



April 25th 2021

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



Sunday of the Paralytic أحد المخلع

Address :

15 Skyview Dr.
Lincoln, Rhode Island 02865

Parish Website :

www.stbasilthegreatchurch.com

Facebook :

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

YouTube :

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

Email :

office@stbasilthegreatchurch.com

Telephone : (401)722-1345

Office hours :

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

Divine Liturgies :

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

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

Holy Mysteries:

Reconciliation:

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

Baptisms: Please arrange with the pastor.

Marriages: a notice of at least 6 months should be given to the pastor, before the proposed wedding date to arrange for the required interview and instructions.

Antiphon Prayer

O Christ our God, Who participate with the Father and the Holy Spirit in the dominion over all, You have appeared in the flesh healing infirmities. You have dispelled suffering and restored light to the blind by your divine command. You raised the Paralytic and ordered him to walk at once. Remember us in your compassion. Shine in our hearts your pure light. Open the eyes of our minds. Set in us the fear of your commandments, so that we May live according to the spirit, doing what pleases You.

For You are our Light, our Life and our Resurrection, O Christ God, and to You we render glory, thanksgiving and worship, and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

Troparion of the Resurrection, (Tone 3)

Let the heavens rejoice and the earth be glade! For the Lord has done a wondrous deed by his arm! He has crushed Death by his death becoming the first to rise from the dead. He has delivered us from the mouth of Hades and 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.

Kondakion of Pascha, 2nd or 8th Tone

Though You went down in the tomb, O Immortal One, You overthrew the power of Hades, and rose victorious, O Christ God, Your greeted the Ointment Bearing Women, saying: Rejoice! You gave peace to your Apostles, and to those who had fallen resurrection

صلاة الأنديفون

أيها المسيح إلهنا، المشترك مع الآب والروح القدس في السيادة على الجميع، لقد ظهرت بالجسم شافياً الأمراض. وأزلت الآلام وأنرت الغممان. وبكلمتك الإلهية أقممت المخلع المقعد وأمرته بأن يمشي. فوراً. فلذلك اذكّرنا بكثرة رحمتك، وأضيء قلوبنا بصافي نورك، وافتح عيون أذهاننا، وضع فينا خشية وصاياك، لكي نسير سيرة روحية، عاملين بكل ما يرضيك

لأنك أنت نورنا، أيها المسيح إله، واليك نرفع المجد، وإلى أبينا الأزلي وروح القدس، الآن وكل أوان وإلى دهر الداهرين

نشيد القيامة باللحن الثالث

لتفرح السماويات. وتبتهج الأرضيات. لأن الرب صنع عزاً بساعده. ووطئ الموت. وصار بكر الأموات. وأنقذنا من جوف الجحيم. ومنح العالم 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 الأب البار ذو الكهنوت الملوكي، إبتهل إلى المسيح إله في خلاص نفوسنا.

قنداق الختام للفصح باللحن (الثاني أو الثامن)

وإن نزلت إلى القبر، يا من لا يموت، فقد نقضت قدرة الجحيم وقمت كظافر، أيها المسيح إله. وللنساء حاملات الطيب قلت افرحن. ولرسلك وهبت السلام، يا مانح الوقعين القيام.





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>



Epistle 1 Peter, 5:6-14

Prokimenon (Tone 8)

Through all the earth, their voice resounds, and to the ends of the world their message.

Stichon: The heavens declare God's glory and the firmament proclaims the work of his hands.

Reading from the First Epistle of St. Peter the Apostle Brethren; humble yourselves under God's mighty hand, that he may exalt you at the proper time. Cast all your anxiety upon him, because he cares for you. Be sober, be watchful, for your adversary, the devil, prowls around seeking some to devour. Resist him, steadfast in the faith, knowing that the same suffering befalls your brethren all over the world.

But the God of all grace, who has called us to his glory in Christ Jesus, will himself, after we have suffered a little while, perfect, strengthen and establish us. To him is the dominion for ever and ever. Amen.

By Silvanus the faithful brother (as I account him), I have written to you thus briefly, exhorting and testifying that this is God's true grace. Stand firmly in it. The church which is in Babylon, chosen as you are, greets you, and so does my son Mark. Greet one another with a holy kiss. Grace be to all of you who are in Christ. Amen.

Alleluia (Tone)

The heavens shall proclaim your wonders, O Lord, and your truth in the assembly of the saints.

Stichon: God is glorified in the council of his saints, great and awesome to all those around him.

Gospel of the Feast: John 5: 1-15 (Healing of the Paralytic)

The Holy Gospel according to St. John the Evangelist

At that time Jesus went up to Jerusalem. Now there is at Jerusalem, by the pool of the sheep, a pool called in Hebrew Bethesda, having five porticoes. In these were lying a great multitude of the sick, blind, lame, and those with shriveled limbs, waiting for the moving of the water. For an angel of the Lord used to come down at certain times into the pool and the water was stirred. And the first to go down into the pool after the stirring of the water was cured of whatever infirmity he had. Now a certain man was there who had been thirty-eight years under his infirmity. When Jesus "saw him lying there, and knew that he had been in this state a long time, he asked him, "Do you want to get well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred; for while I am coming another steps down before me." Jesus said to him, "Rise, take up your pallet and walk." And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath. The Jews therefore said to him who had been healed, "It is the Sabbath; you are not allowed to take up the pallet." He answered them, "He who made me well said to me, 'Take up your pallet and walk' "They asked him then, "Who is the man who said to you, 'Take up your pallet and walk?' "But the man who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd in the place. Afterwards Jesus found him in the temple, and said to him, "Behold, you are cured. Sin no more, lest something worse happen to you. The man went away and told the Jews that it was Jesus who had healed him.

Hymn to the Theotokos

The angel cried out to the one who is full of grace: "Hail, O Immaculate Virgin! Hail, again! For your Son is risen from the tomb on the third day!" Shine, shine, O new Jerusalem, for the glory of the Lord has shone upon you. Rejoice and be glad, O Sion; and you, O Pure One, O Mother of God, exult in the resurrection of your Son!

مقدمة الرسالة 14-5:6

في كل الأرض ذاع منطلقه، وإلى أقاصي المسكونة كلأه
السماوات تُذيع مجدّ لله، والفلّك يُخبر بأعمال يديّة
فصل من رساله القديس بطرس الرسول الأولى الجامعة
يا إخوة، اتضعوا تحت يد الله القادر، ليرفعكم في حينه
مُلقين عليه همّكم كلّ. فإنّه يعتني بكم * أصحوا واسهروا.
فإن إبليس خصمكم كاسد زائر يجول مُلتبساً من يبتليّه
فقاوموه راسخين في الايمان، عالمن أنّ هذه الآلام بعينها
تتم على إخوانكم الذين في العالم * وإله كلّ نعمة، الذي
دعاكم إلى مجده الأبدّي في المسيح يسوع، بعد تألمكم
اليسير، هو نفسه يجعلكم كاملين راسخين مؤيدين
مؤسسين * له المجد والعهدة إلى دهر الداهرين. آمين * قد
كتب إليكم بإيجاز، فيما أظن، على يد سلوانس الاخ
الأمين، مُحضاً وشاهداً أنّ هذه هي نعمة الله الحقيقية
التي أنتم قائمون فيها * نُسلم عليكم (الكنيسة) المُختارة
التي في بابل، ومرفس ابني * سَلِّموا بعضكم على بعض
بقبلّة المحبّة. سلام لكم يا جميع الذين في المسيح
يسوع.

هللوا

تعرّف السماوات بعجايبك يا ربّ، وحقك في جماعة
القديسين. الله مجدّد في جماعة القديسين، عظيم
ورهب عند جميع الذين حولّه.

انجيل أحد المخلع—الانجيل (يوحنا 5: 1-15)

في ذلك الزمان صعد يسوع إلى اورشليم. وكان في اورشليم
عند باب الغنم بركة تُسمى بالعبرانية بيت جسد لها
خمسة أروقة. وكان مُطّجعا فيها جمهور من المرضى،
من عميان وعرج ويايسي. الأعضاء، ينتظرون تحريك
الماء. لأنّ ملاكاً كان ينزل أحياناً في البركة ويحرك الماء.
والذي كان ينزل أولاً من بعد تحريك الماء كان يُبرأ من كل
مرض اعتره. وكان هناك رجل به مرض منذ ثمان وثلاثين
سنة. هذا إذ رآه يسوع ملقاً، وعلم ان له زماناً طويلاً، قال
له أتريد أن تُبرأ؟ فأجابته المريض: يا سيّد، ليس لي إنسان
إذا تحرك الماء يُلقيني في البركة. بل بينما أكون آتياً ينزل
قدامي آخر. فقال له يسوع قم. احمل سريرك وأمشي.
فللوقت برئ الرجل وخملَ سريره ومشى. وكان ذلك اليوم
سبّتا. فقال اليهود للذي شفي: انه سبّ فلا يحلّ لك ان
تحمل السرير. فأجابهم: إن الذي أبرأني هو قال لي: إحمل
سريرك وأمشي. فسألوه من هو الرجل الذي قال لك
أحمل سريرك وأمشي. فأما الذي شفي فلم يكن يعلم من
هو. لأن يسوع كان قد توارى بين الجمع المزدحم في
ذلك الموضع. وبعد ذلك وجده يسوع في الهيكل فقال
له: ها قد عُوفيت فلا تُعدّ تخطأً لئلا يُصيّبك أعظم.
فذهب ذلك الرجل وأخبر اليهود أن يسوع هو الذي أبرأه.

نشيد لوالدة الاله بالحن الاول

ان الملاك خاطب الممتلئة نعمة: أيتها العذراء النقية
افرحي. وايضاً اقول لفرجي، لأن ابنك قد قام من القبر في
اليوم الثالث أستنيري أستنيري يا اورشليم الجديدة. لأن
مجد الرب قد أشرق عليك. افرجي الآن وسري يا صهيون.
وأنت يا نقيّة يا والدة الاله افرجي بقيامة ولدك.





ST. BASIL'S ANNOUNCEMENTS:

SACRIFICIAL GIVING: April 18, 2021: Budgets: \$2,600.00; Envelopes: \$2,579.00; Loose: \$21.00; Stipends: \$75.00; Candles: \$106.00; Addit'l Melkite Support: \$47.00; Addit'l Fuel: \$50.00; Addit'l Easter: \$80.00; Addit'l Lilies: \$70.00; HOME SERVE Overpay: \$185.00; Addit'l Cemetery: \$5.00.

Next Weekend, May 1 & 2, there will be a special collection taken up for **the UPKEEP, MAINTENANCE, AND IMPROVEMENT** of the Cemetery. Please be generous in your support.

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

FATHER DANIEL NASSANEY UPDATE: Blessings to all! Thanks for all your help and support. It has been a week now that I was operated on. It seems that the operation was a success. The surgeon had to remove my medial gastrocnemius muscle. He was able to remove the total tumor and has good hope that nothing has spread. I have had no pain. I came back to our house in Tewksbury Monday night. I shall be having physical therapy and the healing process will be extended. What is next is in God's hand. I thank you all for your prayers, warm wishes, rides, cards and notes. Easter is indeed the time of healing.

TODAY, SUNDAY, APRIL 25th, 2021 is the **WORLD DAY OF PRAYER FOR VOCATIONS**. All parishioners are asked to remember those priests, deacons, brothers and sisters, who touched their lives, and to make a special effort to pray for an increase in vocations to the Priesthood and Religious Life. The priests and religious of tomorrow are in our parish, among us now. On this World Day of Prayer for Vocations, please pray that our parish and all parishes will call forth and nurture these vocations to fruition. We heed the command of Jesus: *"PRAY THE LORD OF THE HARVEST TO SEND OUT LABORERS TO GATHER HIS HARVEST."* (Mt 9:38). Without prayer, there will be no vocations and ultimately no church.

REFLECTION: Growing old is mandatory; growing up is optional...

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.





TODAY, APRIL 24, AND SUNDAY, APRIL 25, 2021: FOURTH SUNDAY OF EASTER. SUNDAY OF THE PARALYTIC.

4:00 p.m. DIVINE LITURGY:

- + **REV. ARCHDEACON GEORGE YANY and ANGELA MAZZONE** by Tom & Sara Soucar.
- + **JOSEPH HARRAKA** by Shirley Moon Lemay.
- + **DIANE ROBAT FALARDEAU** by Charles & Francine Robat.
- + **GEORGE KAHLA** by Douglas & Janice Becklin.
- + **MARJORIE & WALTER MONSOUR** by Barbara & Joseph Monsour.
- + **HELEN & IDA DIOHEP** by Barbara & Joseph Monsour.
- + **ALICE & ALAN DALY** by Barbara & Joseph Monsour.
- + **JOSEPH & ANGELA KAYATA** by Michael & Barbara O'Rourke.
- + **CHARLES & ANNE O'ROURKE** by Michael & Barbara O'Rourke.
- + **LAYLA ANGELA CHARETTE** by Uncle Michael, Auntie B., Greg & Katie.
- + **JAMILA MARDO NOURY** by Terry Noury McMichael & Family.
- + **ANTHONY NAJJAR** by Bill & Nancy Haddad.
- + **MARY TAHAN** by Joan Ray.
- + **VICTORIA PROCHNIAK** by Frederick & Linda Koussa.
- + **YVONNE HAGGAR COLABELLA** by M/M Edward Fayan.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.
- + **JAMES N. ALLAM** by Pat-Luc St. Germain.

11:00 a.m. DIVINE LITURGY:

- + **GEORGE, ROSE & BERNADETTE KHAOUAM** by Sami Khaouam & Liliane Chami.
- + **YUSEF, ODETTE, & BASSAM CHAMI** by Sami Khaouam & Liliane Chami.
- + **MICHAEL ALAM** by Scott Celikbas.
- + **CLAUDINE RABBAT** by George & Sherine Mussalli & Family.
- + **MARIE CLAIRE CHOUHA** by Samir & Hanaa Boudjouk.
- + **LINDA ALKHOULY HADDAD** by Neil, Yola Karraz & Family.
- + **LOUIS P. KISHFY** by M/M Norman Kishfy.
- + **YUSEF AGHIA** by George & Cheryl Mardo.
- + **GEORGETTE A. SAGGAL** by Janfiave, Danielle & Jeffrey Gard, & Steven DeTore.
- + **JOSEPH P. AZAR, JR.** by George Madour & Family.
- + **GEORGE BOUDJOUK** by Eric & Jessica Gaborault & Family.
- + **YUSUF & BLANCHE MUSSALLI** by Dennis Dakake.
- + **GEORGE DECKEY** by George & Sherine Mussalli & Family.
- + **GEORGEANNA DECKEY** by Sarah Peters.
- + **ELIAS J. KISHFY** by Helen Lacy.
- + **JULIA & FRED KISHFY** by the Family.
- + **ALBERT J. KISHFY** by Kevin Kishfy.
- + **FRANCIS A. SAGGAL** by Marco & Pamela Pacheco & Family.
- + **JAY PAUL** by his parents, Dr. & Mrs. Biswa N. Paul.



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.



LITURGY OR MASS INTENTIONS

Mass intentions can be scheduled for those who have died, and on the occasion of a birthday, wedding anniversary, for healing for the conversion of sinners, for the grace to face the challenges in life, for the success in a new job, for those serving in the church and country in different levels, for good weather, bountiful harvest, for world peace, in thanksgiving for the blessings received, etc. You can find so many reasons to think about a Mass offering. We offer the Mass for a specific intention because we believe in the immense spiritual value of the Holy Sacrifice of the Mass.

The custom of giving offering to have Liturgies said for specific intentions is a laudable one and should be maintained as much as possible. Church teaching and Canon Law (nos. 942-958) provide important guidelines on how to preserve the dignity and appreciation of this practice. Overall, it should be well noted that Liturgy offerings are never to be viewed as a means of parish fundraising.

COMMEMORATIONS OF THE DEAD: The Apostolic Constitutions refer to the repetition of the Mass on the third, ninth and fortieth days: "Let the third day be observed in remembrance of the dead with psalms, lessons, and prayers, because Christ rose from the dead on the third day. Let the ninth day be observed in remembrance both of the living and the dead, and also the fortieth day, in accordance with mourning customs of the Israelites at the time of Moses' death. Finally, let the anniversary day be observed in memory of the dead."

In contemporary Byzantine practice, the dead are commemorated on the ninth and fortieth days and on the anniversary of their departure from this world.

Formerly under the jurisdiction of the local Latin Ordinaries before the Exarchate was established under the leadership of the late Bishop Justin Najmy of this Parish, all Melkites have been subject to the latter since its erection in 1966. The Constitution of the Melkite Eparchy which is now a sole Diocese since 1976 still acknowledges this definitive protocol. Our parishes follow local discipline in the various customs e.g., clergy attire, stipends (Mass Offerings), etc. except in Liturgy and Ritual. Our relationship with the local Latin Dioceses and Latin pastors must be permeated with a spirit of love and friendship and cooperation.

Effective January 1, 2008, which by-passed us, the schedule of offerings for Masses in parishes is now \$25.00; Funerals: \$300.00; Weddings: \$300.00.

Canon Law prohibits accepting stipends or offerings for Masses more than one year in advance (rolling calendar) Canon 953. The time within which Masses must be celebrated (1 year) begins the day the intention is received (Canon 955 #2.)

May the memories of our beloved deceased be eternal and many thanks for your understanding and undivided attention in regard to these guidelines and restrictions.

Reflections on the Healing by the Pool of Bethesda

Healing the paralytic at Bethesda in John 5:1-15 (16 March)

Jesus chooses and heals the paralytic by the Pool of Bethesda. He has been in that situation for a very long time. He is old, dependent on others, lethargic, complainer, blamer and a sinner. Is there any part of my life where I am like the paralytic and need healing?

Who am I in front of Jesus now? I am weak and blind at times and fail to see him who is just beside me. I acknowledge He is our Father and I am His child, loving me, and He is the source of life for me. I am nothing without Him. We need God and one another.

What kind of healing do I need now? I ask for conversion of heart to get rid of my old sinful ways and habits. All my sins paralyze me from experiencing God's love and healing. I want to obey and listen to Him attentively and do His will. God heals me of my indifference and self-centeredness towards others.

Do I help carry others to the pool of Bethesda? Sometimes due to my indifference and sinfulness, I fail to carry others to Him. I know that my reluctance to help others can prevent them from experiencing spiritual and physical healing. May God use me as an instrument to help others to seek help from God.

Like the paralytic at Bethesda, I often act old, dependent on others, lethargic, complaining and blaming others. But like the paralytic who was healed by Jesus, I know that even if I do not ask, Jesus is still willing to heal me. However this will require my hearing his words and obeying them, like the paralytic. I need to see that in Christ there are solutions that I cannot envisage; instead of looking for what I think are solutions.

The pool of Bethesda was not the real desire of the paralytic; healing was. It was only a means to an end. Therefore rather than carrying others to the pool of Bethesda, we should be like the friends of the paralytic in Mark 2:3-12, because they brought their friend to Jesus, the healer.

I consider myself a sinner who is seeking healing from Jesus every day; healing from emotional stress and worries, physical pain, forgiveness amongst others. Instead of carrying others to the "Bethesda Pool," I will say the Lord's words: "Blessed are those who have not seen and yet believe . . ." I wish to be a more profound witness to my faith by proclaiming the greatness of God in all things, in my daily activities, in the earthly and spiritual blessings I receive, in the answered prayers to my needs.

Who am I in front of Jesus now?

I would say I am still the child of God, still learning my ways to build a stronger relationship with the Triune God I worship. I say "stronger" because every day is an uphill climb. I always come tumbling down when faced by the challenges: challenges from families and workplace. Then, I seek God's healing daily at the Eucharist whenever I have the opportunity, and try my best to humble myself for a good Confession.

My challenges are to uphold this faith in God which is faced with confrontations from other Christians, charismatic Christians and Muslims who criticize our Catholic practices. I thank the Holy Spirit for instilling in me a spirit of discernment early in life and it helped me a lot to be closer to



God spiritually. I did not know what discernment was until a few years ago. All the while, it was always there. It is true that our Baptism and Confirmation play a powerful tool to make us mature and strong Catholics to face obstacles provided also we maintain the good ties with God

No doubt in this week's Bible reflection, we must discern more the Presence of Jesus Christ as the Main Healer. I seek Jesus; I seek God the Father, and God the Holy Spirit.

If only everyone can experience that Samaritan woman at the well's healing repentance and believe like the Roman official's trust in God's Power, the Pool of Bethesda is just a pilgrim's place. The real Pool of Bethesda is to find God in our hearts, beg for forgiveness, repent, then praise and glorify His Name, and receive Him in the sacred body and blood, henceforth true healing will proceed, according to His Will.

Lord, help me to be humble of heart so you will heal me.

1. Christ's Power is Stronger: The man in the Gospel was ill for 38 years. His sickness serves as an example of a life of sin. In 1 John 2:16 we read about a triple spiritual sickness: "The lust of the flesh, the lust of the eyes and the pride of life." However, not even a sickness persisting for 38 years is able to escape Jesus' curing power. Christ's power is stronger still. We should therefore take hope, for no sickness, no sin – or life of sin – is too great for him to cure. All that is needed is that we turn to him with a humble and contrite heart: "Lord, I am not worthy, but only say the word and I shall be healed."

2. Revealing Our Weaknesses: Nothing is impossible for Christ. He can heal the sick; he can also forgive their sins, as he forgives the paralytic who is lowered from a rooftop (Cf. Mark 2:1-12). All it takes is for this sick man to reveal his weakness – and he does so with detail, like a true confession: how he has attempted to enter the pool, how as he has tried, someone else has beaten him to it. Perhaps without this detailed account of his failure, he might not have been cured. The sick man's admitting both his personal weakness and desire to plunge into the pool moves Jesus to compassion. This is the remedy to all of our illnesses: presenting ourselves to Christ as we truly are, with all of our weakness, and thus moving him to compassion.

3. "Go and Sin No More" Jesus says, "Look, you are well, do not sin any more." It would be a pity if this man, who is deeply moved by Jesus and made whole, afterwards dedicates himself to a life of vice. From the Gospel passage, it would seem that Jesus has cured him in order to allow him to utilize his time and energy for the benefit of the Kingdom: Christ warns the sick man that if he misuses his new health, he could be worse off than before. Hopefully, his healing will produce a conversion and make him a herald of the Kingdom. This happens also in the sacrament of reconciliation: After forgiving our sins, Christ tells us, "Go in peace and proclaim to the world the wonderful works of God who has brought you salvation."

Conversation with Christ: O Jesus, the only way that I can be like the man at the pool of Bethesda is to be grateful for the gifts you have given me, to fight against a life of sin, and to clothe myself with the "new man." I am ready to embrace your will with love, even if this means dying to myself.

ليس لي إنسان ...

أيضاً.

لقد قال مفسرون كثيرون إن هذا المخلع هو كل واحد منا. وهذا، في الواقع، هو عصب نص خدمة العيد. فكيف نتذكر، أن الرب القائم يريدنا قائمين؟ كيف نؤمن بقدرته؟ كيف نريده؟ كيف نحدث جميع المرضى الذين يعرفون أنهم بحاجة إليه، أو لا يعرفون؟ كيف نشهد له في عالم معترض؟ كيف نُخلص لكلمته؟ وكيف يهمننا أن يظهر هو، اسمه، في كل ما نقول ونفعل؟ أسئلة، إن اقتدنا بهذا النص الإنجيلي لنجيب عنها، قادرة على أن تعلمنا كيف نبقي أحياء بآله حتى يطينا دائماً، لننوجد.

تجمهر المرضى حول الماء طالبيين الشفاء. أما الرب يسوع فأتى بماء الحياة الأبدية

"الذي يصير فيه ينبوع ماء ينبع إلى حياة أبدية" (يوحنا 4: 14-15). إذاً يحمل الرب يسوع على الدوام الماء الشافي الذي يعطي نتيجة فورية ونهائية. أما مياه أورشليم فهي عاجزة ما لم ينعمس الله فيها شاحناً إياها بفعالية الشفاء.

"إنسان به مرض منذ ثمان وثلاثين سنة". ذكر المدة هو للتأكيد أن المرض قد استفحل وإن الشفاء قد أصبح مستحيلاً. "اتريد أن تبرا؟" كاني بالرب يسوع يمتحن رجاءه، فجواب المخلع يُظهر الإحباط الذي أصابه، فهو وإن سعى إلى الشفاء لن يباله لأن نعمة الشفاء لم تكن متوفرة لكل المرضى المجتمعين هناك بل لمن يُرمى أولاً في البركة. الشفاء الفوري وبلا واسطة حل بمجيء الرب يسوع لذلك قال للمخلع "قم احمل سريرك وامش". يأتيك الرب يسوع في عمق الإحباط وينتشل مقيماً إياك كما من موت لتعتل فيك الحياة كما أعلنت في المخلع إذ حمل سريرته ومشى أمام الجميع.

حفظ السبت مرتبط براحة الله في اليوم السابع أي بعد تمام الخلق. غالى اليهود بحفظه، وقد أتى في كتاب المشنا (أي كتاب تفسير الأسفار المقدسة) إن حمل السرير محرم يوم السبت. لكن رب السبت (مرقس 2: 28) هو من أمر المخلع بأن يحمل السرير. أمر يسوع بالشفاء فتم الأمر، أما شريعة السبت فجبرت، لذلك أجاب المخلع ساتليه قائلاً إنني بهذا العمل أمثل لأمر الذي شفاني وما من شريعة تعيق تنفيذ هذا الأمر.

"ها قد عوفيت فلا تعد تخطئ لئلا يصيبك شر". لا يريد الرب يسوع أن يؤكد أن هناك صلة بين الخطيئة والمرض وإن المرض هو جزء مباشر للخطيئة (يوحنا 9: 3 و 11: 4). يفترض هذا التصريح أن يسوع لم يشف المخلع من مرضه الجسدي فحسب بل غفر خطايها أيضاً. يرمز هذا إلى أن يسوع يعطي الحياة الجديدة للذين ينتظرونه دون الناموس ويغفر لهم خطاياهم. إذ أن النعمة التي نالها مخلع البركة وقد جذبت جسده إنما تدعوه إلى الاهتداء بكتيكة إلى الله. وإذا تجاهل ذلك يصاب بأكثر من علته السابقة، إذ يعرض نفسه للموت الروحي. فيسوع يطلب أولاً توبة الإنسان، السليم الجسم والمعوق معاً، فالملوك متفتحون للاتنين، ولا فرق بينهما إلا بمقدار ما يتميزان به من طهارة القلب وسعي إلى القداسة. من هنا، رأى بعض التقليد المسيحي في هذه المعجزة رمزاً لسر المعمودية. وثمة أكثر من شهادة تفيد أن سر المعمودية كان يُمنح، أثناء العصور الأولى، في بركة بيت حسداً، تذكراً لعمل يسوع.

أراد الرب يسوع أن يُظهر للمخلع أنه يواجه مرحلة جديدة، فقد أتم الله له ما يعجز هو عن إتمامه أي الشفاء الخارجي، بدوره الآن هو أن يسلك حياة الاستقامة والبر والقداسة، وهذا يتحقق بقرار داخلي منه، ولا يعجز عن اتخاذه إذا وضع رجاءه على الله، لكن إن عجز فقد نال منه الإحباط إلى النهاية وسيصاب بأشر إذ يفقد الحياة الأبدية.

يعلق القديس أفرام السرياني على قول يسوع: "أني ما يزال يعمل وأنا أعمل أيضاً" فيقول: "لا تتلق الملائكة الأمر بالتوقف عن العمل أيام السبت، ولا السموات عن إنزال الندى والمطر، ولا الكواكب عن متابعة مسارها، ولا المزروعات عن إرضاع الثمار، ولا البشر عن التنفس والتواصل. بل على العكس، فالنساء تلد أيام السبت، وليس ثمة وصية تحظر عليها ذلك. كما تعطل ختانة الأولاد في اليوم الثامن شريعة السبت... فإذا كان لدى المخلوقات كلها هذه الحرية، فكم بالحرى لأهلها؟ وهكذا ابن الإنسان هو رب السبت". أما القديس سمعان اللاهوتي الحديث فيبحث المؤمنين أيضاً انطلاقاً من هذه الآية، على العمل الدائم من أجل الحصول على الحياة الأبدية فيقول: "ينبغي لنا أن نعمل، نحن أيضاً، ليس فقط من أجل الطعام البائس، بل من أجل الطعام الممتد إلى حياة أبدية".



خير شفاء المخلع، الذي نثله في الأحد الثالث بعد الفصح، لهو، بامتياز، خبر الفصح بانعكاسه علينا. فاختيار الكنيسة النصوص الإنجيلية، في الفترة الفصحية، إنما هدفه أن تبين لنا مفاعيل قيامة الرب فينا، أي قيامنا من كل خلع وموت (انظر رسالة اليوم: أعمال الرسل 6: 1-7).

لن نتبسط، هنا، في مواضع إنجيل أحاد الفصح، بل سنحصر أنفسنا بما يحمله إلينا خبر شفاء المخلع. وأول ما يجب تذكيره أن هذا الخبر، الذي قد يكون ظاهره بسيطاً، صعوبته أنه ينقل إلينا ما جرى من دون أن يتوسع في تفاصيل يترك لنا أن نكتشفها بين كلمات الخبر وسطوره.

تدور حادثة شفاء المخلع قرب بركة يجتمع حولها مرضى كثيرون ينتظرون ملاكاً "كان ينزل أحياناً في البركة، ويحرك الماء، والذي ينزل، أولاً، بعد تحريك الماء، كان يبرأ من أي مرض اعتراه". فإلى هناك، جاء يسوع. واختار، من جملة المرضى، مخلعاً (أو مفقوفاً). وبعد أن علم أن له زمناً طويلاً في مكانه، طرح عليه سؤاله المثير: "اتريد أن تبرا؟". فرد عليه الرجل، وأخبره عن طول انتظاره، وأن "ليس له إنسان، متى حرك الماء، يلقيه في البركة". لتتوسع قليلاً. رجل قرب بركة. وبالضرورة، عيناه إلى مياهها التي يعتقد أن تحركها يشفي. يأتيه شخص غريب، ويطرح عليه سؤالاً، وجيبه.

هذا المشهد، بحد ذاته، يفترض أن الرجل، لكونه رد على محنته، قد أهمل النظر إلى البركة. هل تركها لشعوره بأن نية محنته أن يرميه فيها؟ هل استجده برده، ليفعل؟ النص لا يقول شيئاً من ذلك. فقط، يرد ما قاله الرجل من دون أي تعليق. وهذا يجعلنا نعتقد أن ثمة أمراً جديراً بالاهتمام حركه، ليرد على محنته. المعنى العام أن من آثاره هو شخص يسوع. ولكن النص سيخبرنا، لاحقاً، أن الرجل لم يعرف الرب إلا في النهاية. وهذا يجعلنا نعتقد أن ما أثار المخلع هو أن شخصاً اقترب منه، وحدثه. هكذا ببساطة. أجل، النص لا يقول ذلك أيضاً. ولكن، لم لا؟ قد نحسب أن هذا أمر بسيط، ولذلك نستبعده. ولكن، أليس ما نستبعده، ولا سيما في النصوص الإنجيلية، هو أول ما يجب أن نتوقف عنده؟ لا أحد يترك بركة تسمر قربها نحو أربعين سنة، لو لم يثر. القارئ يعرف أن الشخص، الذي أثاره بكلامه، هو يسوع. ولكن رجل الإنجيل لما يعرف. وهذا ما يجب أن نتوقف عنده، ونرى أين نحن منه. في العادة، لا يعيننا كثيراً، أن نقارب مريضاً. قد نصلي له، ليشفي. وهذا مهم. ولكننا قلما نفكر في تخصيصه بزيارة وحديث ودود! الدنيا تزعج بمرضى مهملين يتأفف ذووهم منهم، أو يرمونهم، شيوفاً، في بيوت الراحة من دون أن يعودوا يسألون عنهم! هنا، الرب يلتفت إلى أن المريض قد يحتاج إلى رفيق أكثر من أي شيء آخر. قد يطلب كنعاً يرمي عليها همومه. وقد يحسب، في كثير من الأحيان، أن هذا شفاؤه! لا، لم يكن الرجل يريد من الرب أن يرميه في البركة. فهو لا بد من أنه عرف أن هذه البركة قد تكون شفت كثيرين غيره. ولكن أحداً من هؤلاء لم يدفعه شفاؤه إلى أن يلتفت إلى من كان في وضعه. ما أحسنه أن الرجل قيل أن برد على سؤال يسوع، لشعوره بأنه مهمل إهمالاً كلياً. هل هذا يعني أن الرجل، هكذا فجأة، خطر بباله أن هذه البركة، وإن كانت تشفي، لا تعيد للإنسان إنسانيته؟ هل أنه أحسن أن من يكلمه ليس كسانر الناس؟ لا شيء في النص يقول ذلك. لكن أيضاً: لم لا! فهذا كله يبين أن الرب هو، وحده، محور الخبر (أي البركة الحقيقية والشخص المنقذ). يبقى أن هذا الجزء من التلاوة ينتهي لصالح الرجل الذي شفاه الرب بكلمة، أي بقوله له: "قم، احمل سريرك، وامش".

بعد هذا، حدث أمران. أولهما حوار المخلع مع اليهود في السبت. وثانيهما لقاء يسوع به ثانية في الهيكل. لن نتوقف، هنا، على موضوع السبت. فما يعيننا أن الرجل أجاب المعترضين على حملته سريرته في يوم. تفقسه الشريعة القديمة: "أن الذي أبرأني هو قال لي: احمل سريرك، وامش". وبيّن تعليق الإنجيلي على الذين طالوا الرجل بمعرفة هوية مبرئه، "أما الذي شفي، فلم يكن يعلم من هو". هنا، النص يقودنا إلى أمر آخر. فالرجل، الذي ترك البركة، وجد نفسه شاهداً على ما حدث معه. وأمام من؟ أمام شعبه وأهل دينه الذين يحاسبونه على تجاوز الشريعة! البركة تنتقل. البركة، هذه المرة، هي شريعته القديمة. فتحلى عنها أيضاً. من الجراءة أن تتخلى عن نفسك، عن تقاليد مجتمعتك، عن أهلك متى أريد لك أن تتبعد عن الحق. إنها مرارة أن تعود وحيداً، مهملاً. الرجل لا يعرف من شفاه. فينحاز إلى من لم يعرفه. يختار أن يبقى مخلصاً لمن حدثه، وشفاه. ليست الشهادة غير هذا. إنها أن تتعلّق بكلمة من قد تكون أنت المؤمن الوحيد بوجوده في محيطك، أو في الدنيا كلها. الشهادة هي أن تقول خبرتك في عالم لا يخطئك فحسب، بل قد يرفضك وإلهك

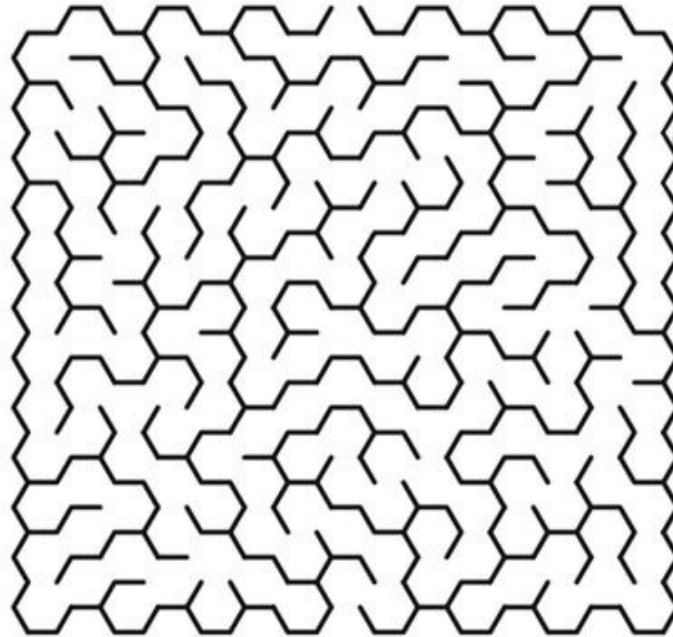
Following Jesus Kids bulletin



THE POOL OF BETHESDA

Guide Jesus to the crippled man

START



END



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Jesus never forces us to come to Him. He simply asks us in gentleness and love if we want to be made well. All of us are sinners and Jesus paid the price so that we can be made well. We can be born again and walk with the Lord for the rest of our lives. But He never forces Himself upon us. We might be afraid of what others may think of us if we get saved, like Tony who was afraid his friends would laugh at Him if he went to the doctor; but if we will only accept Jesus and receive His forgiveness, we will keep ourselves from having a lot of pain later in our lives. What a blessing it is to find Jesus at a young age and commit your entire life to Him! When Jesus asks you if you would like to be made well, say YES! YES! YES!



LITURGICAL CALENDAR

APRIL



نيسان - أبريل
2021

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

Liturgical Symbols:

- Abstain from meat
- Church Major Feasts
- Fast from midnight until noon
- Lenten Season

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 Great & Holy Thursday الخميس العظيم المقدس 1 Corinthians 11:23-32 Matthew 26:1-27:2 John 13:3-17; Luke 22:43-44	2 Great & Holy Friday الجمعة العظيمة المقدسة Eothinon: Twelve Gospels	3 Great & Holy Saturday سبت النور Romans 6:3-12 Matthew 28:1-20
4 Easter Sunday أحد الفصح العظيم المقدس Acts 1:1-8 John 1:1-17	5 Monday of New Week أثنين التجديدات Acts 1:12-17, 21-26 John 1:18-28	6 Tuesday of New Week ثلاثاء التجديدات Acts 2:14-21 Luke 24:12-35	7 Wednesday of New Week أربعاء التجديدات Acts 2:22-38 John 1:35-51	8 Thursday of New Week خميس التجديدات Acts 2:38-43 John 3:1-15	9 Friday of New Week جمعة التجديدات Acts 3:1-8 John 2:12-22	10 Saturday of New Week سبت التجديدات Acts 3:9-16 John 3:22-33
11 St Thomas Sunday أحد الرسول توما Acts 5:12-20 John 20:19-31	12 St Basil of Parios Acts 3:19-26 John 2:1-11	13 St Martin, Pope of Rome Acts 4:1-10 John 3:16-21	14 Sts Aristarchos, Pudeos and Trophimus Acts 4:13-22 John 5:17-24	15 St Crescent Acts 4:23-31 John 5:24-30	16 Sts Agapia, Irene and Chionia Acts 5:1-11 John 5:30-6:2	17 St Simeon the Persian Acts 5:21-32 John 6:14-27
18 Sunday of Holy Myrrh-bearers أحد حاملات الطيب Acts 6:1-7 Mark 15:43-16:8	19 St John the Hermit Acts 6:8-7:5, 47-60 John 4:46-54	20 St Theodore Trichinas Acts 8:5-15 John 6:27-33	21 St Theodore of Pergia Acts 8:18-25 John 6:35-39	22 St Theodore Sykeotes Acts 8:26-39 John 6:40-44	23 St George the Triumphant القديس جاورجيوس Acts 12:1-11 John 15:17-16:2	24 St Elizabeth the Wonderworker Acts 9:19-31 John 15:17-16:2
25 Anzac Day Sunday of the Paralytic أحد المفلج 1 Peter 5:6-14 John 5:1-15	26 St Basil of Amasia Acts 10:1-16 John 6:56-69	27 St Simeon Acts 10:21-33 John 7:1-13	28 Mid-Paschaltide منتصف الخمسين Acts 14:6-18 John 7:14-30	29 St Memnon the Wonderworker Acts 10:34-43 John 8:12-20	30 St James the Apostle Acts 10:44-11:10 John 8:21-30	

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.



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

“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

ANNOUNCEMENTS



Welcome to

St. Basil The Great Melkite Greek Catholic Church

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Contact us for information and ideas
office@stbasilthegreatchurch.com



"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.

ANNOUNCEMENTS



**Seeking
Money
for College?**

**Apply for the Arabic Educational
Foundation of RI**

**Arabic Educational Foundation of RI
is now accepting college scholarship applications**

**Scholarship Applicants must meet the following
requirements:**

**High school seniors and current undergraduates of Arabic descent
who are or will be enrolled as full-time students at an accredited
college for the 2021-2022 academic year**

Eligibility information and applications can be found on the AEF website or
Facebook. For more information, Please contact
AEF board member: Theresa McMichael at tmcmichael@cox.net

DEADLINE: JUNE 1, 2020

VISIT www.aef-ri.org

FACEBOOK <https://bit.ly/37wNCBj>

According to data from the Centers for Disease Control and Prevention (CDC), presently, more than 20% of the U.S. population is fully vaccinated against the severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2; the virus that causes the coronavirus disease [COVID-19]). This means that more than 68 million Americans – or about 1 in 5 – have received either one dose of Johnson & Johnson's vaccine or two doses of the vaccines from Moderna or Pfizer/BioNTech. More than 1 in 3 Americans have received at least one dose of vaccine (not yet fully vaccinated). As of this time, people aged 40 and over are eligible to schedule a vaccine appointment in Rhode Island. Information about how to schedule an appointment at a pharmacy or a vaccine can be found at [C19vaccineRI.org](https://c19vaccineRI.org).

In Rhode Island, over 298,000 people (more than 28% of the total population) have already been fully vaccinated, according to RI Health Department data. The vaccines afford people protection from COVID-19. Public health experts have advised that if 80% of a community group is vaccinated “then the need for social distancing and the need for surveillance testing, dramatically decreases and in some cases goes away.” If people don’t want to or can’t accept a vaccine they should remain remote for certain situations.

What is recommended?

Getting vaccinated is especially important as multiple versions of the COVID-19 virus develop (these are called variants), driving up the number of confirmed cases in 19 of the state’s 39 high risk states. It remains strongly encouraged to get vaccinated, regardless of one-shot Johnson & Johnson or 2 doses of Moderna or Pfizer/BioNTech. Any available shot is the best shot.

Additionally, all Rhode Islanders are encouraged to continue protecting their families, households, staff and customers at all times by: (1) Wearing a mask at all times possible; (2) Maintaining a physical distance of at least 6 feet from those not in their household; (3) Cleaning frequently touched or shared objects and washing hands frequently; (4) Limiting interactions with individuals outside of their household; (5) Getting tested often; (6) Getting vaccinated once eligible; (7) Working from home when possible; (8) Limiting non-essential travel out of state especially to hot spot states (states that have > 5% positivity rate).

The State of Rhode Island Updated COVID-19 Guidance and Requirements outlines frequently asked questions relating to restrictions for Businesses, including Houses of Worship (April 9, 2021). Churches may hold services – in indoor and outdoor settings – up to 75% capacity, with at least six feet physical distancing between households. It is also strongly encouraged to provide virtual services as an alternative to in-person services.

As more people are vaccinated, our state is continuing to make progress on easing restrictions while balancing public health and economic needs. Further information related to quarantine, isolation, and travel can be found at the Rhode Island Department of Health (RIDOH) website at www.covid.ri.gov.

References:

Rhode Island Guidance on Reopening:

<https://reopeningri.com/wp-content/uploads/2021/03/Protect-Your-Household-Guidance.pdf>

Rhode Island Department of Health provides comprehensive information on all aspects of COVID-19:

<https://covid.ri.gov/?gclid=Cj0KCQjw38->

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.

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reopeningri.com | health.ri.gov/covid

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