



May 15th, 2022

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



Sunday of the Samaritan Woman أحد السامرية

Address

15 Skyview Drive
Lincoln, Rhode Island 02865

Tel (401) 722-1345

Parish Website

www.stbasilthegreatchurch.com

Facebook

[https://www.facebook.com/
StBasilTheGreatMelkiteGreek
CatholicChurchRI/](https://www.facebook.com/StBasilTheGreatMelkiteGreekCatholicChurchRI/)

YouTube

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

Email

office@stbasilthegreatchurch.com

Office hours

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

Divine Liturgies

Tuesday through Friday at 9:00 AM

Sunday

9:00 AM
11:15 AM

Religious Education

Sunday 10:00 am—11:15 AM

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

Holy Mysteries

Reconciliation

The Sacrament of Reconciliation will
be available before the Divine
Liturgy or by appointment

Baptism

Please arrange with the pastor

Marriage

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. **People:** Amen.

Troparion of the Resurrection, (4th Tone)

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 Mid-Easter Season, O Savior, at the middle point of this festive season, give my thirsty soul to drink from the waters of piety and devotion, for You called out to all men and said: "All of you, come to Me and draw the waters of immortality." Wherefore we bow down in worship before You and cry out with faith: "Grant us your mercy, for You are the Fountain of life.

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.

صلاة الأنديفونة

يا كلمة الله الابن الوحيد، يا من أمر جميع الناس بأن يُقبلوا إليه ويستقوا ماء الحياة المُطَر من الخطايا، أَرِو بمجاري دماءك نفوسنا العطشى بسبب الخطيئة، وأظهرها حاملاً ثمر الفضائل، وأملنا حكمة، واهباً لنا الروح الإلهي لأنك أنت هو ماء الحياة ونور العالم، وإليك نرفعُ المجد، وإلى ابيك الأزلي وروحك القدوس، الآن وكلّ اوان وإلى دهر الداهرين الشعب: آمين.

نشيد القيامة باللحن الرابع

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

نشيد نصف الخمسين باللحن الثامن

في أنتصاف العيد أسقى نفسي العطشى. من مياه التقوى، لأنك يا مخلصي، هتفت بالجميع: إن عطش أحد فليأتي إلي ويشرب، فيا أيها المسيح الإله، ينبوع الحياة، المجد لك.

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 الأب البار ذو الكهنوت الملوكي، إنتهل إلى المسيح الإله في خلاص نفوسنا.



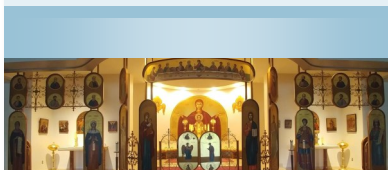


Our church organizations:

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>



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 (Tone 4) How great are your works O Lord! In wisdom you have wrought them all.
 Stichon: Bless the Lord, O my soul! You are very great indeed, O Lord my God!

READING from the Acts of the Apostles

In those days when the disciples were dispersed by the persecution that had broken out over Stephen, they went all the way to Phoenicia and Cyprus and Antioch, speaking the word to none but the Jews. But some of them were Cypriots and Cyreneans, and as they reached Antioch, they were speaking to the Greeks, announcing the Good News of the Lord Jesus. And the Lord's hand was with them, and a great number believed and turned to the Lord.

And word concerning them came to the ears of the church in Jerusalem and they sent Barnabas as far as Antioch. And when he got there and saw the grace of God, he rejoiced and encouraged them all to stay in the Lord with steadfast hearts: for he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. And Barnabas traveled to Tarsus, looking for Saul, and when he found him, he brought him back to Antioch. And it happened that for a whole year they took part in the church meetings and taught a large number of people, and it was in Antioch that the disciples were first called "Christians."

Now in those days some profits from Jerusalem came down to Antioch, and one of them named Agabus got up and revealed through the Spirit that a dire famine was threatening the whole world — and it occurred during the reign of Emperor Claudius. And so, the disciples decided to send relief to the brethren living in Judea — each one as much as he could afford — and this they did, sending it to the presbyters by the hands of Barnabas and Saul.

ALLELUIA (Tone 4)

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 p. 32

FIFTH SUNDAY AFTER EASTER—

THE SUNDAY OF THE SAMARITAN WOMAN

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."

القنடاق 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. ولرسلك وهبت السلام، يا مانح الواقعين القيام.

مقدمة الرسالة

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

الرسالة (أعمال الرسل 11: 19 – 30)

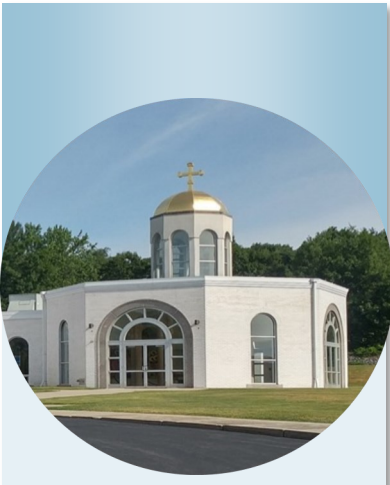
في تلك الأيام، لما تبدد الرسل من أجل الضيق الذي حصل بسبب استفانس، اجتازوا إلى فينيقية وقبرص وانطاكية، وهم لا يكلمون أحداً بالكلمة إلا لليهود فقط. فهؤلاء لما دخلوا انطاكية أخذوا يكلمون اليونانيين، مبشرين بالرب يسوع. وكانت يد الرب معهم، فأمن عدد كثير ورجعوا إلى الرب. فبلغ خبر ذلك إلى مسامع الكنيسة التي بأورشليم، فأرسلوا برنابا ليجتاز إلى انطاكية. فلما أقبل ورأى نعمة الله فرح، ووعظهم كلهم بأن يثبتوا في الرب بعزيمة القلب. لأنه كان رجلاً صالحاً وممثلة من الروح القدس ومن الإيمان. فانضم إلى الرب جمع كثير. ثم خرج برنابا إلى طرسوس في طلب شاول، ولما وجده أتى به إلى انطاكية. وتردداً معاً سنة كاملة في هذه الكنيسة، وعلماً جمعاً كثيراً. وفي انطاكية أولاً دعي التلاميذ مسيحيين. وفي تلك الأيام انحدر أنبياء من أورشليم إلى انطاكية. فقام واحد منهم أسمه أغابس، فأنبأ بالروح أن ستكون مجاعة شديدة في جميع المسكونة. وقد وقع ذلك في أيام كلوديوس. فعزم التلاميذ أن يرسلوا بحسب ما تيسر لكل واحد منهم خدمة إلى الأخوة الساكنين في اليهودية. ففعلوا ذلك وبعثوا إلى الشيوخ على أيدي برنابا وشاول.

هللوا

استل وسر إلى الأمام. وأملك في سبيل الحق والدعة والبر، فتهديك يمينك هدياً عجباً أحببت البر وأبغضت الإثم، لذلك مسحك الله إلهك بدهن البهجة أفضل من شركائك.

الانجيل (يوحنا 4: 5-42)

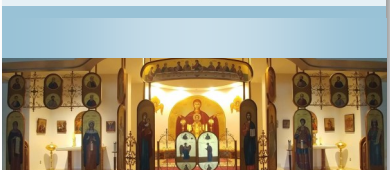
في ذلك الزمان، أتى يسوع إلى مدينة من السامرة تسمى سبخار، بقرب القرية التي أعطاها يعقوب ليوسف ابنه. وكانت هناك عين يعقوب. وكان يسوع قد تعب من المسير. فجلس على العين. وكان نحو الساعة السادسة. فجاءت امرأة من السامرة تستقي ماء. فقال لها يسوع: أعطني لأشرب. وكان تلاميذه قد مضوا إلى المدينة ليبشروا طعاماً. فقالت له المرأة السامرية: كيف تطلب أن تشرب مني وأنت يهودي وأنا امرأة سامرية. واليهود لا يخاطبون السامريين؟ أجاب يسوع وقال لها: لو كنت تعرفين عطية الله ومن الذي قال لك أعطيني لأشرب. لكنت تسألينني فيعطيك ماء حياً. قالت له المرأة: يا سيد إنه ليس معك ما تستقي به والبر عميقة. فمن أين لك الماء الحي؟ أعلتك أعظم من أبينا يعقوب الذي أعطانا هذه البئر. ومنها شرب هو وتبوه وماشيتهم؟ أجاب يسوع وقال لها: كل من يشرب من هذا الماء



Almighty Word of God, Who rose from the tomb and appeared to your beloved ones, show us the prints of the nails and the wound of your side.

Strengthen our faith so that we may confess before the world that by your suffering, You healed the sufferings of our souls and by your glorious Resurrection, you granted mankind a pledge of their own resurrection.

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.



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.

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!

يَعْطِشُ أَيْضاً. وَأَمَّا مَنْ يَشْرَبْ مِنَ الْمَاءِ الَّذِي أَنَا
أَعْطَيْتُهُ لَهُ فَلَنْ يَعْطِشَ إِلَى الْآبِدِ. بَلِ الْمَاءُ الَّذِي
أَعْطَيْتُهُ لَهُ يَصِيرُ فِيهِ بَنْبُوعٌ مَاءٌ يَنْبُغُ إِلَى الْحَيَاةِ
الْأَبَدِيَّةِ. قَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ أَعْطِنِي مِنْ هَذَا
الْمَاءِ لِكَيْلَا أَعْطِشَ. وَلَا أَجِءَ أَسْتَقِي مِنْ هَهْنَا. قَالَ
لَهَا يَسُوعُ: إِذْهَبِي وَأَدْعِي رَجُلَكَ وَهَلْتَنِي إِلَى هَهْنَا.
أَجَابَتْ الْمَرْأَةُ وَقَالَتْ إِنَّهُ لَا رَجُلَ لِي. فَقَالَ لَهَا
يَسُوعُ: قَدْ أَحْسَنْتِ حَيْثُ قُلْتِ إِنَّهُ لَا رَجُلَ لِي.
لَأَنَّهُ قَدْ كَانَ لَكَ خَمْسَةُ رَجَالٍ وَالَّذِي مَعَكَ الْآنَ
لَيْسَ رَجُلَكَ. هَذَا قُلْتِهِ بِالصِّدْقِ. قَالَتْ لَهُ الْمَرْأَةُ: يَا
سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ. أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ.
وَأَنْتُمْ تَقُولُونَ إِنَّ الْمَكَانَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ
هُوَ فِي أُورُشَلِيمَ. قَالَ لَهَا يَسُوعُ: أَيُّهَا الْمَرْأَةُ آمَنِي
بِي. إِنَّهَا سَتَأْتِي سَاعَةٌ تَسْجُدُونَ فِيهَا لِلآبِ لَا فِي
هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ. أَنْتُمْ تَسْجُدُونَ لِمَا لَا
تَعْلَمُونَ. وَنَحْنُ نَسْجُدُ لِمَا نَعْلَمُ. لَأَنَّ الْخَلَاصَ هُوَ
مِنَ الْيَهُودِ. وَلَكِنْ سَتَأْتِي سَاعَةٌ وَهِيَ الْآنَ حَاضِرَةٌ.
إِذَا السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلآبِ بِالرُّوحِ
وَالْحَقِّ. أَنَّ الْآبَ إِنَّمَا يُرِيدُ مِثْلَ هَؤُلَاءِ السَّاجِدِينَ
لَهُ. إِنَّ اللَّهَ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ فَبِالرُّوحِ
وَالْحَقِّ يَنْبَغِي أَنْ يَسْجُدُوا. قَالَتْ لَهُ الْمَرْأَةُ: قَدْ
عَلِمْتُ أَنَّ مَسِيحًا الَّذِي يُقَالُ لَهُ الْمَسِيحُ يَأْتِي. فَإِذَا
جَاءَ ذَاكَ فَهُوَ يُخْبِرُنَا بِكُلِّ شَيْءٍ. قَالَ لَهَا يَسُوعُ: أَنَّهُ
الْمَتَكَلِّمُ مَعَكَ هُوَ. وَعِنْدَ ذَلِكَ جَاءَ تَلَامِيذُهُ،
فَتَعَجَّبُوا أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ. وَمَعَ ذَلِكَ لَمْ يَقُلْ
أَحَدٌ مَادَا تُرِيدُ أَوْ لِمَادَا تَكَلَّمُهَا. فَتَرَكْتُ الْمَرْأَةَ جَزْئِيَّهَا
وَانْطَلَقْتُ إِلَى الْمَدِينَةِ. وَقَالَتْ لِلنَّاسِ: تَعَالَوْا
أَنْظُرُوا إِنْسَانًا قَالَ لِي كُلُّ مَا فَعَلْتُ. أَلْعَلَّ هَذَا هُوَ
الْمَسِيحُ؟ فَخَرَجُوا مِنَ الْمَدِينَةِ وَأَقْبَلُوا نَحْوَهُ. وَفِي
أَثْنَاءِ ذَلِكَ أَلْحَ تَلَامِيذُهُ قَائِلِينَ: يَا مَعْلَمُ كُلُّ مَا هُوَ
فَقَالَ لَهُمْ: إِنَّ لِي طَعَامًا أَكُلُهُ لَا تَعْرِفُونَهُ أَنْتُمْ.
فَقَالَ التَّلَامِيذُ فِيمَا بَيْنَهُمْ: أَلْعَلَّ أَحَدًا أَتَاهُ بِمَا
يَأْكُلُ؟ قَالَ لَهُمْ يَسُوعُ: إِنَّ طَعَامِي أَنْ أَعْمَلَ مَشِيئَةَ
مَنْ أَرْسَلَنِي وَأَتِمَّ عَمَلَهُ. أَفَمَا تَقُولُونَ إِنَّ الْخَصَادَ
يَأْتِي بَعْدَ أَرْبَعَةِ أَشْهُرٍ؟ وَهَذَا أَنَا ذَا أَقُولُ لَكُمْ: إِرْفَعُوا
أَعْيُنَكُمْ وَانْظُرُوا إِلَى الْمَزَارِعِ، فَإِنَّهَا قَدْ أَبْيَضَتْ
لِلْخَصَادِ. وَالَّذِي يَحْضُدُ يَأْخُذُ أَجْرَهُ، وَتَجْمَعُ ثَمَرًا
لِلْحَيَاةِ الْأَبَدِيَّةِ. لِكَيْ يَفْرَحَ الزَّارِعُ وَالْحَاصِدُ مَعًا.
وَفِي هَذَا بُصِّقُ الْقَوْلَ: إِنَّ وَاحِدًا يَزْرَعُ وَآخَرُ
يَحْصُدُ. وَأَنَا أَرْسَلْتُكُمْ لَتَحْضُدُوا مَا لَمْ تَتَعَبُوا فِيهِ.
لَأَنَّ آخَرِينَ يَتَعَبُوا وَأَنْتُمْ دَخَلْتُمْ عَلَى تَعْيِهِمْ. فَأَمَنْ
بِهِ مِنْ تِلْكَ الْمَدِينَةِ سَامَرِيُّونَ كَثِيرُونَ، مِنْ أَجْلِ
كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنَّ قَدْ قَالَ لِي كُلُّ مَا
فَعَلْتُ. وَلَمَّا سَارَ إِلَيْهِ السَّامَرِيُّونَ طَلَبُوا إِلَيْهِ أَنْ
يُقِيمَ عِنْدَهُمْ. فَمَكَثَ هُنَاكَ يَوْمَيْنِ. فَأَمَنْ أَنْاسٌ
أَكْثَرُ مِنْ أَوَّلِيكَ جَدًّا مِنْ أَجْلِ كَلَامِهِ. وَكَانُوا يَقُولُونَ
لِلْمَرْأَةِ: لَسْنَا بَعْدَ مِنْ أَجْلِ كَلَامِكَ نُؤْمِنُ، وَلَكِنْ لَدُنَّا
قَدْ سَمِعْنَا وَعَلِمْنَا أَنَّ هَذَا هُوَ بِالْحَقِيقَةِ الْمَسِيحُ
مُخَلِّصُ الْعَالَمِ

نشيد لوالدة الاله باللحن الاول

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





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.



Divine Liturgy Intentions

TODAY, MAY 15, 2022: FIFTH SUNDAY OF EASTER. SUNDAY OF THE SAMARITAN WOMAN.

9:00 a.m. DIVINE LITURGY:

- + **CATHERINE KANDO (40 Day)** by her Family.
- + **WALTER R. MOON** by Terry McMichael & Family.
- + **MARJORIE & WALTER MONSOUR** by Barbara & Joe Monsour.
- + **HELEN & IDA DIOHEP** by Barbara & Joe Monsour.
- + **ALICE & ALAN DALY** by Barbara & Joe Monsour.
- + **MARY KUFFREY BALDO** by Elizabeth Massud.
- + **DAVID SALOME** by Douglas & Jeanne Allam.
- + **WILLIAM T. ASERMELY** by Dr. & Mrs. Joseph Gaglione & Family (SC).
- + **WEEDA NASHAWATY** by Pamela Desmarais.
- + **MARGARET SABBAGH** by Charles, Barbara & Kayla Mardo.
- + **STEVEN KANAKRY** by Dawn Arnold.

11:15 a.m. DIVINE LITURGY:

- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Deacon Gilbert & Mimi Altongy.
- + **MICHAEL GEORGE BOUDJOUK (NJ)** by Vicky Boudjouk.
- + **ELIAS J. KISHFY (2nd Anniv.)** by M/M Norman E. Kishfy.
- + **GEORGEANNA DECKEY (3rd Anniv.)** by her nieces and nephews.
- + **ROSE & HOUNEIN KHOURY** by Micheline Ghanem.
- + **YOUSSEF AGHIA** by his wife Rouaida and Children.
- + **GEORGETTE S. SAGGAL** by the Aleppian Aid Society & Ladies' Auxiliary.
- + **YVONNE HAGGAR COLABELLA** by M/M Thomas J. & Nora Lee.





SACRIFICIAL GIVING: May 8, 2022: Budgets: \$2,379.00; Envelopes: \$2,280.00; Loose: \$99.00; Candles: \$107.00; Stipends: \$50.00; Addit'l Easter: \$130.00; Addit'l Cemetery: \$83.00; Addit'l Melkite Diocesan Support: \$15.00; Building Fund: \$625.00; Replacement Check: \$20.00.

GENERAL HOME VISITATIONS, SICK CALLS, HOSPITAL VISITS: Father Ephrem has been fully vaccinated and is now available for these parish services. Just email him at office@stbasilthegreatchurch.com and leave him your message. **PLEASE! NO GRATUITIES!** A cup of coffee or tea is just fine. He looks forward to in-person contact.

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

PLEASE NOTE: Presently effective, the schedule of offerings in the parishes is now: Liturgies: \$25.00; Funeral: \$300.00; Weddings: \$300.00; Baptisms: \$100.00.

Thus far, all Liturgy Offerings received from Funerals, which exceeded more than one year or even more, have had the maximum and minimum celebrations. Surplus ones have been deposited in the Building Fund, and placed on the altar and remembered collectively, similar to the customs of Spiritual Bouquets, Perpetual Mass Enrollments & Memorial Cards, as in Chapels, Shrines, & Monasteries.

May the memories of our beloved deceased rest in peace & be eternal. Many thanks for your understanding and undivided attention in regard to these canonical guidelines and restrictions.

CHANGE OF ADDRESS: All the faithful who have recently changed their address or who are planning to do so, please remember to inform the church office at (401) 722-1345. Please also be sure to update new telephone numbers because **there is a cost that the Church has to absorb which adds up slowly but surely.**

2022 ECCLESIASTICAL CALENDARS are available – free for the taking – at the entrance of the Church. By following the liturgical cycle of the church year and remembering the Saints each day, is an excellent way to attach yourself more closely to the worshipping community, that is the church.

OUT OF RESPECT FOR THE HOUSE OF GOD, please remember to remove any chewing gum before entering the church building. Also, please place your pagers and cell phones on silent.

REFLECTION: When the body of Christ gathers all, the parts should work together obeying the Head!

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 SUNDAY MAY 15,2022:

SUNDAY SCHOOL GRADUATION WILL TAKE PLACE TODAY, MAY 15TH.
 PRE-K THROUGH 7TH GRADE, FOLLOWING THE 9:00 A.M. DIVINE LITURGY.
 8TH GRADE GRADUATION WILL TAKE PLACE AT THE 9:00 A.M. DIVINE LITURGY REPLACING THE CUSTOMARY
 HOMILY WITH DEACON GILBERT AND JAMES PROCTER PRESIDING.

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END OF ANOTHER SUCCESSFUL RELIGIOUS EDUCATION PROGRAM

Well, another successful year!! **TODAY, MAY 15th**, marks the closing of the 2021-2022 Religious Education Program. It is only fitting at this time to convey our deepest appreciation and thanks to Barbara Deeb, Thomas Soucar & Samia Youakim, co-coordinators; all the teachers and their assistants; the various committees and sub-committees, who play an important role in preparing for activities and various events; George Ghazal, whose charge was the Breakfast Club, and to all his co-workers in the kitchen for their weekly dedication and commitment; to the parents and their children ; and to all those who in some way or another have contributed and cooperated in making this past year an overwhelming success. Thank you to one and all!!! May Almighty God reward you a hundred-fold in return for your zeal, time, and dedication which you give to your community!

Gratefully yours,
 The Clergy and the Sunday School Staff

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Dear Family of St. Basil's,

On Sunday, May 22, we will be having the Celebration of Life for Deacon George Yany and all the deceased members who have passed away during Covid . The collation is immediately following the 10:30 liturgy, in the cultural center. The outpouring of love and response for this event has been greatly received and we have a full house. At this time, the committee is requesting that any parishioner who can help prepare for this event is kindly asked to come to the cultural center anytime on Friday, Saturday and Sunday. We need all hands on deck! Please contact Joyce Perry @ 401-300-9418; Judy Rawan @ 508-887-5155; or Samir Boudjouk @ 401-744-1141. You may send an email as well to St. Basil's office at office@stbasilthegreatchurch.com to let us know about your volunteering day and time.

Also, if you lost a member of your family during Covid, and plan on attending, please bring, with you, an 8x10 or 5x7 framed photo. A table will be set up for it's placement.

We are a community of faith and family and work as one body during this beautiful occasion as well as any events forthcoming. Thanking you in advance for your support and help in this matter. God bless.

The Collation of Life Committee

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.



اعطني من هذا الماء فلا أعطش ولا أعود إلى هنا لأستقي



أذهبي وادعي زوجك بدأ الرب يسوع يكشف للسامرية عن ذاتها وأخطائها. فبعد خبرة اكتشاف يسوع بالولادة الجديدة فإله لا يتركنا بل يكشف لنا عن ذواتنا ودواخلنا. فنور الله سيسلط الضوء على أخطائنا ويعرفنا حاجتنا لله وهذا هو أعظم شيء بلقاءنا بالله فهو يرينا بانه كاشف لقلوبنا يفهمنا ويعرف كل شيء عن دواخلنا وحياتنا بشكل يدعو إلى الاندهاش كانهاش السامرية عندما واجهها بحقيقة حياتها وبأنها تعيش مع رجل ليس زوجها. حيث تحرك الألم بداخلها وشحب وجهها ورأت نفسها على حقيقتها وأجبرت أن تواجه حياتها وخطيئتها.

أرى أنك نبي أدركت السامرية أن يسوع ليس شخصاً عادياً بل هو شخص فريد، قداسته واضحة في سلوكه وكلامه محبته نقية وموثرة، تواضعه، لطفه فنراه أسر قلبها بسلطان كلماته مما جعلها تخجل من نفسها لدرجة أنها غيرت الحديث مع يسوع حول مكان العبادة. أنها تعترض عن سبب عدم اعتراف اليهود بالعبادة على جبل جرزيم ولماذا لا تكون لا تكون عبادة حقيقية إلا في أورشليم؟

بدأ يسوع يشرح لها بأنه لا أهمية لمكان العبادة حيث أن وجود روح الله في داخلنا (أي الروح القدس) يساعدنا في العبادة ، فالروح القدس يصلي فينا ويساعدنا على اللقاء بالله والتمتع بحبه فإن كنا نملك هذه الروح لا يهم أينما نذهب لعبادة الله. فلا حاجة للسامرية أن تغير مكانها لتجد الله فهو موجود في كل مكان . يذكر يسوع " أنتم تسجدون لما لستم تعلمون أما نحن فنسجد لما نعلم ". فالسامريون يعبدون الله عن جهل وعبادتهم مبنية على الخرافات فإن خرج أحدهم ورأى أمامه شخص معوق يبقى متشاكساً وهناك أمثلة كثيرة من هذا النوع. أن هذا كله باطل فالعبادة الحقيقية لا تبنى على الخوف بل على محبة الله وعلى معرفتنا بالبركات التي صنعها لنا وعلى الرغبة الصادقة بأن ينير حياتنا ويباركها. فتكريم أورشليم يحد من عظمة وسمو الله الذي ليس له حدود ولا يتقيد بقيود ، فالعبادة لا تهتم بالتمسك بمكان معين أو تقديم الذبائح والهدايا بل يعتمد على لقاء روح الإنسان بالله الذي هو الروح الأسمى.

يسوع فتح أمام السامرية آفاق جديدة وعظيمة لم تتركها في جهلها وخطيئتها، جعلت مداركها تتفتح وتستوعب وتصل إلى هذا المستوى من التفكير والإدراك العالي.

بعد هذا الحديث الطويل بين السامرية ويسوع جاء التلاميذ وتعجبوا لأن يسوع يتحدث مع امرأة لأنه على اليهودي أن لا يتحدث مع امرأة في الطريق مهما كانت قرابتها له ويعتبرون المرأة أقل شأناً من الرجل وليس من حقها تعلم الشريعة . لكن يسوع حطم هذه الحواجز والعقليات الجامدة فلم يتجراً أحد من التلاميذ أن يسأله عن المرأة لمعرفةهم بيسوع كونه معلم عظيم. فليس لنا أن نتسائل عن تصرفات يسوع معنا أو مطالبيه منا فأمام أعماله وأوامره ينبغي أن يتلاشى كل اعتراض أو فضول ، هو بالحقيقة إنسان قد وصل إلى درجة رفيعة من التلمذة الحقيقية للمعلم الأعظم.

أما المرأة كانت قد تركت جرتها عند البئر وأسهرت إلى القرية ، وكونها قد تركت جرتها يشير إلى حقيقتين:

- الأولى أنها مسرعة للآخرين لإشراكهم معها في اختبارها المبارك.
- الثانية أنها كانت مصممة أن تعود إلى يسوع لتقدم له خدماتها.

أنها على استعداد أن تشهد للناس عن حياتها ما دامت قد نالت الخلاص. فإن أسمى سعادة للإنسان بعد الانتهاء هي في المقارنة بين ما كان عليه وما وصل إليه بين حالته الأولى وبين الحياة الجديدة التي نالها على يد طبيب النفوس.

ولدت السامرية إنسان جديدة، ولدت من جديد ابنة لله. الرب تعامل معها بنعمة وأقامها من الموت، أحيائها وأعطاهامكانات جديدة لتحيا بها فكان لقاء غير حياتها ونقلها من الظلمة إلى النور.

كانت مدينة السامرة (تنتمي إلى هذا النوع من الخليط) الذين يكرهون اليهود وكانت سيئة السمعة وموجودة في مكان عام يأتي فيه كل الناس (بئر يعقوب وهو بئر عميقة تحتاج إلى دلو لأخذ الماء منها وكانت هذه البئر خارج المدينة يذهبون إليها النساء لأخذ الماء). كانت السامرية تعاني رفض الناس لها لأنها سيئة السمعة مما سبب لها الخوف من الناس وملقاتهم ، فهي تخرج لئلا الماء ظهر أين حيث يقل الازدحام مما يسبب لها ألم داخلي وانطواء فهي غير قادرة على التآلف مع الناس بسبب الخطيئة التي جعلت عندها الإحساس بالذنب الذي أعاق معرفتها وإدراكها بمحبة الله لها.

دور يسوع :

يسوع يبدو متعباً. لماذا تعب يسوع؟ لقد تعب من طول بحثه عنها فهو يطرق أبواب قلوبنا لكننا لا ننتبه بريد أن يوصل رسالته، مخترباً كل الحواجز والمعوقات. "فجلس عند حافة البئر" جلس ينتظرنا لأن محبته الفياضة وقلبه الكبير يريدنا خلاصنا من خطايانا. فهو يعرف هذه المرأة، هي خاطئة ومع ذلك جلس ينتظرها ليخلصها. ويعطيها حياة جديدة. فهو جاء ليخلص الخطاة يشف مشاعرهم الجريحة وأجسادهم المريضة ويغير لهم ، يحررهم من قيود الخطيئة ويمنحهم الفرح . أنه ينتظر إلى حد التعب فهو مستعد أن تضحي براحته وحياته من أجلنا ومن أجل خلاصنا . في هذا الوقت أرسل يسوع تلاميذه ليشتروا طعاماً من المدينة ولقد كان هذا الحدث جديد على التلاميذ فكيف لهم أن يأكلوا طعاماً لوته أيدي السامريين بذلك غير يسوع نظرهم إلى الأمور وأزال هذه الحواجز من داخلهم.

ثم يطلب يسوع من المرأة "اعطني لأشرب". أنه يطلب منا أيضاً ليشرّب. لماذا؟ هل يحتاجنا يسوع؟ نعم فيسوع يبحث عنا، يدعونا، يريدنا أن نلتفت له. أنه يدعونا أن نحبه لنا تجعله يسعى ورائنا ليحذينا، يريدنا أن نعطي جزء من وقتنا ولو قليلاً. أنه يدعونا للجلوس معه وفتح قلوبنا له ليملاها هو بماء الحياة. لكن السامرية تجيبه أنها سامرية وهو يهودي فكيف لها أن تسقيه. فهي ترفض دعوة يسوع. وكثيراً ما ترفض دعوة الله لنا في حياتنا. لكن يسوع لم يتركها رغم رفضها بل جاءها بالتدريج كي تفهم وتكتشف بنفسها العمق الذي يريده يسوع . "لو كنت تعرفين من الذي يطلب منك لطلبت أنت منه ماء الحياة" يسوع يعطي ماء الحياة وهو الروح القدس وما يعمل من تغيير الإنسان . فعندما يملأ الروح القدس قلب الإنسان سيحدث تغيير في كل كيانه ويصبح إنسان جديد في الطباع والسلوك والأفكار ويصبح كنيح ماء يفيض دائماً ويروي عطش الروح. وسوف يدرك محبة الله غير المشروطة له. هذا التغيير يسمى (الولادة الجديدة) وهي تحدث عندما تلمس روح الله لروح الإنسان الميئة وتحييها في علاقة حبة مع الله وهي عطية مجانية (هبة) من الله. بهذا تولد بذرة في داخل الإنسان تنمو وتكبر يوم بعد يوم بمرافقة الله، نتعلم أن تصبح على صورة الله. هذا هو هدف يسوع مع السامرية ومع كل واحد منا لنكون أبناء الله. "لا دلو معك والبئر عميقة" السامرية لم تتق بيسوع بأ أنه قادر أن يعطيها الخلاص. كما فعل نحن عندما نغرق في مشاكلنا وتحت ضغوط الحياة لا نستطيع أن نتق بأن الله قادر على خلاصنا ونرى مشاكلنا بعمق هذا البئر بحيث لا يمكن حتى ليسوع الوصول لحلها. "كل من يشرب هذا الماء يعطش ثانية أما من يشرب من الماء الذي أعطيه لا يعطش أبداً". من يشرب هذا الماء (ماء الخطيئة) يعطش فمسالك الخطيئة هي دائماً أبار (مخازن مياه) مشقة لا تضبط الماء فيها، أبار خادعة تجذب الناس إليها مع أنها بلا ماء.

اعطني من هذا الماء فلا أعطش ولا أعود إلى هنا لأستقي.

يبدو أن السامرية لم تدرك هدف يسوع من الحديث حيث تصورت أن يسوع عندما سيعطيها هذا الماء ستبقى في بيتها ولا تعود إلى البئر ثانية بذلك توفر على نفسها الإحراج عند تقابلها مع الناس. فعند نوالنا الروح القدس واختبارنا الولادة الجديدة لا يعني أن حياتنا ستصبح سهلة وبدون مشاكل ، لأن الشر موجود في العالم والمشاكل مستمرة لكن الفرق هو أنه بعد الانتهاء سنصبح مدركين لحضور الله حتى وسط مشاكلنا لذلك فرجاءنا لن ينقطع في أن الله سوف ينفقنا وسنعامل مع مشاكلنا بمفهوم الله وبطريقة الله وليس بطرقنا لأن طرقنا بالتأكيد لا تصلح لكن قيادة الروح القدس لنا تجعلنا نفهم عمل الله وقصده في حياتنا.

Four lessons we can learn from the woman at the well.



1. THE SAMARITAN WOMAN SCHEDULED HER DAY TO AVOID HER DEEPEST PAINS.

Yet Jesus still met her!

This Samaritan woman, who found herself drinking at the well with the Savior of the world, frequented this well at this hour on purpose. Samaria was a desert town and the heat of the day was not the time to be filling up the jars of water.

But she did this. *She planned her day to escape the pain of her shame.* To avoid running into the other people of the village. Drawing water alone in the heat of the day could only indicate one thing. She was a social outcast.

Yet Jesus found her there.

I find so many similarities in this story to my own. So many ways I can relate to the Samaritan woman who felt like she didn't add up. She was lost in a sea of her own brokenness. Most likely living under the assumption that there was no fix for her, she was too far gone.

Jesus, the Savior of the world, asks an outcast to help him.

Indicating the reality:

- In God's eyes, no one is too far gone.
- He has a purpose for each of us.
- He'll never let us be alone.
- He is always right there.

The question is, are you willing to engage him.

2. SHE STAYED WITH JESUS.

And Jesus was unfazed by her sin.

It would have been easy for her to leave. To be so overwhelmed by her problems that she doesn't even try to understand them. **But she didn't run, and she didn't go, but she pursued.**

She was curious about his promises, and He didn't back away no matter how deep her sin ran through. He's here waiting for us to do the same. He doesn't see how deep your sin, *He sees your heart.* He sees your purpose and the beauty in which he created you. There is no running from Him no matter how hard you try. Jesus is always there.

So I wonder what would happen if you sat for a while? What if you sit in his presence? You came a little closer, and you asked those questions for yourself. Crack the surface open and allow him space to fill, which can only come with staying.

When you stay, you can be filled.

3. SHE RECEIVED HIS FILLING.

Jesus offered the living water.

She stayed with Jesus long enough to see him. She didn't just gaze over the surface, but she inquired, and she was open to change. Maybe even more important is the fact that Jesus stayed and showed her he had what she had been looking for all along.

That cry of her heart, that unmet expectation, that anxiety that sat under the surface, that stirring in her heart and that thirst she could never quench could all change in an instant.

Jesus offered, He's always offering. That is one thing that we know. He offers us all salvation, truth, filling, and a place to never thirst again. The question is will we receive it?

The giving of Jesus is a guarantee. The receiving on our end is the stumbling block.

Receiving is hard. Especially when we believe we're too far gone. Perhaps you had faith enough to receive salvation, but you're struggling to have faith enough to advance it.

But, receiving is not a destination. It's an action. A daily choice that we never cease to do. It's in the receiving that our satisfaction is quenched.

4. SHE DESIRED TO GO AND DO.

When the woman believed, she immediately ran off to tell others. **The filling not only filled her longing, but it gave her a new desire to use the energy to go out and live her purpose.** To share the gospel, to become disciples.

The woman at the well is an example of love, truth, redemption, and acceptance.

This is the story I've prayed over for The Living Well. That it would be a place of love, truth, redemption, and acceptance. **A place where you can come and get filled so you can go out and do and live your God-given purpose.**

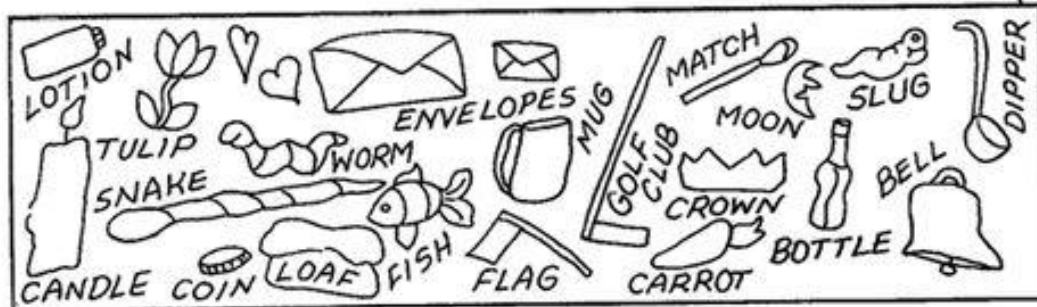
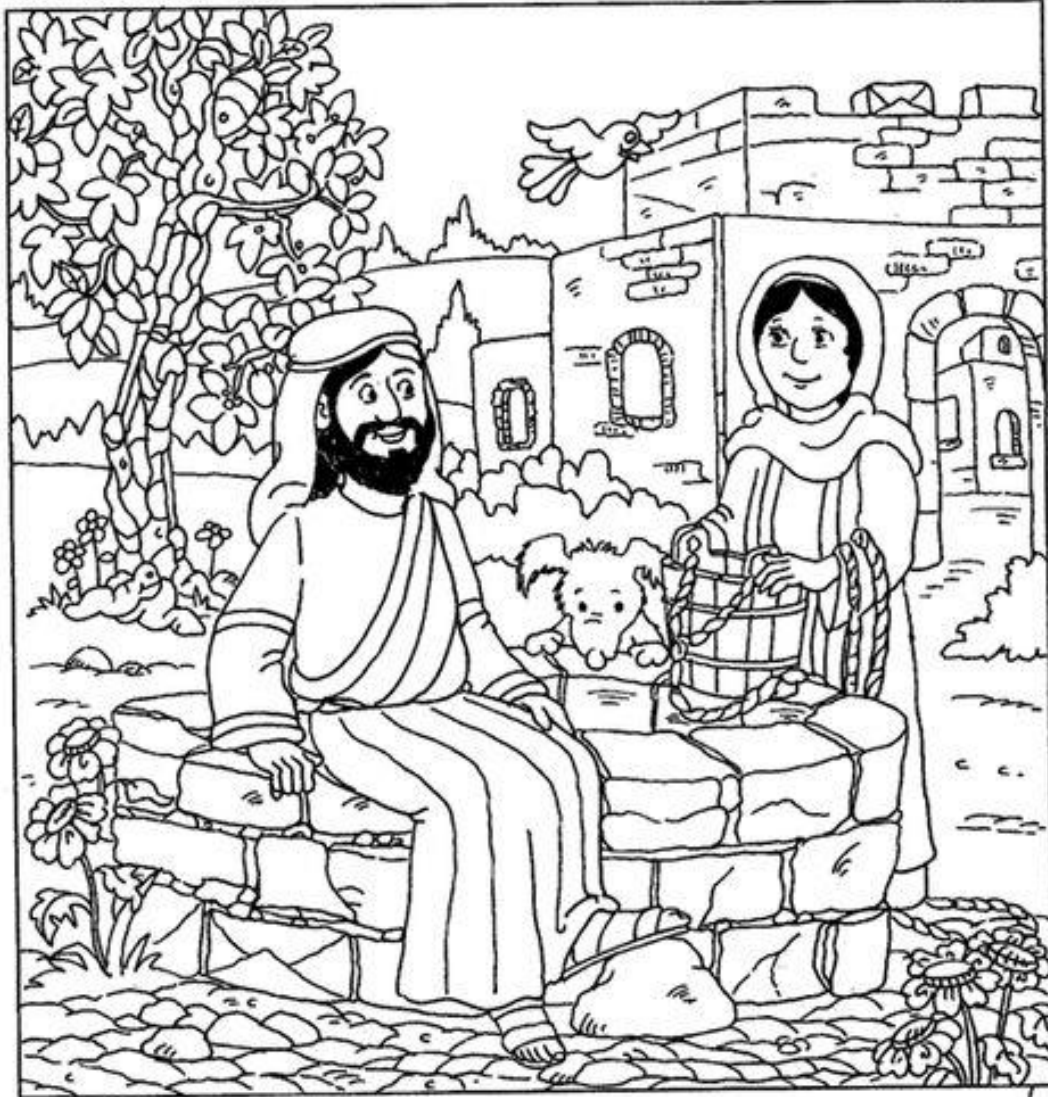
Let him do the work. Let him be your healer and your guide. Come back to him daily, for he is the living well, and He alone allows you to live well.

Following Jesus Kids bulletin



Jesus at the well

Jesus talked to the woman at the well. He told her that God loves her.



Find the hidden pictures above in the puzzle.

Jesus met a Samaritan woman and told her good news.

Know your Faith

The Sign of the Cross

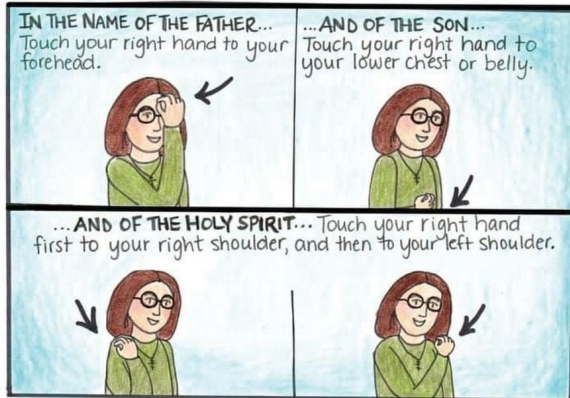
HOW & WHY do we make THE SIGN OF THE CROSS?

AND WHAT DOES IT MEAN?



The cross is the concrete expression of the Christian mystery, victory through defeat, of glory through humiliation, of life through death. It is the symbol of a God who became man to die as a slave to save creatures. It is the symbol of a life that is not afraid to look to the height and breadth and depth of things because in every direction its arms remain outstretched.

Eastern Orthodox and Eastern Catholics place great emphasis on the sign of the cross as a profession of faith in the three basic doctrines of Christianity: the Holy Trinity, the double nature in Christ and the mystery of redemption.



5 MORE TIMES TO MAKE THE SIGN OF THE CROSS



WHEN PASSING BY A CHURCH

... to honor the **BLESSED SACRAMENT** present inside

WHEN PASSING BY A CEMETERY
(or when someone has passed away)
... as a prayer for the release
of the **Holy Souls**



WHEN YOU HEAR A SIREN

... to heal those
in danger of **dying**

WHEN YOU HEAR THE SIREN
OF FIRETRUCKS
... to stop the **conflagration**



WHEN YOU SEE AN ACCIDENT
... as protection for those in **PERIL**

YOU MAY ALSO ADD AN OUR FATHER OR A HAIL MARY

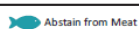
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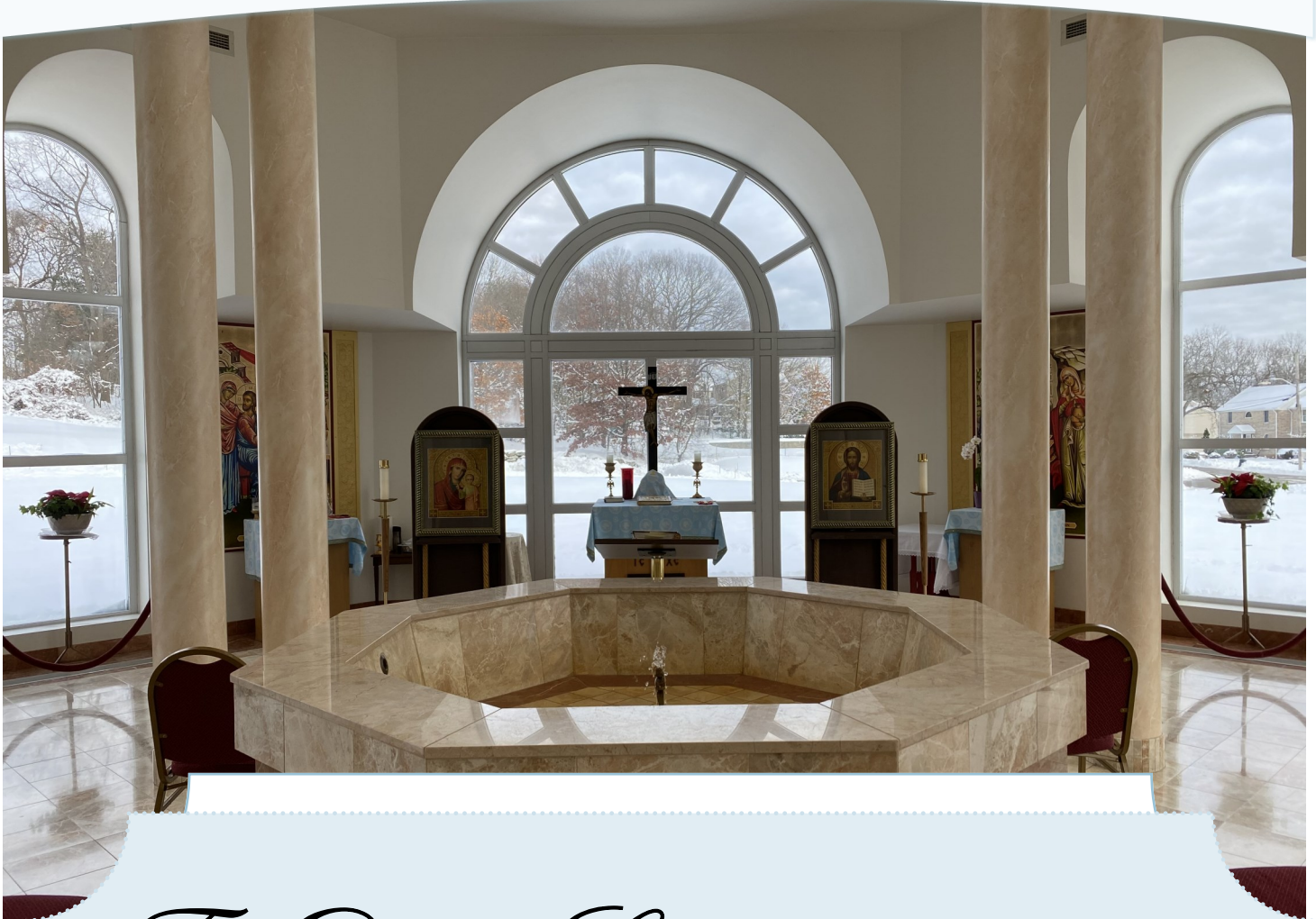
LITURGICAL CALENDAR



MAY	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Sunday of Holy Myrrh-bearers أحد حاملات الطيب Acts 6:1-7 Mark 15:43-16:8	2 Relics of St Athanasios Hebrews 13:7-16 Matthew 5:14-19	3 Sts Timothy and Maura Acts 8:5-17 John 6:27-33	4 St Pelagia Acts 8:18-25 John 6:35-39	5 St Irene Acts 8:26-39 John 6:40-44	6 Holy Prophet Job Acts 8:40-9:19 John 6:48-54	7 Holy Cross over Jerusalem Acts 9:19-31 John 15:17-16:2
أيار - مايو 2022 APRIL 2022 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	8 Sunday of the Paralytic أحد المفلح 1 John 1:1-7 John 5:1-15	9 Holy Prophet Isaiah Acts 10:1-16 John 6:56-69	10 St Simon the Apostle Acts 10:21-33 John 7:1-13	11 Mid-Paschaltide منتصف الخمسين Acts 14:6-18 John 7:14-30	12 St Germanos the Hymnographer Acts 10:34-43 John 8:12-20	13 St Glyceria Acts 10:44-11:10 John 8:21-30	14 St Isidore of Chios Acts 12:1-11 John 8:31-42
JUNE 2022 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	15 Sunday of Samaritan Woman أحد السامرية Acts 11:19-30 John 4:5-42	16 St Theodore the Sanctified Acts 12:12-17 John 8:42-51	17 Sts Andronicos and Junias Acts 12:25-13:12 John 8:51-59	18 Leave-taking Mid-Paschaltide وداع منتصف الخمسين Acts 13:13-24 John 6:5-14	19 St Patrick of Prussia Acts 14:20-28, 15:1-4 John 9:39-10:9	20 St Thalleleos Acts 15:5-12 John 10:17-28	21 Sts Constantine and Helena Acts 26:1,12-20 John 10:1-9
	22 St Rita القديسة ريتا Sunday of Man born Blind أحد الأعمى Acts 16:16-34 John 9:1-38	23 St Michael the Confessor Acts 17:1-9 John 11:47-54	24 St Simeon the Younger Acts 17:19-28 John 12:19-36	25 Leave-taking of Easter وداع الفصح 2 Corinthians 4:6-15 Matthew 11:2-15	26 ✠ Ascension of our Lord Jesus Christ صعود ربنا يسوع المسيح Acts 1:1-12 Luke 24:36-53	27 🐟 St Helladios Acts 19:1-8 John 14:1-11	28 St Eutyches Acts 20:7-12 John 14:10-21
	29 Fathers of 1 st council of Nicaea أحد الآباء المجتمعين في نيقية Acts 20:16-18, 28-36 John 17:1-13	30 St Isaac of Dalmatia Acts 21:8-14 John 14:27-15:7	31 St Hermias Acts 21:26-32 John 16:2-13				



Weekly Divine Liturgy Schedule



The Divine Liturgy is celebrated

At St. Elias Chapel

|(St. Basil the Great Melkite Greek Catholic Church)

Tuesday to Friday at 9:00 am

Sunday Divine Liturgy :

9:00 am — 11:15 am

The Sacrament of Reconciliation is available
Tuesday to Friday before or after the Divine Liturgy.

ANNOUNCEMENTS



Welcome to

St. Basil The Great Melkite Greek Catholic Church

**Check our website
for Church news and updates at**
www.stbasilthegreatchurch.com

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

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

Contact us for information and ideas
office@stbasilthegreatchurch.com



"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

As of 5/2/2022



St. Basil the Great Melkite Greek Catholic Church

15 Skyview Drive Lincoln, RI 02865

Sharing our Faith
SECURING OUR FUTURE



Campaign Facts:



Campaign Goal: \$1,000,000



Outstanding Goal: \$406,085



Contribution Ranges: \$20 to \$50,100

Parish Community Facts:



Total Registered Families: 415



Active Families: 250



% of Active Families Participation: 42%

"It's not about how much we give, but how much love we put into giving"
-Mother Teresa

Current & Future Projects:



Roof Repair: Contract Signed - March 2022, estimated cost \$400,000, awaiting start date



Mold Remediation: Proposals received, no remediation necessary, estimated cost \$0



Window Repairs: Proposals received, estimated cost \$9,000



HVAC & Boiler Replacement: Proposals received, estimated cost \$196,000



Flooring Upgrades: Acquiring Proposals



Parking Lot & Walkway Repairs:
Proposals received, asphalt estimated cost \$14,000, awaiting walkway quotes



Interior Repairs: Partial proposals received, estimated cost \$6,000



Walk In Cooler & Kitchen Repairs: Reviewing needs and potential options



Exterior/Masonry Repairs:



Door Upgrades:

Important Highlights

- We are extremely grateful to all of those who have contributed and supported this campaign thus far.
- Our first priority of this campaign was the roof-But there are several other projects/repairs being reviewed and considered that are listed above.
- The finance committee has begun strategy planning on maximizing the return of current financial reserves for future projects. God willing, this will prevent the need for another capital campaign and *allow for a more spiritual focus!*
- As reflected above, donations have varied in amounts-We do not expect everyone to support with the same amount-*However, we do pray that everyone will support this important campaign!*
- This is an open and transparent campaign-If you have any questions, suggestion, or concerns Fr. Ephrem or any of the committee members would be more than happy review/discuss during coffee hour or feel free to call them at the numbers listed below.



For more information contact any of the committee members, [click here](#), or scan this code with your Smartphone Camera!

Jeff Boudjouk: 401-441-2737

Ann Sabbagh: 508-243-1190

Kyle Mardo: 401-578-5369

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Hosted by Eparchy of Newton

Living Waters



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Spiritual Workshops

CELEBRATE

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PACKAGE REGISTRATION FORM

INDIVIDUAL TICKETS

if Purchased Separately from Package

Individual Events	Price per ticket	Quantity	Total Cost
Thursday July 7 BAR-B-Q Buffet	\$60.00		
Friday July 8 Hawaiian Sunset Dinner	\$80.00		
Saturday July 9 Grand Banquet Hafli	\$110.00		
Sunday July 10 Farewell Brunch	\$40.00		

COMPLETE PACKAGES

(Thursday, Friday, Saturday Evenings only – Sunday Brunch not included)

Evening Social Events	Price per package	Quantity	Total Cost
Purchased before 5/31/22	\$225.00		
Purchased after 5/31/22	\$250.00		
GRAND TOTAL			

Mail Payments and Registration to:

DIOCESE OF NEWTON - CONVENTION
802 Rifle Camp Rd . PO BOX 630
Woodland Park, NJ 07424

Make Checks Payable to:

DIOCESE OF NEWTON - CONVENTION
Do Not Send Cash

Registration material to be picked up at convention registration desk

NO TICKETS WILL BE SOLD AT THE DOOR

Please complete entire registration form and mail with your payment.

For further information, contact Rosemary Shabouk

718.748.1235 or 52melkiteconvention@gmail.com

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Name _____ Spouse's Name _____
Additional Names _____ Phone (_____) _____
Address _____ Email _____
City _____ State _____ Zip _____ Parish/City _____

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Amount _____
Date Rec'd _____ Initials _____
☐ Credit Card
NAME ON CARD _____ CARD TYPE _____
CREDIT CARD # _____ EXP. DATE _____ SEC. CODE _____
SIGNATURE _____

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SOUVENIR BOOK – AD ORDER FORM

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Street _____ Email _____

City _____ State _____ Zip _____ Phone (_____) _____

Contributor Signature _____ Cell (_____) _____

Solicited By _____ Date _____ Contributor Email _____

PERSONAL & BUSINESS AD PRICES

Please Mark the Desired Category

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Back Cover Inside	\$2,500	<input type="checkbox"/>
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Additional info/Artwork:

Doreen Pierson | 973.800.2643

52melkiteconvention@gmail.com



Spring into Summer Dinner

Saturday, June 4th • Following the
5:00 pm Liturgy

St. Basil's Cultural Center

PASTA & MEATBALL DINNER

Served with Salad, Bread, Coffee & Dessert

Adults \$15.00 • MYO and under 17 \$10.00

Deadline for tickets, May 31st
Proceeds to support St. Basil's MYO

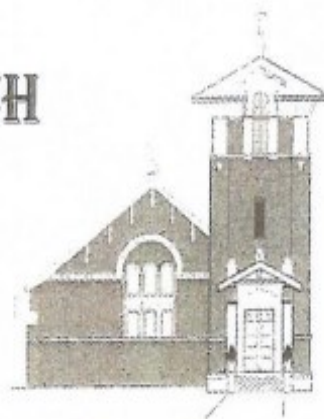
For Tickets and info, contact:
Joe Massud @ 1-508-802-7585
or see any MYO Member



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5/3/2022

Hello Everyone,

Christopher and Deborah Thomas, along with our Finance Committee and Parish Council, want to take this opportunity to extend a warm invitation to you, your family, and friends to join us here at St. George Maronite Catholic Church during the weekend of July 9th and 10th, 2022 for two great events celebrating in one glorious affair!

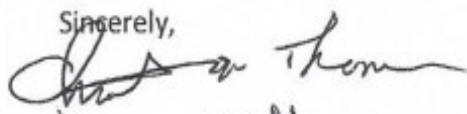
On July 9th and 10th, Our Bishop, His Excellency Gregory J. Mansour will be visiting our Parish. At this same event, we will be celebrating Fr. Tony Saab's 25 years Ordination to the Priesthood. The festivities will begin with a concelebrated Liturgy honoring the bishop's visit and Fr. Saab's Ordination on Saturday, July 9th at 4:00pm in our Church.

Following Mass, a dinner will be held at St. Basil the Great Church and Cultural Center, 15 Skyview Drive, Lincoln, RI. Cocktail hour will be held from 6:00 to 7:00pm and followed by a delicious Arabic dinner catered by Opa Restaurant. Dinner tickets will go on sale in a few weeks: Adults \$60.00, Children \$30.00. Seating will be limited to 300-person capacity, so tickets must be purchased in advance of this event. The **deadline** for purchasing these tickets is June 26, 2022.

We request jackets be worn and proper attire observed by all those attending the formal dinner. Also, A special Coffee Hour will be held on Sunday, July 10th after the 10:30am Liturgy in our Church Hall.

We are privileged to host these events to highlight our love and respect for our Church and our commitment to our Parish Community. Please honor us with your presence and extend a sincere and heartfelt welcome to His Excellency, Bishop Gregory J. Mansour and to congratulate Fr. Tony Saab for his 25 years of dedication to the priesthood.

Sincerely,


Deborah Thomas
Christopher and Deborah Thomas
General Chairs

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