



May 2<sup>nd</sup>, 2021

## ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



### Sunday of The Samaritan Woman أحد السامرية

#### 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.

#### Antiphon Prayer

O Only begotten Son and Word of God, You ordered all people to come to You and drink the Water of Life that purifies from sins. Quench the thirst of our sinful souls with the flow of your Divine Blood. Make us bear the fruits of the divine virtues. Fill us with wisdom by the Grace of your Divine Spirit, For You are our Light and our Resurrection, O Christ God, and to You we render glory 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 4)

The Women disciples of the Lord heard from the Angels 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.

#### 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, You greeted the Ointment Bearing Women, saying: Rejoice! You gave peace to your Apostles, and to those who had fallen resurrection

#### Epistle Acts of the Apostles 11: 19-30

Prokimenon 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!

#### Reading from the Acts of the Apostles

Now those who had been scattered by the persecution that arose because of Stephen went as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but Jews. There were some Cypriots and Cyrenians among them, however, who came to Antioch and began to speak to the Greeks as well, proclaiming the Lord Jesus. The hand of the Lord was with them and a great number who believed turned to the Lord. The news about them reached the ears

#### صلاة الأنديفون

يا كلمة الله الابن الوحيد، يا من أمر جميع الناس بأن يُقبلوا إليه ويستقوا ماء الحياة المُطَر من الخطايا، أرو بمجاري دماءك نفوسنا العطشى بسبب الخطيئة، وأظهرها حاملّة ثمر الفضائل، وأملأنا حكمة، واهباً لنا الروح الإلهي لأنك أنت هو ماء الحياة ونور العالم، وإليك نرفع المجد، وإلى ابيك الأزلي وروحك القدس، الآن وكلّ اوان وإلى دهر الداهرين

#### نشيد القيامة بالحن الرابع

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

#### طروبارية القديس باسيليوس

لقد ذاع منطلقك 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 للفصح بالحن (الثاني أو الثامن)

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

#### مقدمة الرسالة

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

#### الرسالة أعمال الرسل 11: 30-19

في تلك الأيام، أمّا الذين تَشَتُّوا مِنْ جَزَاءِ الضَّيْقِ الَّذِي خَصَلَ بِسَبَبِ اسْتِيفَانُوسَ فَاجْتَارُوا إِلَى فِينِيقِيَّةٍ وَقَيْسَرِيَّةٍ وَأَنْطَاكِيَّةٍ وَهُمْ لَا يَكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ. وَلَكِنْ كَانَ مِنْهُمْ قَوْمٌ وَهُمْ رِجَالٌ قَيْسَرِيُّونَ وَقَيْسَرِيَّوْنَ الَّذِينَ لَمَّا دَخَلُوا أَنْطَاكِيَّةَ كَانُوا يُخَاطَبُونَ الْيُونَانِيِّينَ مُتَشَبِّهِينَ بِالرَّبِّ يَسُوعَ. وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ فَأَتَمَّنْ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. فَسَمِعَ الْخَبَرُ عَنْهُمْ فِي آذَانِ الْكَنِيسَةِ الَّتِي فِي أُورُشَلِيمَ فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى





### 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.

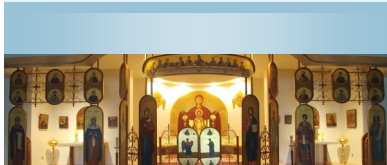
<https://melkite.org/maya>

**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>



of the church in Jerusalem, and they sent Barnabas [to go] to Antioch. When he arrived and saw the grace of God, he rejoiced and encouraged them all to remain faithful to the Lord in firmness of heart, for he was a good man, filled with the holy Spirit and faith. And a large number of people was added to the Lord. Then he went to Tarsus to look for Saul, and when he had found him he brought him to Antioch. For a whole year they met with the church and taught a large number of people, and it was in Antioch that the disciples were first called Christians. At that time some prophets came down from Jerusalem to Antioch, and one of them named Agabus stood up and predicted by the Spirit that there would be a severe famine all over the world, and it happened under Claudius. So the disciples determined that, according to ability, each should send relief to the brothers who lived in Judea. This they did, sending it to the presbyters in care of Barnabas and Saul.

**Alleluia:** 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 companions.

### Gospel of the Feast: John 4:5-42

The Holy Gospel according to St. John the Evangelist

At that time Jesus came to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour. There came a Samaritan woman to draw water. Jesus said to her, "Give me to drink," for his disciples had gone away into the town to buy food. The Samaritan woman therefore said to him, "How is it that you, although you are a Jew, ask drink of me, who am a Samaritan woman?" For Jews do not associate with Samaritans. Jesus answered and said to her, "If you only knew the gift of God, and who it is who says to you, 'Give me to drink,' you perhaps would have asked of him, and he would have given you living water." The woman said to him, "Sir, you have no pail, and the well is deep. Where can you get living water from? Are you greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?" In answer Jesus said to her, "Everyone who drinks of this water will thirst again. He, however, who drinks of the water I will give him shall never thirst; but the water I will give him shall become in him a fountain of water, springing up unto life everlasting." The woman said to him, "Sir, give me this water that I may not thirst, or come here to draw." Jesus said to her, "Go, call your husband and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have said well, I have no husband, for you have had five husbands, and the man you now have is not your husband. In this you have spoken truly." The woman said to him, "Sir, I see you are a prophet. Our fathers worshipped on this mountain, but you say Jerusalem is the place where one ought to worship." Jesus said to her, "Woman believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship him. God is spirit, and those who worship him must worship in spirit and in truth." The woman said to him, "I know that the Messiah is coming (who is called Christ), and when he comes, he will tell us all things." Jesus said to her, "I who speak with you am he." And at this point his disciples came; and they wondered that he was speaking with a woman. Yet no one said, "What do you seek?" or "Why do you speak with her?" The woman therefore left her water-jar and went away into the town, and said to the people, "Come and see a man who has told me all I have ever done. Can he be the Christ?" They went out from the town and came to meet him. Meanwhile, his disciples begged him, saying, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." The disciples therefore said to one another, "Has someone brought him something to eat?" Jesus said to them, "My food is to do the will of the one who sent me, to accomplish his work. Do you not say, 'There are yet four months, and then comes the harvest'? Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. And the one who reaps receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. For herein is the proverb true, 'One sows, another reaps.' I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors." Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, "He told me all I have ever done." When, therefore, the Samaritans had come to him, they begged him to stay there; and he stayed two days. And far more believed because of his word. And they said to the woman, "We no longer believe because of what you have said, for we have heard for ourselves and we know this is in truth the Savior of the world," the Christ.

أَنْطَاكِيَّةَ. الَّذِي لَمَّا آتَى وَرَأَى نِعْمَةَ اللَّهِ فَرحَ وَوَعظَ الْجَمِيعَ أَنَّ يُثْبِتُوا فِي الرَّبِّ بِعِزِّ الْقَلْبِ لِأَنَّهُ كَانَ رَجُلًا صَالِحًا وَمُثْمِّلًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. فَانْضَمَّ إِلَى الرَّبِّ جَمْعٌ غَافِرٌ. ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرَسُوسَ لِيُطَلِّبَ سَاوُلَ. وَلَمَّا وَجَدَهُ جَاءَ بِهِ إِلَى أَنْطَاكِيَّةَ. فَحَدَّثَ أَتَمَّهُمَا الْجَمْعُ فِي الْكَنِيسَةِ سَنَةً كَامِلَةً وَعَلَّمَا جَمْعًا غَافِرًا. وَدُعِيَ التَّلَامِيذُ «مَسِيحِيِّينَ» فِي أَنْطَاكِيَّةِ أَوَّلًا. وَفِي تِلْكَ الْيَامِ اخْتَرَّ أَنْبِيَاءٌ مِنْ أُورُشَلِيمَ إِلَى أَنْطَاكِيَّةِ. وَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسُ وَأَشَارَ بِالرُّوحِ أَنَّ جُوعًا عَظِيمًا كَانَ عَتِيدًا أَنْ يَصِيرَ عَلَى جَمِيعِ الْمَشْكُونَةِ - الَّذِي صَارَ أَيْضًا فِي أَيَّامِ كَلُودِيُوسَ قُضِرَ. فَحَقَّمَ التَّلَامِيذُ حَسْبَمَا تَبَيَّرَ لِكُلِّ مِنْهُمْ أَنْ يُرْسِلَ كُلُّ وَاحِدٍ شَيْئًا خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي الْيَهُودِيَّةِ. فَفَعَلُوا ذَلِكَ مُرْسِلِينَ إِلَى الْمَشَايِخِ بَيْنَ بَرْنَابَا وَسَاوُلَ.

**هلوليا:** استل وسر إلى الأمام، وأملك في سبيل الحق و الدعة و البر، فتهديك بيمينك هديا عجيبا  
أحببت البر و أبغضت الإثم، لذلك مسحك الله إلهك بدهن الهجة أفضل من شركائك.

### الانجيل (يوحنا 4: 5-42)

في ذلك الزمان، أتى يسوع إلى مدينة من السامرة تُسمى سبخار، بقرب القرية التي أعطاه يعقوب ليوُسُفَ ابنيه. وكانت هناك عين يعقوب. وكان يسوع قد تعب من المسير. فجلس على العين. وكان نحو الساعة السادسة. فجاءت امرأة من السامرة تُسقي ماءً. فقال لها يسوع: أعطني لأشرب. وكان تلاميذه قد مضوا إلى المدينة ليبتعوا طعاماً. فقالت له المرأة السامرية: كيف تطلب أن تشرب مني وأنت يهودي وأنا امرأة سامرية. واليهود لا يُخالطون السامريين؟ أجاب يسوع وقال لها: لو كنت تعرفين عطية الله ومن الذي قال لك أعطني لأشرب. لكنك تسألينني فيعطيك ماء حياً. قالت له المرأة: يا سيد إنه ليس معك ما تُسقي به والبر عميقة. فمن أين لك الماء الحي؟ العلك أعظم من أبينا يعقوب الذي أعطانا هذه البئر. ومنها شرب هو وتبوء وامشيته؟ أجاب يسوع وقال لها: كل من يشرب من هذا الماء يَعطش أيضاً. وأما من يشرب من الماء الذي أنا أعطيه له فلن يَعطش إلى الأبد. بل الماء الذي أعطيه له يصير فيه ينبوع ماء ينبع إلى الحياة الأبدية. قالت له المرأة: يا سيد أعطني من هذا الماء لكيلا أعطش. ولا أجيء أستقي من ههنا. قال لها يسوع: إذهبِي وأدي رجلك وهلتي إلي ههنا. أجاب المرأة وقالت إنه لا رجلك لي. فقال لها يسوع: قد أحسنت حيث قلت إنه لا رجلك لي. لأنه قد كان لك خمسة رجال والذي معك الآن ليس رجلك. هذا قلته بالصدق. قالت له المرأة: يا سيد أرى أنك نبي. أبأفأنا سجدوا في هذا الجبل. وأنتم تقولون إن المكان الذي ينبغي أن يسجد فيه هو في أورشليم. قال لها يسوع: أيها المرأة آميني بي. إنها ستأتي ساعة تسجدون فيها للأب لا في هذا الجبل ولا في أورشليم. أنتم تسجدون لما لا تعلمون. ونحن نسجد لما نعلم. لأن الخلاص هو من اليهود. ولكن ستأتي ساعة وهي الآن حاضرة. إذ الساجدون الحقيقيون يسجدون للأب بالروح والحق. أن الأب إنما يريد مثل هؤلاء الساجدين له. إن الله روح. والذين يسجدون له فبالروح والحق ينبغي أن يسجدوا. قالت له المرأة: قد علمت أن ماسياً الذي يُقال له المسيح يأتي. فإذا جاء ذاك فهو يخبرنا بكل شيء. قال لها يسوع: أنه المتكلم معك هو. وعند ذلك جاء تلاميذه، فتعجبوا أنه يتكلم مع امرأة. ومع ذلك لم يقل أحد ماذا تريد أو لماذا تكلمها. فتركت المرأة جرتها وانطلقت إلى المدينة. وقالت للناس: تعالوا أنظروا إنساناً قال لي كل ما فعلت. ألعن هذا هو المسيح؟ فخرجوا من المدينة وأقبلوا نحوه. وفي أثناء ذلك أتى تلاميذه قائلين: يا معلم كلُّ أمّا هو فقال لهم: إن لي طعاماً أكله لا تعرفونه أنتم. فقال التلاميذ فيما بينهم: ألعن أحداً أتاه بما يأكل؟ قال لهم يسوع: إن طعامي أن أعمل مشيئة من أرسلني وأتمم عمله. أمّا تقولون إن الخصاد يأتي بعد أربعة أشهر؟ وما أنا ذا أقول لكم: ارفعوا أعينكم وانظروا إلى المزارع، فإنها قد أبيضت للخصاد. والذي يحصد يأخذ أجره، ويجمع ثمراً للحياة الأبدية. لكي يُفرح الزارع والحاصد معاً. وفي هذا يُصدق القول: إن واحداً يزرع وآخر يحصد. وأنا أرسلتكم لتحصدوا ما لم تتعبوا فيه. لأن آخرين تعبوا وأنتم دخلتم على تعيهم. فآمن به من تلك المدينة سامريون كثيرون، من أجل كلام المرأة التي كانت تشهد أن قد قال لي كل ما فعلت. ولما سار إليه السامريون طلبوا إليه أن يُقيم عندهم. فمكث هنالك يومين. فآمن أناس أكثر من أولئك جداً من أجل كلامه. وكانوا يقولون للمرأة: لسا بعد من أجل كلامك تؤمن، ولكن لأننا سمعنا وعلمنا أن هذا هو بالحقيقة المسيح مخلص العالم





**SACRIFICIAL GIVING:** April 25, 2021: Budgets: \$3,604.00; Envelopes: \$3,594.00; Loose: \$10.00; Stipends: \$95.00; Candles: \$76.00; Melkite Support: \$205.00; Addit'l Easter: \$25.00; Addit'l Lilies: \$30.00; Addit'l Cemetery: \$50.00; Addit'l Relig. Ed. \$40.00. Building Fund: \$215.00.

TODAY, 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.

**IN PRAYERFUL REMEMBRANCE:** Please continue to remember in your prayers all the needs of the parish family, the sick and the suffering, those who have asked for our prayers, the priests and bishops of the Catholic Church, those people who have been denied their basic human rights and dignity, the oppressed, the lonely, the homeless and those who suffer, and those who have no peace of mind or heart.

**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.

**REFLECTION:** Forget the health food. I need all the preservatives I can get.

**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 \$25.00; 40-Day Memorial \$35.00; Baptism \$75.00; Wedding \$300.00; Funeral \$300.00.

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.





## Divine Liturgy Intentions



**TODAY, SATURDAY, MAY 1, AND SUNDAY, MAY 2, 2021: FIFTH SUNDAY OF EASTER. SUNDAY OF THE SARITAN WOMAN.**

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

- + **JOSEPH HARRAKA** by Michael & Joanne Kanakry.
- + **RICK SQUIRES** by Abe, Michele Domaney & Family.
- + **JULIA NOURY NASSANEY** by Terry Noury Mc Michael & Family.
- + **ANTHONY NAJJAR** by Margaret Sabbagh.
- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Christine Durnin.
- + **MARY TAHAN** by Terry Noury Mc Michael.
- + **JAMES N. ALLAM** by Pat-Luc St. Germain.
- + **VICTORIA PROCHNIAK** by Brian & Christine Gilmore & Family.
- + **YVONNE HAGGAR COLABELLA** by Anthony & Jayne Mardo.
- + **JOSEPH P. AZAR, JR.** by Douglas & Jeanne Allam.

### 11:00 a.m. DIVINE LITURGY:

- + **GEORGE BOUDJOUK** by Rose Mary Texeira.
- + **CLAUDINE RABBAT** by George & Sherine Mussalli & Family.
- + **YOUSSEF AGHIA** by George & Cheryl Mardo.
- + **MICHAEL ALAM** by Jim & Mary Briden & Family.
- + **MARIE CLAIRE CHOUHA** by Jeffrey & Jessica Boudjouk.
- + **GEORGE DECKEY** by Gloria Deckey & Family.
- + **GEORGEANNA DECKEY** by Ronnie & Stacey Raheb & Family.
- + **LINDA ALKHOULY HADDAD** by Barbara & Elias Deeb.
- + **ELIAS KISHFY** by Mrs. Beatrice Mischler.
- + **JULIA & FRED KISHFY** by the Family.
- + **FRANCIS A. SAGGAL** by Bud & Mary Saggal & Family.
- + **LOUIS P. KISHFY** by Vicky Boudjouk.
- + **ALBERT J. KISHFY** by M/M Norman E. Kishfy.
- + **GEORGETTE A. SAGGAL** by Don & Jacqueline Waddington.
- + **YUSUF & BLANCHE MUSSALLI** by Jeffrey & Jessica Boudjouk.



### 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.







Father Joe born September 29, 1940

In my vocational journey of faith to the Holy Priesthood.  
From the rising of the sun in September 1957 as a young seminarian  
to ordination March 13, 1966, to the setting of the sun on my  
retirement from the active ministry on June 30, 2020, then culminating  
55 years in our Lord's vineyard on March 13, 2021..

Thank you for loving me through all of my ups and downs. For being  
my rock when I had no ground to stand on. For the light you gave me  
on the days I had all but run out of my own. When I had no stars  
left to wish upon and nothing to hold on to, you held out a lantern  
for me.

Now as the day dawns on the next chapter in my life, may God continue  
to richly bless me and watch over me, and may the God of peace and  
love grant me serenity, and especially my gratitude to Bishop Nicholas  
for blessing me and the Parish with the new Pastor, Fr. Ephrem, a  
perfect and comparable match for both of us. Thank you for being  
who you've been to me. Thank you for being. Thank you, for you,  
now and forever.

Love in our Savior,  
Father Joe



#### FATHER JOE

" I thank my God whenever I think of you: and every time I pray for all of you. I pray with joy, remembering how you have helped to spread the Good News from the day you first heard it right up to the present. I am quite certain that the One who began this good work in you will see that it is finished when the Day of Christ Jesus comes. It is only natural that I should feel like this toward you all, since you have shared the privileges which have been mine."

(Philippians 1:3-7)

55th Jubilee Celebration

March 13, 1966 - March 13, 2021

hosted by

St. Basil the Great Melkite Greek Catholic Church  
Lincoln, Rhode Island



# 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.

# Lessons learnt from the woman at the well

## **Lessons: Honesty and willingness to see a different reality leads to dramatic change**

In the story of Jesus and the woman at the well, we see how conversation sparks transformation. We aren't told exactly what the woman is thinking but we witness a turnaround in her beliefs, her feelings about herself, and her credibility with the people in her town. Using this story as an example, here are ways to experience transformation:

### **Encounter the divine in the ordinary**

The woman has a face-to-face, one-to-one interaction with Jesus while she collects water at the well.

This meeting is not a chance encounter and is unusual for a variety of reasons. Typically, people come to the well early in the morning. But this woman arrives in the heat of the day. She may want to avoid other women as she may be shunned because of her promiscuity (she has had many husbands and the man she lives with now is not her husband). So, she ventures out when it's unlikely that she'll see anyone else.

The interaction between Jesus and the woman is unconventional. A Jewish man (Jesus) wasn't supposed to talk with a Samaritan woman. And, a private conversation between this holy man and promiscuous woman could be considered scandalous.

True transformation involves an encounter with God. We may not expect this interaction but it happens in the course of our daily routines.

### **Be upfront with God**

The woman was upfront with Jesus about her beliefs and her doubts. She questions him and his motives. For example when he asks for a drink of water, she responds, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?"

She continues to challenge him, even daring to ask if he is greater than "our father Jacob, who gave us this well" and mentioning the argument between Jews and Samaritans about where people should worship. Her directness and honesty are a great example of how we can be straightforward with Jesus, as long as we are open to hearing the truth.

Based on this story and my own experiences, I believe Jesus prefers honest questioning over human holiness or false respect. Instead of accepting conventional wisdom and what we've been told by others, we can confront God with our concerns and confusion. He welcomes the opportunity to speak with us, even in unconventional conversations.

### **Be willing to change our worldview**

The woman at the well articulates and defends her worldview to Jesus. She starts by questioning his actions in the context of the initial interaction, asking why a Jewish man should interact with a Samaritan woman. Then she moves to broader issues, challenging whether he is greater than her ancestor Jacob who gave her people the well and whether the proper place of worship is on the mountain or Jerusalem.

What is most notable about this encounter is that the woman changes



her view of the world based on her conversation with Jesus. She doesn't merely fit new facts into her base of knowledge but reverses much of what she has long believed. She exchanges past suppositions for new truths.

Changing the lens through which you view the world is perhaps the hardest thing that we can do. For me, abandoning a long-term belief is difficult and upsetting. It's painful to realize that my reasoning in the past has been based on bad or incomplete information. But being able to toss out wrong ideas and replace them with more accurate views of reality is a turning point, sparking transformation.

### **Recognize truth and accept grace**

We are told what the woman said in her conversation with Jesus. But we aren't really sure how she is feeling about the exchange until the very end of the story.

When Jesus confronts her sin in a matter-of-fact way, she acknowledges the truth but doesn't ask for forgiveness or rationalize her actions. Instead, she says that she "can see that you [Jesus] are a prophet," then proceeds to ask him about religious practices. Later, she tells her fellow Samaritans that "He told me everything I ever did."

Interestingly, she doesn't seem to feel condemned (perhaps she couldn't feel more like an outcast than she already did) but rather excited about Jesus's words, the grace that is extended to her. Again, we don't know exactly how she felt but we do know that many people believed because of her testimony.

Both truth and grace are vital to transformation. The woman had most likely experienced plenty of truth about herself and her transgressions; as a result, she wanted to avoid others. But here, she also experiences grace, acceptance and forgiveness, which compels her to share her story freely.

### **Share your story**

The transformation is evident when the woman tells her story to the people in her town. Her words must have been convincing because she now has credibility in her community.

Being able to triumphantly emerge from a difficult situation and articulate how change occurred is both a sign of transformation and a transforming experience itself. In my experience, when I'm able to understand, describe, and tell my story, I can see more clearly how I've changed. I think this woman is ready for a new, different life. Interestingly, she seems to have above average knowledge about spiritual practices and beliefs of the day. But, after taking a few wrong turns in life, she may not know how to make things right. Like her, we may think that our mistakes have doomed us. Here we see how an uncomfortable situation helps redeem this woman and transform her relationship with God and other people. By sharing her story, she likely sparks a change among those in her community.



## لقاء حطم الحواجز!!



بنفسه متخلياً عن مجده الإلهي، مُحطِّماً كل الحواجز ليقيم هذا الإنسان الميت في جسده الإلهي ويُقِّمه إلى الله.  
”قد تعب من السفر“:

لقد قضى يسوع ما يقرب من 6 ساعات ماشياً على قدميه إلى أن وصل إلى سوخار، حيث تقابل مع المرأة السامرية، وكان يمكن أن يقضي المسيح هذه الساعات في تعليم الآلاف من الناس، ولكن الله يهتم بالفرد الواحد كما يهتم بألف فرد حتى لو كان هذا الفرد إنساناً خاطئاً مرفوضاً.

لبنّا نتعلّم ألاّ نحقر أي إنسان حتى وإن كان هذا الإنسان غريباً ليس من عشيرتنا ولا من جنسنا أو من ديننا؛ حتى لو كان وثئياً خاطئاً ونجساً.

مَن يدري؟

ربما يكون الذي نحقره الآن بسبب خطيئته هو القديس موسى الأسود فيما بعد،

أو قد يكون اللص اليمين الذي كان أول من دخل الفردوس.

لبنّا هذا يكون أسلوب كل خادم في خدمته.

لأنه كم من المرات تتعزّر الخدمة بسبب الاهتمام بالجماهير أكثر من الاهتمام بالفرد.

”وكان لا بد له أن يجتاز السامرة“:

لم تكن السامرة بالبلد المحبوب لدى اليهودي، بل كان يتحاشى المرور منها لئلا يتنجّس بنجاسات أهلها. ولكننا أحياناً نجد الله يدفعنا أن نجتاز كثيراً من التجارب والضيق في خدمتنا أو في حياتنا. ولا نعلم أن الله في تدبير صالح يُعِدُّ لنا أجمل الاختبارات والتعزّيات الروحية.

إن أتعبك السامرة، يا أخي، فاعلم أن في السامرة بنو يعقوب، وعلى البئر هناك يسوع جالس ينتظر.

وإذا ظننت أن السامرة هي خدمة فاشلة، فاعلم أن هناك نفساً تنتظر كلمة الرب لتخلص ويخلص معها كل أهل المدينة.

كم من خادم يشتهي أن يخدم في أورشليم حيث الهيكل والمجد، غافلاً عن أن المسيح دخل مرة إلى أورشليم فلم يجد في الهيكل مكاناً للصلاة ولم يستطع أن يمكث في أورشليم ولا ليلة واحدة، بينما نراه يمكث يومين في السامرة. وبهي أنا الإنسان الشقي!

أنا، أنا وحدي الذي أتعبك يا رب،

في الوقت الذي كنت تسير فيه على أقدامك ساعياً إليّ،

كنت أجري أنا والهت في طريق العالم لأشبع من شهواته.

أنت الذي سعيت في طلبي أنا الضال،

وأنا لا عن خلاص نفسي.

عجباً يا رب،

تتعب، وأنت الإله مُريح التعبى،

تجوع، وأنت الذي تُشبع الجميع من خيرائك.

تعطش، وأنت ينبوع الماء الحي.

لا، يا رب،

لم يكن جوعك إلى خبز الجسد،

بل إلى نفسي.

ولم يكن عطشك إلى ماء البئر،

بل إلى خلاصي.

ولم يكن تعبك من عناء المشي،

ولكن من حمل خطيئتي.

نعم، نعم، يا رب،

أنا هو الجائع والعطشان والتعبان.

أعطني يا رب كما أعطيت السامرية،

خبز الحياة الذي مَن يأكل منه لا يجوع،

والماء الحي الذي مَن يشرب منه لا يعطش إلى الأبد،

حتى لا أعود إلى العالم،

لأستقي من ماء آباره مرة أخرى.

اهتم القديس يوحنا أن يُقدِّم لنا صوراً متعددة للقاء المسيح مع الإنسان، ولم يهتم الإنجيلي بتقديم المسيح معلّم الجموع على الجبل، بل بتقديم المسيح في لقاء شخصي مع نيقوديموس، السامرية، مريض بركة بيت حسدا، المولود أعمى، لعازر، سمعان بطرس. وفي كل لقاء من هذه اللقاءات نراه أحياناً يُخصّص أصحاباً كاملاً ليسرد تفاصيل لقاء المسيح مع إنسان واحد.

وليس هذا الأسلوب غريباً على يوحنا الذي تعلّم أن الراعي الصالح يترك التسعة والتسعين خروفاً ليبحث عن خروف ضال، وقد كان هذا أيضاً هو أسلوب يوحنا في خدمته حتى صار أسقفاً على كنيسة أفسس: أن يهتم بالفرد، بكل فرد.

لبنّا ننثبه إلى هذه الحقيقة من أجل تعزية نفوسنا،

أن المسيح يهتم بك وبكل إنسان مثلاً نهتم بالجماهير،

بل ويشاق أن يتقابل معك شخصياً على انفراد بعيداً عن زحمة الجموع،

وهو مستعدّ أن يقضي الليل كله معك ليشرح لك مع نيقوديموس كيف يمكن أن تولد من الله،

ويسعى إليك في حر النهار لينتزعك مثل السامرية من اهتمامات العالم والجسد ليُروى عطشك إلى معرفته.

ما أجمل أن يكون هذا هو اختبارنا في المسيح: اختبار الانفراد مع المسيح.

يا رب، إن لم يكن لي جهد وشوق أن أتّي إليك مع نيقوديموس،

لأن الخطيئة قد أنهكت قوتي وأظلمت عقلي وضميري عن أن يعرفك،

تعال أنت، أيها الرب يسوع، كما أتيت إلى المرأة السامرية، وأضرمت محبتك في قلبي.

السامرة:

كان إقليم السامرة يقع شمال فلسطين بين إقليمي الجليل واليهودية، وكان سكانها يُكوّنون عشرة أسباط من بني إسرائيل انفصلوا بعد موت الملك سليمان وسكنوا الشمال واختلطوا بالأمم، وامتزجت عبادتهم بعبادة الأمم وفتقوا طابع شعب الله وسمات اليهودي الأصل، ولهذا صارت هناك عداوة بينهم وبين بقية بني إسرائيل (سبطي يهوذا وبنيامين) الساكنين في أورشليم، ولم يكن مسموحاً للسامري أن يصعد إلى أورشليم ليُقدِّم ذبيحة، بل كانوا يُقدِّمون ذبائحهم على جبل جرزيم بالسامرة. فالسامريون، إذن، شعب مرفوض من اليهود تنجّست عبادتهم وحياتهم بنجاسات الأمم الوثنية.

لقاء حطم الحواجز!!

نرى في لقاء المسيح مع السامرية مثالاً حياً للقاء المسيح مع الإنسان، أي إنسان؛ إذ نرى في هذا اللقاء أحضان الله المفتوحة لكل إنسان مهما كان أصله أو جنسه أو حياته. لقاء نرى فيه ممارسة عملية لمحبة الله لكل العالم. المحبة التي تبذل، والمحبة التي تتخطى كل الحدود وتكتس كل القيود من أجل خلاص الإنسان. لقاء حطم كل الحواجز التي تمنع أي إنسان من الوصول إلى الله.

من السهل أن يقبل الإنسان أن المسيح يتقابل مع نيقوديموس الفريسي، معلّم الناموس، ولكن أن يلتقي ابن الله القدوس مع امرأة خاطئة سامرية؟؟ هذا أمر كان من العسير على الرجل اليهودي قبوله في ذلك الحين، إذ قد تجمّعت في هذه المرأة صفات كان يمكن أن تكون كل صفة منها حاجزاً يحجبها عن المسيح.

1 - فهي امرأة سامرية، أي أنها من جنس صار غريباً عن شعب الله، فهي في نظر اليهودي وثنية.

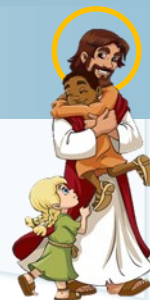
2 - وهي امرأة، والمرأة في نظر اليهودي هي جنس أقل كرامة من الرجل ولم يكن أمراً مقبولاً أن يُشاهد فريسي أو ناموسي يتكلّم مع امرأة علانية حتى لو كانت هذه المرأة هي زوجته أو أخته.

3 - ثم كانت امرأة خاطئة وسيرتها النجسة حرمت عليها أن تختلط حتى بأهل المدينة التي تسكنها مما جعلها تذهب إلى البئر الذي يبعد حوالي نصف ميل عن البلدة مع أنه كان هناك آبار أخرى داخل المدينة يستقي منها أهل البلدة، ولكنها ذهبت وحيدة في وسط النهار لتستقي ماءً على غير المألوف، إذ كانت النسوة يذهبن عادة في الصباح أو المساء ويذهبن في جماعات. كل هذا لكي تتحاشى أن تقابل أهل المدينة الذين يزددرون بها من أجل سيرتها غير الطيبة.

كانت هذه كلها حواجز يمكن أن تمنع هذه المرأة من أن تتحدث حتى مع أي إنسان، فما بالك لو كان هذا الإنسان هو المسيح البار القدوس؟

ولكن تشكر الله، لأنه حينما صارت الخطيئة حاجزاً مانعاً الإنسان أن يقترب إلى الله أتى المسيح

# Following Jesus Kids bulletin



A Samaritan woman came to fetch some water.

She went in the middle of the day so that no one would see her.

She was embarrassed by some things she had done.

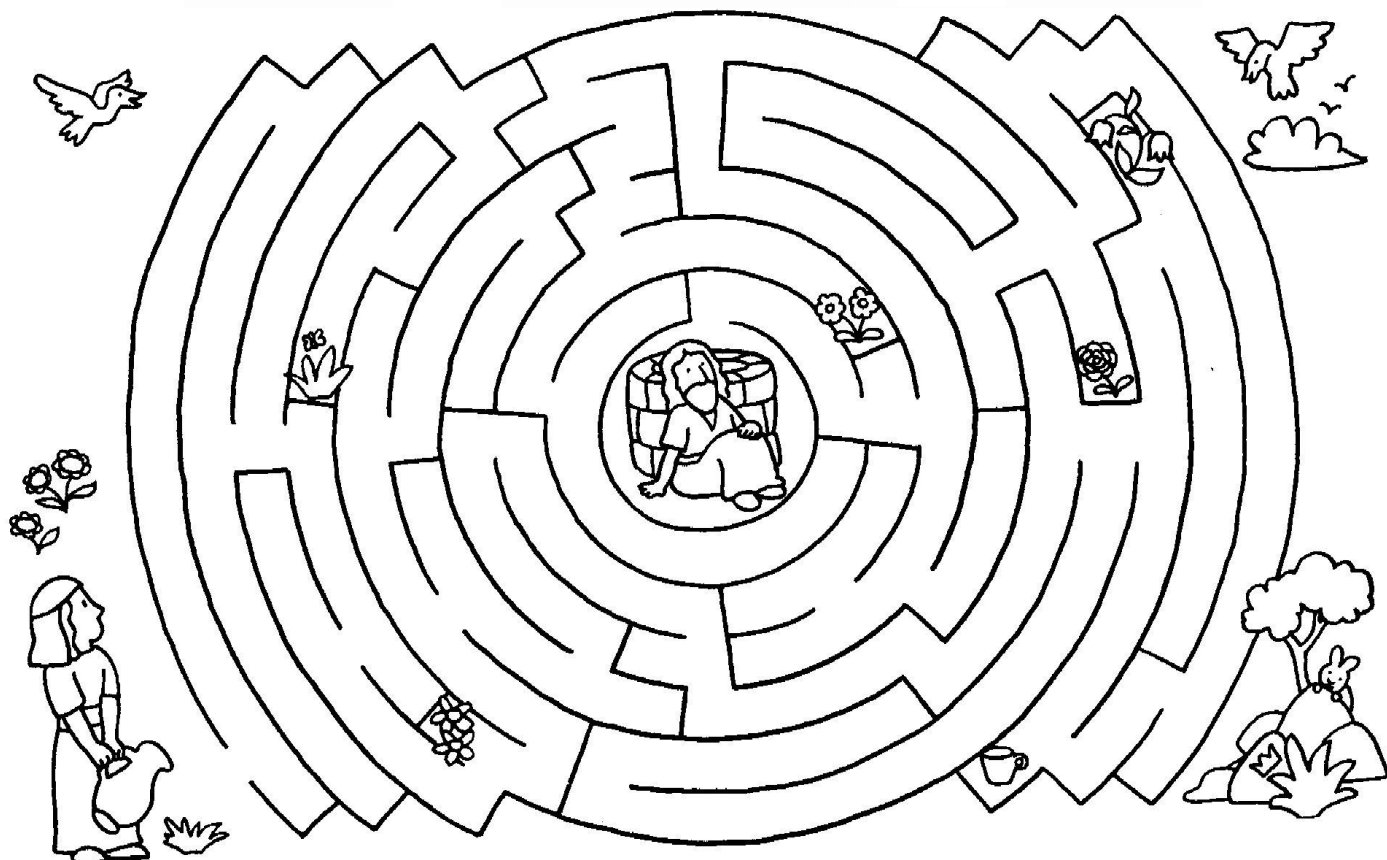
She was surprised when Jesus spoke to her.

Jesus asked her for water.

Jesus told her about the things that she had done.

He said that He was the living water and the most important thing people need.

The woman couldn't believe that she had met the Messiah.







# LITURGICAL CALENDAR

MAY



أيار - مايو  
2021

April 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	

June 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			

Liturgical Symbols:  
 Abstain from meat  
 Church Major Feasts  
 Fast from midnight until noon

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>30</b> <b>All Saints Sunday</b> <b>أحد جميع القديسين</b> Hebrews 11:33-12:1 Matthew 10:32-38, 19:27-30	<b>31</b> St Hermias Romans 2:28-3:18 Matthew 6:31-34, 7:9-11					<b>1</b> Holy Prophet Jeremiah Acts 12:1-11 John 8:31-42
<b>2</b> <b>Sunday of Samaritan Woman</b> <b>أحد السامريّة</b> Acts 11:19-30 John 4:5-42	<b>3</b> Sts Timothy and Maura Acts 12:12-17 John 8:42-51	<b>4</b> St Pelagia Acts 12:25-13:12 John 8:51-59	<b>5</b> Leave-taking Mid-Paschaltide <b>وداع منتصف الخمسين</b> Acts 13:13-24 John 6:5-14	<b>6</b> Holy Prophet Job Acts 14:20-28, 15:1-4 John 9:39-10:9	<b>7</b> Holy Cross over Jerusalem Acts 15:5-12 John 10:17-28	<b>8</b> St John the Apostle 1 John 1:1-7 John 19:25-27, 21:24-25
<b>9</b> <b>Sunday of Man born Blind</b> <b>أحد الأعمى</b> Acts 16:16-34 John 9:1-38	<b>10</b> St Simon the Apostle Acts 17:1-9 John 11:47-54	<b>11</b> Foundation of Constantinople Sts Cyril and Methodios Acts 17:19-28 John 12:19-36	<b>12</b> Leave-taking of Easter <b>وداع الفصح</b> Acts 18:22-28 John 12:36-47	<b>13</b>  <b>Ascension of our Lord Jesus Christ</b> <b>صعود ربنا يسوع المسيح</b> Acts 1:1-12 Luke 24:36-53	<b>14</b>  St Isidore Acts 19:1-8 John 14:1-11	<b>15</b> St Achillios of Larissa Acts 20:7-12 John 14:10-21
<b>16</b> <b>Fathers of 1<sup>st</sup> Council of Nicaea</b> <b>أحد الآباء المجتمعين في نيقية</b> Acts 20:16-18, 27-36 John 17:1-13	<b>17</b> St Andronicos Acts 21:8-14 John 14:27-15:7	<b>18</b> Sts Peter, Denis and companions Acts 21:26-32 John 16:2-13	<b>19</b>  St Patrick of Prussa Acts 23:1-11 John 16:15-23	<b>20</b> St Thalleleos Acts 25:13-19 John 16:23-33	<b>21</b>  Sts Constantine and Helena Leave-taking of Ascension <b>وداع الصعود</b> Acts 26:1, 12-20 John 10:1-9	<b>22</b> <b>St Rita</b> <b>القديسة ريتا</b> <b>2<sup>nd</sup> Saturday of Dead</b> <b>السبت الثاني للراقدين</b> Acts 28:1-31 John 21:14-25
<b>23</b>  <b>Pentecost</b> <b>أحد العنصرة العظيم المقدس</b> Acts 2:1-11 John 7:37-52, 8:12	<b>24</b> <b>Monday of the Holy Spirit</b> <b>أثنين العنصرة</b> Ephesians 5:8-19 Matthew 18:10-20	<b>25</b> Third Finding of the Head of St John the forerunner 2 Corinthians 4:6-15 Matthew 11:2-15	<b>26</b> St Carpus Romans 1:18-27 Matthew 5:20-26	<b>27</b> St Helladios Romans 1:28-2:10 Matthew 5:27-32	<b>28</b> St Eutyches Romans 2:14-28 Matthew 5:33-41	<b>29</b> Leave-taking of Pentecost <b>وداع العنصرة</b> Romans 1:7-12 Matthew 5:42-48

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)

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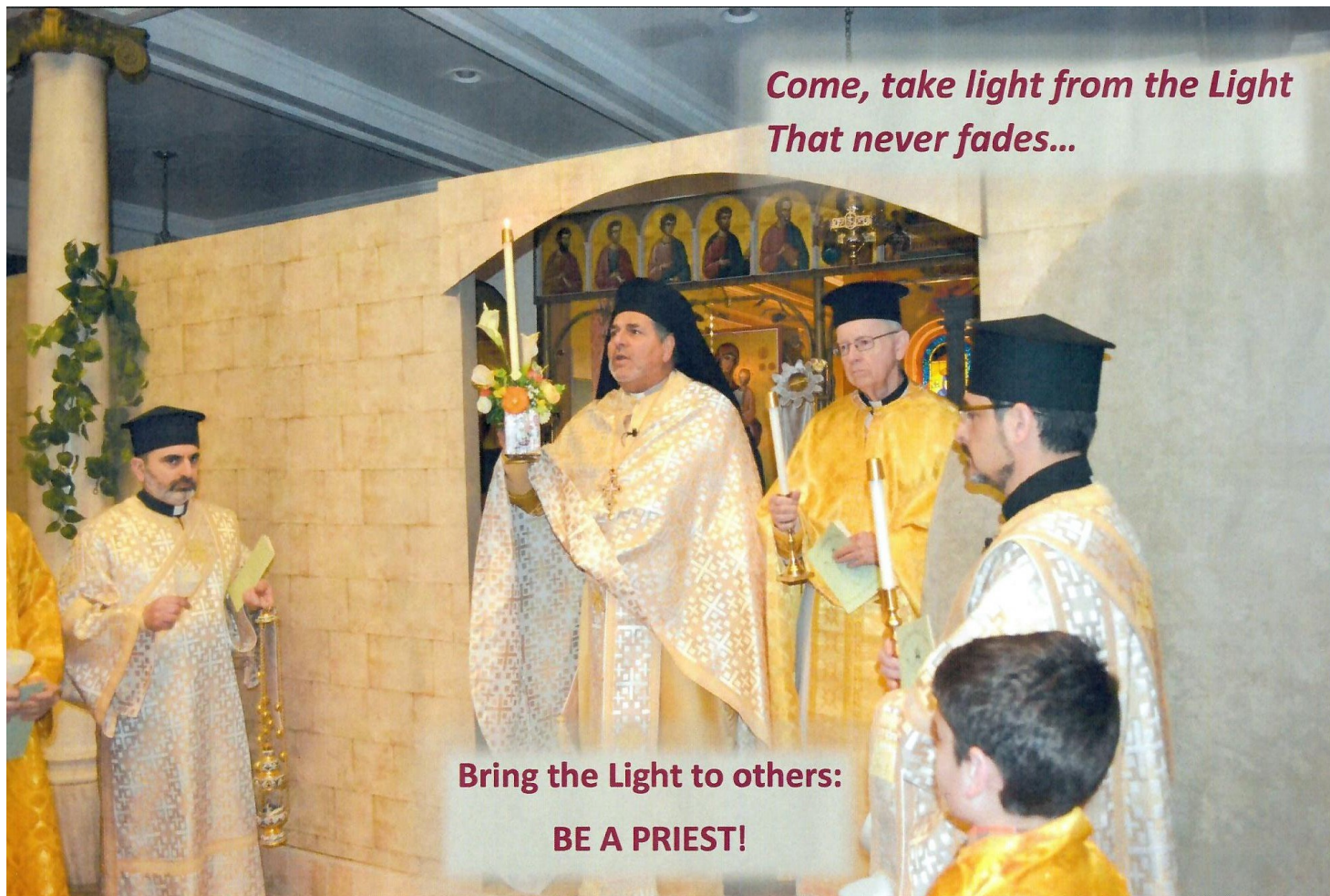
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# ANNOUNCEMENTS



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# ANNOUNCEMENTS



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## **St. Basil The Great Melkite Greek Catholic Church**

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# ANNOUNCEMENTS



**Seeking  
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**Arabic Educational Foundation of RI  
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**Scholarship Applicants must meet the following  
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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](mailto:tmcmichael@cox.net)

**DEADLINE: JUNE 1, 2020**

**VISIT [www.aef-ri.org](http://www.aef-ri.org)**

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

# ANNOUNCEMENTS



## State of Rhode Island GUBERNATORIAL PROCLAMATION

### **Arab American Heritage Month**

**WHEREAS**, for over a century, Arab Americans have been making valuable contributions to virtually every aspect of American society: in medicine, law, business, education, technology, government, military service, culture; and

**WHEREAS**, since migrating to America, men and women of Arab descent have shared their rich culture and traditions with neighbors and friends, while also setting fine examples of model citizens and public servants; and

**WHEREAS**, they brought with them to America their resilient family values, strong work ethic, dedication to education, and diversity in faith and creed that have added strength to our great democracy; and

**WHEREAS**, Arab Americans have also enriched our society by sharing in the entrepreneurial American spirit that makes our nation free and prosperous; and

**WHEREAS**, the history of Arab Americans in the United States remains neglected or defaced by misconceptions, bigotry, and anti-Arab hate in the forms of crimes and speech; and

**WHEREAS**, Arab American issues, such as civil rights abuses, harmful stereotyping, and bullying must be combatted in the forms of education and awareness; and

**WHEREAS**, they join all Americans in the desire to see a peaceful and diverse society, where every individual is treated equally and feels safe; and

**WHEREAS**, the incredible contributions and heritage of Arab Americans have helped us build a better nation.

**NOW, THEREFORE, I, Donald J. McKee**, Governor of the State of Rhode Island, do hereby proclaim April 2021 as: *Arab American Heritage Month* in the state and encourage all residents to join me in recognizing the importance of this month.

Given under my hand and the great  
seal of the State of Rhode Island,  
this 14<sup>th</sup> day of April, 2021

**Daniel J. McKee**  
Governor

**Nellie M. Gorbea**  
Secretary of State



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://c19vaccine.ri.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](https://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](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: 06/25/2020

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

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