَّبْتَ إِلَيَّ وَأَبْغَضْتَ الْإِنَّمِ، لِذَلِكَ مَسَحَكَ اللَّهُ إِلَهَكَ بِدُهْنِ التَّهَجُّةِ أَفْضَلَ مِنْ شُرَكَائِكَ. (لحن 4)

### إنجيل الليتurgia الإلهية

لوقا 8: 27-40

في ذلك الزمان لما أتى يسوع إلى بقعة العذريين استقبله رجل من المدينة به شياطين من زمان طويل. ولم يكن يلبس ثوبا ولا يأوي إلى بيت بل القبور. فلما رأى يسوع صاح وخز له وقال بصوت عظيم: ما لي ولك يا يسوع ابن الله العلي؟ اطلب إليك إلا تعذبني؟ فانه كان يأمر الروح النجس يخرج من الإنسان إذ كان قد استحوذ عليه من زمان طويل. وكان يربط بسلاسل وقيد، ويحرس فيقطع الربط ويسوقه الشيطان إلى البراري. فسأله يسوع قائلا: ما اسمك؟ فقال جوقة، لان شياطين كثيرة قد دخلوا فيه، وطلبوا إليه أن يأمره بالذهاب إلى الهاوية. وكان هناك قطيع خنازير كثيرة ترعى في الجبل. فطلبوا إليه أن يأذن لهم بالدخول فيها. فأذن لهم، فخرج الشياطين من الإنسان ودخلوا في الخنازير، فوثب القطيع عن الجرف إلى البحيرة، فاختنق، فلما رأى الرعاة ما حدث هربوا وذهبوا واخبروا من في المدينة وفي الحقول، فخرجوا ليروا ما حدث، وأتوا إلى يسوع. فوجدوا الإنسان الذي خرجت منه الشياطين جالسا عند قدمي يسوع لابسا صحيح العقل. فخافوا واخبرهم الناظرون كيف إبراء المعترى. فسأله جميع جمهور الغدريين أن ينصرف عنهم لانه استحودا عليهم خوف عظيم. أما هو فركب السفينة ورجع. فجعل يطلب إليه الرجل الذي خرجت منه الشياطين أن يكون معه. فصرفه يسوع قائلا: ارجع إلى بيتك وحدث بما صنع الله إليك. فذهب وهو ينادي في المدينة كلها بما صنع إليه يسوع.





## Divine Liturgy Intentions



**TODAY, SATURDAY, OCTOBER 24, AND SUNDAY, OCTOBER 25, 2020: SIXTH SUNDAY AFTER THE HOLY AND LIFE-GIVING CROSS. COMMEMORATION OF THE HOLY MARTYRS MARCIAN AND MARTYRIUS, SECRETARIES.**

### 4:00 p.m. DIVINE LITURGY:

- + **JOHN DURNIN, SR. & JOHN DURNIN, JR.** by Linda & Fred Koussa.
- + **SADIE B. HARRAKA TAGER** by daughter, Barbara, Doug & Family.
- + **STEPHANIE MUNLEY** by M/M Edward Fayan.
- + **JOSEPH A. NOURY (30<sup>th</sup> Anniv.)** by his daughters & their Families.
- + **RICHARD KOUSSA ( Birthday Remem.)** by M/M Frederick Koussa.
- + **FRED KOUSSA ( Birthday Remem.)** by M/M Frederick Koussa.
- + **LORICE H. SENNO** by Bruce & Nancy Bascombe.
- + **BARBARA FAGER** by Dr. Gilbert & Mimi Altongy.
- + **FRED RAHEB** by Shirley Villeneuve & Friends.
- + **ROSE B. KAHLA, MOSES & JENNIE KAHLA** by Mr. George Kahla.
- + **ANITA & JOSEPH BRULE** by the Family.
- + **VINCENT H. CAPALDI, JR.** by Rev. Dn. Dr. Edmond & Theresa Raheb.
- + **VICTORIA PROCHNIAK** by Christine Durnin.
- + **STEVEN KILSEY** by his brother Jeffrey Kilsey.
- + **WAYNE LACY** by George Mussalli.
- + **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:

- + **FRANCIS A. SAGGAL ( 2<sup>nd</sup> Anniv.)** by the Saggal & Pacheco Families.
- + **REV. ALBERT AZRAK** by Mrs. Gloria Deckey & Family.
- + **GEORGETTE A. SAGGAL** by Tony & Andree Charchafiah.
- + **JEAN LOZE of Venezuela ( 7<sup>th</sup> Anniv.)** by Craig & Natalia Kishfy & Family.
- + **STEVE SARKIS** by Kyle & Marianna Mardo.
- + **PETER MASHATA** by Eugenie Mashata & Family.
- + **JOSEPH P. AZAR, JR.** by Margaret Sabbagh.
- + **ROSE KHOURY** by Dr. Roland & Micheline Ghanem.
- + **GEORGE BOUDJOUK** by Delores Agag & Lorian.
- + **YOUSSEF MADOUR** by Jean Khoury & Family..
- + **DR. YUSUF & BLANCHE MUSSALLI** by Jim & Mary Briden.
- + **MARY WAKIM TAHHAN** by Bishara Tahhan & Family.
- + **GEORGE DECKEY** by Michael & Lina Raheb.
- + **GEORGEANNA DECKEY** by M/M V. Edward Fayan.
- + **ELIAS J. KISHFY** by Anthony & Jayne Mardo
- + **SAMUEL G. RAHEB** by M/M Francesco Scaramuzzi.
- + **JULIA & FRED KISHFY** by the Family.
- + **ALBERT J. KISHFY** by Albert G. Kishfy & Family
- + **MARK HADDAD** by M/M Thomas Sabbagh & Family.
- + **MARJORIE & ANTHONY TAGER** by the Family.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.
- + **AMANDA ROWEY** by her parents, Anthony & Fadia Rowe.
- + **YUSEF AGHIA** by George, Norma & Christopher Kishfy.
- + **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: Oct. 18, 2020:** Budgets: \$2,022.00: Envelopes: \$1,992.00, Loose: \$30.00; Building Fund: \$45.00; Addit'l Melkite Support: \$35.00; Stipends: \$425.00; Candles: \$78.00; World Mission Sun.: \$315.00.

Today, October 24 & 25, 2020, there will be a special collection taken up for **MELKITE DIOCESAN SUPPORT**.

Please help subsidize our monthly payment of \$1,645.00 for the operation of our Diocese, which amounts to \$19,740.00 per year. Please give generously.

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.

**POLITICAL RESPONSIBILITY;** Tuesday, November 3<sup>rd</sup>, is ELECTION DAY. One of our most cherished possessions, as American Citizens, is the power to vote. Through this right, we take an active part in shaping the values and attitudes of our nation. To take this active part, to vote, our Bishops remind us, is a responsibility not to be taken lightly. Better understand the issues and candidates' platform, and inform your conscience. How you vote, dear friends, is a matter which lies between you and the Lord. The Church, can, however, be helpful in helping to see that you indeed cast a vote based on impartial and informed discussion.

**TURN CLOCKS BACK ONE HOUR:** Don't forget to turn clocks BACK one hour this Saturday, October 31<sup>st</sup>. The actual return to STANDARD TIME begins at 2:00 a.m. on Sunday morning, November 1<sup>st</sup>. If you neglect to adjust your time-pieces, you may be the earliest bird up and around in your neighborhood. (And you'll more than get "to church on time."). So turn back the hour hand, and good sleeping an extra hour of it. It's the hour you have been owed since Spring.

This Wednesday, October 28, 2020, The Divine Liturgy will be offered silently for all the Deceased Members of your family, relatives or friends at 6:30 p.m. in the Church (Udhkurni Ya Rab Fi Malakoutika). Intentions may be emailed to Abouna Ephrem at: [office@stbasilthegreatchurch.com](mailto:office@stbasilthegreatchurch.com). May their memories be eternal.

**REFLECTION: When a good thought comes to your mind, turn to God and, realizing that it was sent by Him, give thanks. (St. Theophan the Recluse).**

**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.

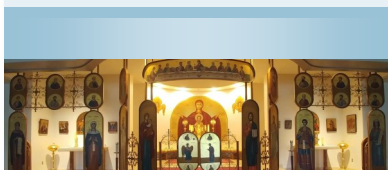
**MYSTERY OF HOLY CONFESSIONS:** In one way or another, we have neglected God. None of us have lived a perfect life. No matter what we have done, we can always return home. Available weekly one hour before the Divine Liturgy or by appointment.

**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.



# Sharing the good news!

THE GOSPELS RECORD SEVERAL INSTANCES when the Lord Jesus called people to be His followers. At times He called people to leave their homes and livelihoods and follow Him. He called Peter and Andrew, James and John as they were busy fishing *“and immediately they left the boat and their father and followed Him”* (Mt 4:22). Similarly, Matthew walked away from his toll booth and followed Jesus (see Mt 9:9); the other disciples, whose calls are not recorded in the Gospels, did the same.

Sometimes the Lord called but was refused. The cost of following Jesus was more than some people could bear. To the rich young man who wanted to be perfect Jesus said, *“If you want to be perfect, go – sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.”* When the young man heard this, he went away sad, because he had great wealth” (Mt 19:21-22).

In other instances, the Lord raised objections Himself before the would-be follower could discover through failure and discouragement that following Christ meant enduring hardships. Thus *“a teacher of the Law came to Him and said, ‘Teacher, I will follow you wherever you go.’ Jesus replied, ‘Foxes have dens and birds have nests, but the Son of Man has no place to lay his head’* (Mt 8:19-20). The Lord wanted this teacher of the Law to know that following Christ would not provide the comfortable life-style he may have been anticipating.

To a procrastination, however, He gave the opposite advice. *“Then another disciple said to Him, ‘Lord, first let me go and bury my father.’ But Jesus told him, ‘Follow me and let the dead bury their own dead’* (Mt 8:21-22). The Lord surely wanted followers, but He had a different approach based on the readiness of the person before Him.

This passage suggests the hurdles that people in any age will face when they consider following the Lord in a radical way: fear of the unknown, self-concern, pre-occupation and attachment to other things – all can hinder us from following Christ.

## The Vocation of the Gadarene

The Gadarene whom Jesus healed (Lk 8:27-39) wanted to follow Jesus as well; the Scripture says that he *“begged to go with Him,”* but the Lord had another plan for him. *“Jesus sent him away, saying, ‘Return home and tell how much God has done for you.’ So the man went away and told all over town how much Jesus had done for him”* (Lk 8:38-39).

The Gadarenes had made it clear that they wanted Jesus to go away. He would not force Himself on them. At the same time, He wanted to leave them with a permanent reminder of His presence: their own fellow countryman whom He had delivered. This man had once been a burden to the townspeople; now He would be a blessing.

The apostles were told to go through the world preaching the Gospel; this man’s call was to go home and do the same in his village. Was his call by Christ less of a vocation than that of the apostles? It was different, surely, but it was a vocation nonetheless.

Some people in the Church tend to think that “vocation” refers exclusively to the calling of a cleric or monastic, or as a member of a religious community. The Lord does call some people in every age to serve the Church as priests, deacons, chanters, etc. He does invite others to serve Him as a

monk or nun, but these are not the only people whom He calls to serve Him.



## Our Fundamental Vocation

Every person baptized into Christ has a vocation. The essence of that vocation is perhaps best expressed in the First Epistle of Peter: *“But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of Him who called you out of darkness into His wonderful light”* (1 Pt 2:9).

There are three important aspects of our universal vocation expressed in this passage. First, our vocation is to a **priesthood**: what the Scripture calls a “royal priesthood.” Christ is the true kingly priest and, because we have been baptized into Him and sealed in His Holy Spirit, we share in His priesthood. As members of a people, the people of God. We are not individually priests, as are the ministers of the altar, but members of a priesthood because of our common union with Christ the High Priest.

This passage also tells us **the reason for this priesthood**: *“that you may declare the praises of”* God. Our vocation as members of the royal priesthood is to support the Church’s call to proclaim the work of God in Christ. Some, like the apostles and evangelizers, are called to bring the Gospel to the ends of the earth. Others, like the Gadarene whom Jesus delivered in the Gospel or the Samaritan Woman, are called to show forth God’s love for mankind in their own corner of the world. Still others – most of us, in fact – are called to lend our assistance to these chosen vessels as they proclaim Christ to the world.

## How Can We “Proclaim?”

When we think about “proclaiming God’s work” we invariably think about speaking or writing. There is a host of other ways by which the Church makes the Good News present in our world. At the Bridegroom Matins on Holy Tuesday we are reminded that the abilities which we have received are often the way in which the Lord makes known to us our way of responding to this call:

“Come, O faithful,  
let us work eagerly for the Master,  
for He distributes wealth to His servants;  
And let us increase the talent of grace,  
each one according to his ability.  
Let one adorn his wisdom with good deeds.  
Let another beautify the celebration of the service.  
Let someone strong in faith communicate the word to the uninitiated,  
And another dispenses his wealth to the poor.  
Thus, we shall increase what has been loaned to us and,  
Like faithful stewards of grace,  
Shall be worthy of the Master’s joy.  
O Christ God, make us worthy of that joy, for You are the Lover of mankind.

Through each of these ways and countless others, believers can take their place in the royal priesthood, joining in the Church’s mission to declare though word or work *“the praises of Him who called you out of darkness into His wonderful light.”*



# هل يختار الإنسان الله أو يختار الله الإنسان؟

والفساد، كما نعتبر الثعلب في زمننا رمزاً للمكر والخداع. وقد نظر اليهود للخنازير نظرة احتقار، بسبب الضرر الصحي لأكل لحومها، والضرر الطقسي. حسبما علمت شريعة موسى، ثم لشراسيتها الوحشية، وكانوا يشبهون السكير بالخنازير المتمرغ في الوحل القذر. ولما وجدت الخنازير نفسها تحت سلطة الشياطين اندفعت للهلاك تحت تأثير الفزع والخوف، فأهلكت نفسها. فلا يكون المسيح هو الذي أهلكها. إن ثقل الأبالسة أهلك ألفي خنزير - فكم كانت وطأة نفوذهم على المريض المسكين؟ الخطية خاطئة جداً، وكل قتلاها أقوياء.

ثالثاً - المسيح والمعجزة  
المسيح دائماً في حالة عمل: «أَبِي يَفْعَلُ حَتَّى الْآنَ وَأَنَا أَفْعَلُ» (يوحنا ٥: ١٧). عَبرَ بحيرة طبرية إلى كورة الجدرين ليلتقي بهذا الرجل المسكين ليشفه.  
كلما رأينا الشر في العالم يفتش ويسيطر، فنظن أن الله لا يعمل في أرضنا. قال بنو إسرائيل في أيام صفنيا: «الرَّبُّ لَا يُحْسِنُ وَلَا يُبْسِئُ» (١٢: ١) لأنهم وجدوا الأشرار ناجحين والمؤمنين مجرّبين. ولكن ليس لنا ملء الثقة في أن الله يحسن، وأن ملكوت الله في حالة تعبئة مستمرة. كما أن الله يسبب أن يعاقب على الشرور.  
ذهب المسيح إلى حيث كان المريض، كالراعي الصالح الذي يفتش على الواحد الضال إلى أن يجده.

ثم عمل المسيح في المسكون الذي نال الشفاء، فأرسله ليعمل ويكرز ويعلم الخير المفرح.  
جاء المسيح ليسع كل واحد في حالة حركة. قالت الشياطين له: «ما لنا ولك يا يسوع ابن الله؟ أجتئت إلى هنا قبل الوقت لتعذبنا؟» والمسيح يقول إنه عندما يجيء الأقوى يقبّد القوى وينهب أمتعته (متى ١٢: ٢٩). عندما يستولي إبليس «القوي» على حياة إنسان، يجعله «شبيهاً» لا قيمة له، ويضع إنسانيته. ولكن المسيح «الأقوى» يقبّد إبليس، وينقذ الفريسة، ويجعل الإنسان الذي نال الشفاء في حالة حركة لمجد الله، مضادة للحالة الأولى التي كان فيها!

لقد جعل المسيح المشفى في حالة حركة. جعله يسجد له، ووهبه الشفاء، ثم أرسله إلى أهله. فعندما يدخل المسيح حياتنا يدفعنا لنخدمه. عندما نال الخلاص نكون قد بدأنا بداية عظيمة تتطلب منا تكريساً مستمراً بعد ذلك، لأننا نضع وقتنا ومالنا وأجسادنا ذبيحة حية مقدسة مَرْضِيَّة على مذبح تكريسه. فنصبح دوماً تحت تصرف المسيح.  
وأخيراً نرى المسيح يوافق على طلب الأبالسة وأصحاب الخنازير، بينما يرفض طلب المريض الذي نال الشفاء!

طلب الأبالسة منه ألا يصرفهم من الكورة فوافق. ولا ندري الحكمة من طلبهم هذا. ترى هل أرادوا أن يبقوا في تلك المنطقة ليهيجوا أهلها ضد المسيح؟ نحن نعلم أن للشياطين فرصة للعمل في الأرض حتى يوم الدينونة (رسالة يهوذا آية ٦). ويظهر أن لكل جماعة منها مكاناً للعمل، تعرف عادات أهله وضعفاتهم، وتهاجمهم منها. وقد أذن لهم المسيح بذلك ليوضح أن «غَضَبَ الْإِنْسَانِ يَحْمَدُكَ. بَقِيَّةُ الْغَضَبِ تَتَمَنَّى بِهَا» (مز ٧٦: ١٠). وأذن لهم ليوضح شدة رداقتهم، وعظمة إنقاذه للرجل الذي خلصه من براثنهم.

ووافق على طلب أهل الكورة أن يخرج من بلدهم ويذهب عنهم. لعلمهم كرهوا أن يبكثهم المسيح على باقي خطاياهم، فطلبوا أن يبتعد عنهم «لأن كل من يعمل السيئات يَبْغِضُ النُّورَ، وَلَا يَأْتِي إِلَى النُّورِ لِئَلَّا تُنَوِّجَ أَعْمَالُهُ» (يوحنا ٣: ٢٠). فتَمَّ ما قاله الله على فم النبي هوشع: «وَلَيْلَ لَّهُمْ أَيْضاً مَتَى انْتَصَرْتُ عَنْهُمْ» (هوشع ٩: ١٢).

لكن المسيح رفض طلب الرجل الذي شفى في أن يصاحبه ويكون معه، لأنه أراد له أن يشهد عن نعمة المسيح لأهل بلده الذين رفضوا المسيح!

أليس غريباً أن يقبل المسيح طلب الشياطين وأهل الكورة، ويرفض طلب الشخص الذي نال الشفاء؟

إن الله لا يجبر أحداً على أتباعه، فلا إجبار في المحبة، لكن هناك تكليف لأولاد الله. فعندما تتواجد في القلب رغبة تعارض مع التكليف السماوي يرفضها المسيح، لأنه يريدنا أن نتمم تكليفه لنا ليتقدم الملكوت، فإن الله لن يكلف الغريب لخدمة ملكوته، بل يكلف أبناءه.

ليعطينا الله أن نحقق قصده وسط عائلتنا، وفي بيوتنا ومجتمعنا المحتاج إلى بشارة الخلاص.

**صلاة**  
أبانا السماوي، يا من ينشغل قلبك بنا في كل ظروفنا، نشكرك. يا من يتحرك قلبك لمعاننا وماسينا وعبوديتنا، نشكرك. أنت تجيء إلينا عندما نضع من التفكير السليم فتُعِيد إلينا الصحة التي ضيعتها من الخطية. فتوتبنا إليك لنتوب، وأرجعنا إليك فرجع. باسم المسيح. آمين.



أولاً - المحتاج والمعجزة  
لقد كان الرجل المسكين مضغوطاً بين أشواقه للشفاء والخلاص، ورغبة ساقطة من الأبالسة!

وكان هذا الرجل المغترب عن نفسه مغترباً أيضاً عَمَّن حوله. لقد هاجم أهل الكورة، فلم يعاملوه كمريض مسكين، بل كحيوان هائج ووحش كاسر، فقَبِدوه بالسلاسل. وعندما تدخل الخطية حياتنا نجعلنا غرباء عن أنفسنا وعن المحيطين بنا. وعندما نريد أن نكون صالحين نجعلنا الخطية نكره أنفسنا والآخرين.

كتب آدم أول قصيدة شعرية في العالم يتغزل بها في حواء، فقال: «هَذِهِ الْآنَ عَظْمٌ مِنْ عِظَامِي وَلَحْمٌ مِنْ لَحْمِي. هَذِهِ نَدْعَى امْرَأَةً لَأَنْهَا مِنْ أَمْرِ أَجَدَّتْ» (تكوين ٢: ٢٣) ولكن عندما دخلت الخطية قلبه انقلب هذا الشاعر ضد المرأة التي أحبها، وقال للرب: «المرأة التي أعطيتني» وألقى عليها اللوم كله، مع أنه مسؤول مثلها تماماً، ثم أنه هو قائد الببت ورب الأسرة. هكذا يدخل الشيطان حياة الإنسان فيمأله بسوء الطبع والكبرياء والخداع والكذب، فتتمزق رُبُط الإنسان بالمحيطين به.

وكانت نتيجة سكنى الأبالسة فيه أنه ابتعد عن المسيح، ولما رآه قادماً نحوه حاول أن يؤذيه. لقد ابتعد الرجل عن الصفات التي أرادها المسيح له، كما ابتعد عن فكر المسيح ومعرفته وتأثيره وبركته، فلم يحقق انتظارات المسيح منه. لقد جاء المسيح لينحله حياةً فضلى، فإذا به يسكن القبور، يؤذي نفسه وغيره، وينفصل عن الأعمال الصالحة التي سبق الله فأعدها له ليسلك فيها.

ولكن الرجل سرعان ما تغَيَّر تماماً عندما تعامل المسيح معه، فعمل المسيح به ما عمله بشاول الطرسوسي، الذي كان يقف ذات موقفه ويرفس مناحس، يؤذي نفسه ويؤذي الكنيسة في نفس الوقت، فواجهه المسيح وغيره وأعطاه حياةً جديدة. (قصة تغيير شاول موجودة في أعمال ٩ و ٢٢ و ٢٦).

نرى هل يختار الإنسان الله، أو هل يختار الله الإنسان؟ نجد الفكرتين في الكتاب المقدس: الله يختار الإنسان لأنه سبحانه يأخذ زمام المبادرة، والإنسان يستجيب لهذا الاختيار الإلهي. الله يأخذ الخطوة الأولى والإنسان يقوم بالخطوة الثانية. ولما كان الإنسان ميئاً بالذنوب والخطايا فإنه يعجز عن أن يأخذ الخطوة الأولى ليتوب، كما أنه لا يُدرك أن الروح القدس هو الذي يحيي الميت. ولكن روح الله يعمل في الميت فيستجيب لعمل الروح، ويتحقق فيه القول الرسولي: «الله كان في المَسِيح مُضَالِحاً الْعَالَمَ لِنَفْسِهِ، غَيْرَ خَاسِبٍ لَهُمْ خَطَايَاهُمْ» (٢ كورنثوس ٥: ١٩).

وما أكثر الوسائل التي يستعملها المسيح ليرد النفس إلى سبيل البر «مِنْ أَجْلِ آسَمِهِ» (مز ٢٣: ٣). وما أعظم التغيير الذي جرى للمجنون، فقد أصبح عاقلاً ولا يبساً وجالساً، يستمع للمسيح الذي شد قلبه لحبه بقدرته المخلصة. وهذا ما يحدث معنا، فيدخل العقل رؤوسنا لأننا نفكر بفكر المسيح الذي هو لخبرنا، ونجلس بعد طول جري لأننا مطمئنون وقد طردت محبته الكاملة خوفاً إلى خارج، ونلبس رداء البر وثوب الخلاص.

أما قمة ما حدث مع هذا الرجل فهو أن الرب اختاره رسولاً له، يحمل بشارة الخلاص لأهله. لقد أراد أن يتبع المسيح، ولكنه قال له: «اذهب إلى بيتك وأهلك، وخبركم صنع الرب بك ورحمك». كان أهله يخافونه، فربطوه بالقيد، ولكنه كان يحطمها، ويجري ليفتك بهم. والآن وبعد شفاؤه، يذهب إليهم، لا ليخيفهم، بل ليطمئنهم. وهم لا يجرون منه، لكن يجرون معه إلى المخلص الذي عرفه.

لقد كان تكليف المسيح له أن يبشر أهله، وكانت رغبته بخلاف تكليفه. غير أن قمة سعادتنا هي أن تتوافق رغباتنا مع أوامر المسيح بتكليفنا. ما أجمل أن يلمس المسيح حياتنا، ثم يكلفنا أن نكون رسله، نحكي عنه أعظم رسالة، لأنه يضع في أفواهنا أجمل بشرى «إنجيل المسيح».

ثانياً - المشاهدون والمعجزة  
كما نلظن أن أهل المنطقة يسعدون بشفاء المسكون الذي كان يقطع عليهم الطريق، فقد كانت في شفاؤه فائدة لهم. وكنا نلظن أن شفاؤه سيفرحهم لأن بؤس المجنون الذي طالما مزق نفسه قد انتهى. ولكن المؤسف أنهم لم يفرحوا ولم يسعدوا، لأنهم أتجهوا بفكرهم إلى ما هو أقل أهمية من ذلك كله: إلى قطيع الخنازير الذي اندفع إلى البحر ومات!

هذه واحدة من معجزتين أجراهما المسيح نتج عنهما ضرر: عندما لعن التينة، وهذه، عندما أهلك الخنازير.  
ونحن نتساءل: لماذا أهلك الخنازير؟ أما كان يستطيع أن يحفظ هذه الثروة الحيوانية، بالإضافة إلى معجزة الشفاء؟

نعم كان يستطيع. ولكن هناك قصداً سماوياً:  
فإهلاك الخنازير ينه الناس أن تربيتها كسرٍ. لشريعة موسى (تثنية ١٤: ٨) فيشفيهم من العصيان ومن محبتهم للمال ومن التفكير الجسدي الذي خلا من الرحمة نحو المسكون الذي شفى، بالإضافة إلى إنقاذ الرجل من مرضه. لقد أحبوا أعمالهم الدنيوية أكثر من محبتهم للباس المريض، ولا يقدر أحد أن يخدم سيدين. فلم يقدر هؤلاء أن يخدموا الله والمال (متى ٦: ٢٤).

بإهلاك الخنازير كشف المسيح لأهل المنطقة قوة الشيطان الرهيبة، كما يظهر ذلك من أثرها في إهلاك الخنازير. وكان المنتظر أن يهلك الخنازير بكشف لأهل المنطقة خطورة العبودية لإبليس، ورعب الهلاك، فيلجأون للمخلص الوحيد القادر أن ينقذهم من سلطة إبليس المُهْلِكَة.  
للمسيح الحق أن يستخدم الوسائل الرمزية لإعلان حقه. لقد لعن شجرة تين فيبست (متى ٢١: ٢٠) ليدين النفاق. وهنا أدان النجاسة. فقد اعتبر الناس في ذلك العصر الخنازير رمزاً للشهوات



# LITURGICAL CALENDAR

## OCTOBER 2020

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



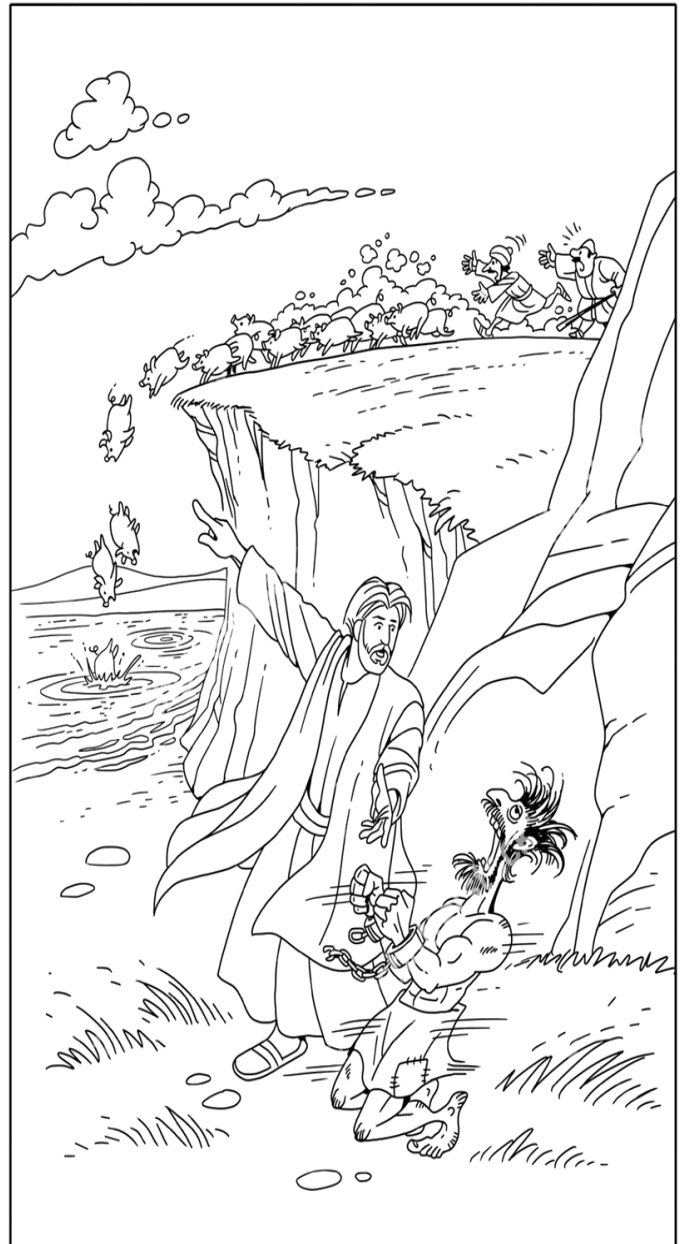


## JESUS CASTS OUT DEMONS



Jesus arrived in a town and was met by a man who acted very strangely. He had demons. He was not in his right mind. He didn't wear clothes, and lived in the caves. When he saw Jesus, the unclean spirits made him say, "What have I to do with you, Jesus?" Jesus asked, "What is your name?" The man answered "Legion."

Jesus commanded the legion, or army, of unclean spirits to leave the man and to enter the herd of pigs that were nearby. They did so, and then the herd rushed down a steep hill into the lake and all were drowned. The man was now healed. But the people of the area were afraid of Jesus, and asked that he leave. He got in the boat and left them. The man that was healed wanted to go with Jesus, but Jesus told him to return to his home, and to tell people what God had done for him.





# 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](http://www.stbasilthegreatchurch.com)

**On Facebook**

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

**YouTube**

<https://bit.ly/2VJgvnS>

**Contact us for information and ideas**

[office@stbasilthegreatchurch.com](mailto: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**

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من أجل 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](http://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"> <li>Limit of 15 people</li> <li>Exception: Social gatherings with licensed catering can have 50 people</li> <li>The smaller the group, the lower the risk</li> </ul>	<ul style="list-style-type: none"> <li>Limit of 125 people</li> <li>Up to 66% capacity with 6-foot spacing</li> </ul>	<ul style="list-style-type: none"> <li>Indoor venues operating at a percent capacity in phase 2 can increase up to 66% capacity with 6-foot spacing</li> <li>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</li> </ul>
Limits for outdoor settings	<ul style="list-style-type: none"> <li>Limit of 15 people</li> <li>Exception: Social gatherings with licensed catering can have 100 people</li> <li>The smaller the group, the lower the risk</li> </ul>	<ul style="list-style-type: none"> <li>Limit of 250 people</li> <li>Plans required above 250. Masks must be worn. Social distance must be maintained.</li> </ul>	<ul style="list-style-type: none"> <li>6-foot distancing and all other public health guidance must be followed</li> </ul>
Additions to Phase 3 in accordance with above rules		Provided 6-foot spacing is maintained: <ul style="list-style-type: none"> <li>Outdoor and indoor event venues can open at 66% capacity</li> </ul>	Provided 6-foot spacing is maintained: <ul style="list-style-type: none"> <li>Seated venues, including movie theaters, can open at 66% capacity</li> <li>Free-flowing venues, including bowling alleys, arcades, museums and cultural institutions can open at 1 person per 100 square feet</li> </ul>



# 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](https://www.cdc.gov/coronavirus/2019-ncov/daily-life-coping/holidays.html)

09/29/2020

[reopeningri.com](https://reopeningri.com) | [health.ri.gov/covid](https://health.ri.gov/covid)

An official publication of the State of Rhode Island.



**RHODE  
ISLAND**

# 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](https://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

## 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](https://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.



# REOPENING RI

## 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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