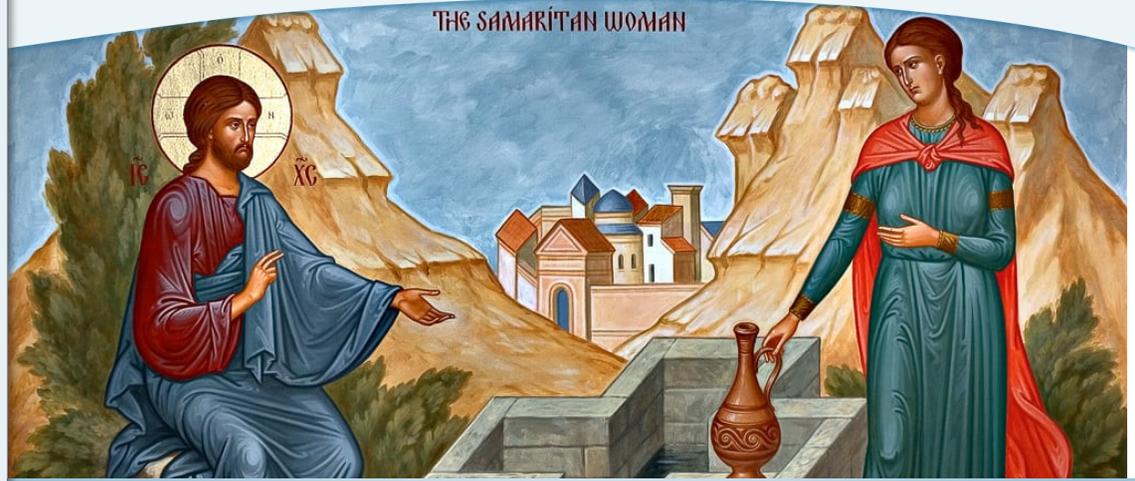




May 7, 2023

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



Sunday of the Samaritan Woman

احد 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/3gk12Uk>

Email

office@stbasilthegreatchurch.com

Office hours

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

Divine Liturgies

Sunday Divine Liturgy

9:00 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 (Tone 4)

The women disciples of the Lord, having learned from the angel the joyful announcement of the resurrection, and having rejected the ancestral sentence, proudly told the apostles: Death is despoiled. Christ God is risen, bestowing to the world great mercy."

Troparion of Mid-Pentecost (Tone 8)

At the middle point of this festive season, give my thirsty soul to drink from the waters of true worship, for You called out to all men and said: "Whoever is thirsty, let Him come to me and drink." O Christ God, fountain of Life, glory to You!

Kondakion of Pascha

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

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

صلاه الأنديفوننة

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

نشيد القيامة باللحن الرابع

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

نشيد نصف الخمسين باللحن الثامن

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

القنداق باللحن الثاني

وإن نزلت إلى القبر يا من لا يموت، فقد نقضت فُدرّة الجحيم وقمت كظافر، أيها المسيح الإله. وللنوسة حاملات الطيب قُلت افرحن. ولرسلك وهبت السّلام، يا مانح الواقعين القيامة.

الرسالة (أعمال الرسل 11: 19 – 30)

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

في تلك الأيام، لما تبدد الرسل من أجل الضيق الذي حصل بسبب استفانس، اجتازوا إلى فينيقية وقبرص وأنطاكية، وهم لا يكلمون أحداً بالكلمة إلا اليهود فقط. ولكن قوماً منهم كانوا قبرصيين وقبروائيين. فهؤلاء لما



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

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.



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>



دخلوا انطاكية أخذوا يكلمون اليونانيين، مبشّرين بالرّب يسوع. وكانت يد الربّ معهم، فأمن عدد كثيرٌ ورجعوا إلى الرب. فبلغ خبر ذلك إلى مسامع الكنيسة التي بأورشليم، فأرسلوا برنابا ليجتاز إلى انطاكية. فلما أقبل ورأى نعمة الله فيرح، ووعظهم كلهم بأن يثبتوا في الرب بعزيمة القلب. لأنه كان رجلاً صالحاً وممتلئاً من الروح القدس ومن الايمان. فأنضمّ إلى الرب جمعة كثير. ثم خرج برنابا إلى طرسوس في طلب شاول، ولما وجده أتى به إلى انطاكية. وتردداً معاً سنة كاملة في هذه الكنيسة، وعلموا جميعاً كثيرًا. وفي انطاكية أولاً ذُعي التلاميذ، مسيحين. وفي تلك الأيام انحدر أبناء من اورشليم إلى انطاكية، فقام واحد منهم اسمه أغابوس، فأنبأ بالروح ان ستكون مجاعة شديدة في جميع المسكونة. وقد وقع ذلك في أيام كلوديوس. فعزم التلاميذ أن يرسلوا بحسب ما تبشّر لكل واحد منهم خدمة إلى الاخوة الساكنين في اليهودية. ففعلوا ذلك وبعثوا إلى الشيوخ على أيدي برنابا وشاول.

استل وسرّ إلى الأمام، وأملك في سبيل الحقِّ والدعة والبرّ، فتهديك بمينك هدباً عجبياً أحببت البرّ وأبغضت الإثم، لذلك مسحك الله الهك بذهن البهجة أفضل من شركائك.

الانجيل (يوحنا 4: 5-42)

في ذلك الزمان، أتى يسوع إلى مدينة من السامرة تُسمى سيحار، بقرب القرية التي أعطها يعقوب ليوסף ابنه. وكانت هناك عين يعقوب. وكان يسوع قد تعب من المسير، فجلس على العن. وكان نحو الساعة السادسة، فجاءت امرأة من السامرة تَسْتَقِي ماءً. فقال لها يسوع: أعطني لأشرب. وكان تلاميذه قد مضوا إلى المدينة لِيَبْتَاعوا 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 أعطني لأشرب. لكنت تسألينه فيعطيك ماءً حياً. قالت له المرأة: يا سيد إنه ليس معك ما يَسْتَقِي به والبرّ عميقة. فمن أين لك الماء الحي؟ أعلك أعظم من ابنا يعقوب الذي أعطانا هذه البئر. ومنها شرب هو وتبوه وأما بنته؟ 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 ينبوع إلى الحياة الأبدية. قالت له المرأة: يا سيد أعطني من هذا الماء لكيلا أعطش. ولا أجيء أسقي من ههنا. قال لها يسوع: اذهبي وادعي رجلك وهلي إلى ههنا. أجابت المرأة وقالت إنه لا رجل لي. فقال لها يسوع: قد أحسنت حيث قلت إنه لا رجل لي. لأنه قد كان لك خمسة رجال والذي معك الآن ليس رجلك. هذا قلته بالصدق. قالت له المرأة: يا سيد أرى أنك نبى. آباؤنا سجدوا في هذا الجبل. وأنتم تقولون إن المكان الذي ينبغي أن يسجد فيه هو في اورشليم. قال لها يسوع: إنما المرأة أي بي. إنها ستأتي ساعة يسجدون فيها للأب لا في هذا الجبل ولا في اورشليم. 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 الأب روح. والذين يسجدون له فيالروح والحق ينبغي أن يسجدوا. قالت له المرأة: قد علمت أن ماسياً الذي يُقال له المسيح يأتي. فإذا جاء ذلك 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. فبركت المرأة جرّتها وانطلقت إلى المدينة. وقالت للناس: تعالوا أنظروا إنساناً قال لي كل ما فعلت. أعل هذا هو المسيح؟ فخرجوا من المدينة وأقبلوا نحوه. وفي أثناء ذلك ألق تلاميذه قائلين: يا معلم كل. أما هو فقال لهم: إن لي طعاماً أكثر لا تعرفونه أنتم. فقال التلاميذ فيما بينهم: أعل أحد أتاه بما يأكل؟ قال لهم يسوع: إن طعامي أن أعمل مشيئة من أرسلني وأنتم عمله. أفما تقولون إن الحصيد يأتي بعد أربعة أشهر؟ وها أنا ذا أقول لكم: إرفعوا أعينكم وانظروا إلى المزارع، فإنها قد لَبِضَتْ للحصيد. والذي يحصد يأخذ أجره، ويجمع ثمر الحياة الأبدية. لكي يفرح الزارع والحاصد معاً. وفي هذا يُصدق القول: إن واحداً يزرع وآخر يحصد. وأنا أرسلتكم لحصدوا ما لم تَعْبُوا فيه. لأن آخرين تعبوا وأنتم دخلتم على تعبهم. فأمن به من تلك المدينة ساميريون كثيرون، من أجل كلام المرأة التي كانت تشهد أن قد قال لي كل ما فعلت. ولما سار إليه السامريون طلبوا إليه أن يقيم عندهم. فمكث هنالك يومين. فأمن أناس أكثر من أولئك جداً من أجل كلامه. وكانوا يقولون للمرأة: لستنا بعد من أجل كلامك تؤمن، ولكن لأننا قد سمعنا وعلمنا أن هذا هو بالحقبة المسيح مخلص العالم.



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, SUNDAY, MAY 7, 2023: FIFTH SUNDAY OF EASTER. _SUNDAY OF THE SAMARITAN WOMAN.

10:00 a.m. Divine Liturgy: CELEBRATION OF FIRST RECONCILIATION OF 2nd GRADE STUDENTS.

(First Confession was heard Wednesday, May 3, 2023 in the Church at 5:00 p.m.)

FIRST RECONCILIATION

CONGRATULATIONS to the following students of Religious Education on this happy and blessed occasion:

GIRLS: ROSE LEFRANCOIS & ISABELLA RODRIGUES

BOYS: KARIM BADRO & HUNTER PISE

Instructions for their First Reconciliation were provided with the assistance of their teacher, Mrs. Christine Barrett, and aide, Saif Joseph.

Our sincere thanks for a job well done! Following the Divine Liturgy, everyone is cordially invited to a reception in the Cultural Center prepared by George Ghazal and the Breakfast Club Committee. We are grateful to the parents & the Sunday School Program under the leadership of Mrs. Barbara Deeb & Thomas Soucar for all the arrangements, those who decorated and prepared the set-up of the Cultural Center, those who made donations, and to each and everyone who assisted in making the Catachetical Sunday School Year, and the Celebration of First Reconciliation for the success that it was. We look forward to another thriving year come the Fall.





SACRIFICIAL GIVING: April 30, 2023: Budgets: \$3,081.00; Envelopes: \$2,927.00, Loose: \$154.00; Candles: \$102.00; Stole Offerings: \$1,905.00; Building Fund: 70.00; Addit'l Easter Offerings: \$110.00; Addit'l Melkite Diocesan Support: \$160.00; Addit'l Fuel: \$100.00; Addit'l Shepherd's Care: \$39.40.

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.

PLEASE NOTE: Anyone who is planning an **ENGAGEMENT/BAPTISM/MARRIAGE RECEPTION PLANS** is kindly requested to notify a member of the clergy **BEFORE** reception/party plans are made. The Clergy may be already scheduled for something else on the day that you have rented a hall/restaurant. Following this policy will help avoid any later misunderstandings/hurt feelings. Thank you!

TIME, TALENT, AND TREASURE: We are all links of a chain. A chain is as strong as its weakest link! What kind of link are you? Let us make this year 2023 the year that we give more of ourselves to the strengthening of the chain of St. Basil the Great Community. Hopefully, many more will step up in their real understanding of parish membership.

Do you feel the nudging of your reminder angel, assigned to help you understand your new responsibility?
To be a real member of the parish goes beyond having one's name on the mailing list. It consists of real love, involvement and commitment in living the Faith within your parish. The giving of oneself is a sacrifice to which we are all called. The areas of regular and consistent TIME, TALENT, AND TREASURE are all evidence of one's real and active membership in the Church. Won't you be an angel too by moving up to the next level of support, making up your donations and support missed while you were away? I will continue to watch over you, your loved ones and our beloved Melkite Church of St. Basil. By the actions of you and your entire family, each of you demonstrates how much you care for your parish. Please love it and bless it as your Lord loves and blesses it!

TODAY, SUNDAY, MAY 5, 2023, there will be a special collection taken up for the **UPKEEP, MAINTENANCE & IMPROVEMENT OF THE CEMETERY.** Please be as generous as you can, and we thank you for your continued support in providing a peaceful resting place for our beloved deceased.

I'M AWFULLY WELL FOR THE SHAPE I'M IN

There's nothing whatever the matter with me; I'm just as healthy as I can be.
I have arthritis in both of my knees; and when I talk, I talk with a wheeze.
My pulse is weak, and my blood is thin, but I'm awfully well for the shape I'm in.
Arch supports I have for my feet, or I wouldn't be able to walk on the street.
Sleep is denied me night after night, and every morning I look a sight.
My memory is failing; my head's in a spin.
But I'm awfully well for the shape I'm in.
The moral is, as this tale we unfold, that for you and me who are growing old,
It's better to say, "I'm fine," with a grin, than to let them know the shape we're in.

Author unknown

REFLECTION: "A new broom sweeps clean but an old broom knows the corners." -*Virgin Islander (on friendship)*

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.

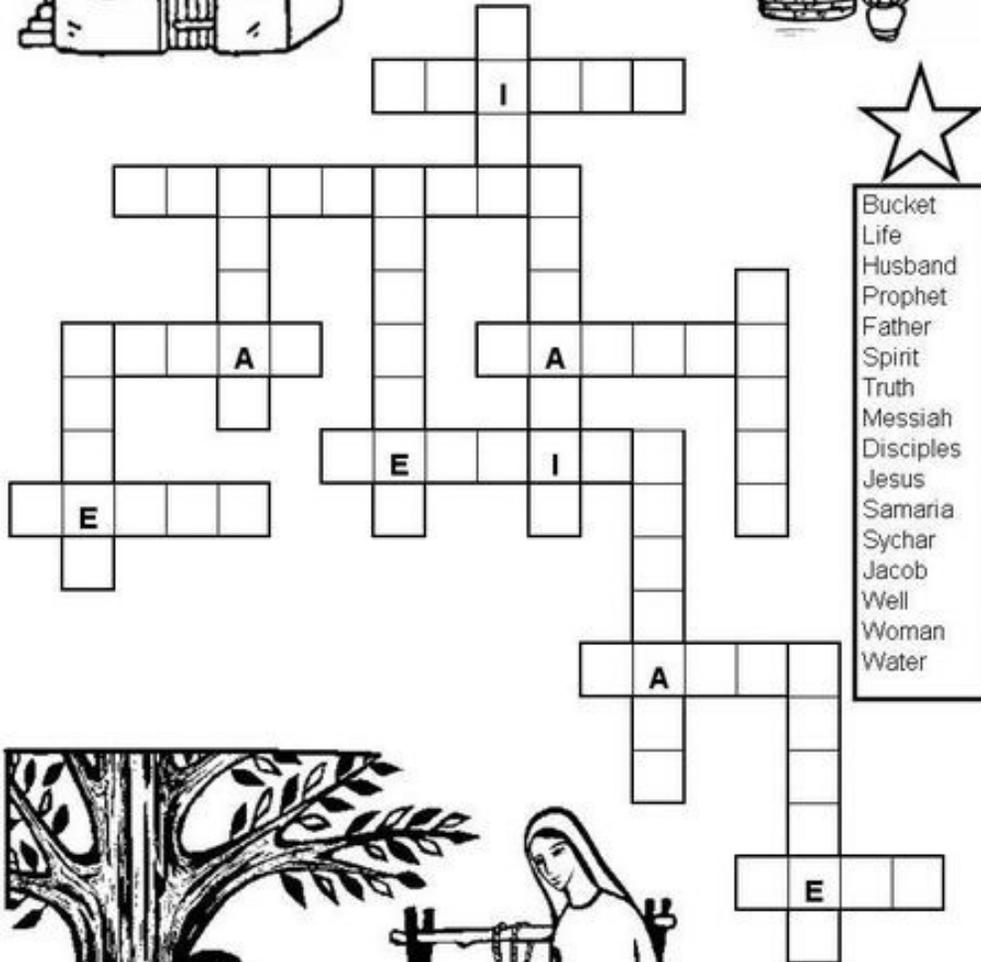
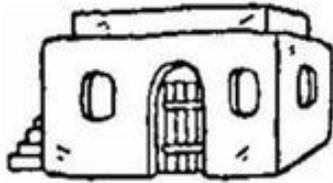
O Jesus, Who has said,
"Heaven and earth shall
pass away but My word
shall not pass away,"
through the intercession
of the Theotokos Your
Most Holy Mother, I feel
confident that my prayer
will be granted.



Following Jesus Kids bulletin



The Samaritan Woman



- Bucket
- Life
- Husband
- Prophet
- Father
- Spirit
- Truth
- Messiah
- Disciples
- Jesus
- Samaria
- Sychar
- Jacob
- Well
- Woman
- Water



Make all the words fit into this crossword

Are you thirsty for God?

On the fifth Sunday of Pascha we read the Gospel about a Samaritan woman's conversation (also known as St. Photini) with our Lord Jesus Christ at Jacobs well. This Gospel reading has great significance to us as Orthodox Christians, due to the fact that it foreshadowed the establishment of Christ's Church here on earth, the day on which the Holy Spirit descended upon the Holy Apostles and Christ's new covenant was established, known to us today as Pentecost. Christ makes this evident to the Samaritan women when He tells her "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father" (John 4:21).

For its time, the entire conversation that Christ had with the Samaritan women was completely revolutionary, not only did it give insight to the forthcoming establishment of Christ's holy Church here on earth, but it gave additional insight on how His future faithful will pray and worship. He does this by revealing the active role and impact the Holy Spirit will have on each of his newly chosen people (the new covenant: the Gentiles and all who believe in Him) in worship and prayer; for Christ said to the Samaritan woman: "But the hour is coming, and now is, when true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth" (John 4:23-24). In "spirit" meaning to worship with one's soul because God Himself is bodiless and as Blessed Theophylact Archbishop of Orchid and Bulgaria states "He must be worshipped in an incorporeal manner appropriate to the soul, which is both spiritual and bodiless". In "truth" meaning to worship God in full reality or with a pure mind, contemplating the divine nature of God. No longer will worship and prayer to God be confined to one area as the Samaritans and Jews believed. For the Samaritans believed that God was only present and could be prayed too on Mt. Gerizim (the location where Isaac was taken to be sacrificed by Abraham) as for the Jews, they believed the temple in Jerusalem was the only location where God was present and can be prayed too. This is why the Samaritan woman told Christ "Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship" (John 4:20). Christ reveals in this Gospel account of the Samaritan woman that it's no longer important at what location you pray, but it's how you pray. Christ tells the Samaritan woman "If thou knowest the gift of God" (John 4:10). In this case, "the gift of God", implies the abundant graces of the Holy Spirit, which will now have a great impact on the spiritual lives of Christ's future faithful and on how they will worship and pray to Him. Through the "gift" of the Holy Spirit, His faithful will now be able to communicate, pray and worship to God at any location and at any time. Now God's new covenant is able to pray with and through their



spirit. As Apostle Paul stated "God is my witness, Whom I worship with my spirit". (Romans 1:9)

The "gift" of the Holy Spirit is given to each of us during our Baptism when the priest chrismates or anoints us with holy chrism, saying ""The seal of the gift of the Holy Spirit". The Apostle Peter said "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit." And in 2 Corinthians 1:21-22 it states "Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come." Christ describes this "gift of God" or the Holy Spirit to the Samaritan woman as "living water".

As the Holy Spirit graces our lives, the more we want to share it with others and the yearning to know more about God and unite ourselves with Him becomes ever greater, indeed our soul becomes a spring gushing forth yearning to know and love Christ as much as we can. Christ makes this evident when he tells the Samaritan women "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting

life". (John 4:13-14).

The question we must ask ourselves is do we take the opportunity to seek and drink of the "living water" that Christ provides us? Has our fountain run dry? Do we truly thirst for God? Do we truly try to seek Christ in our lives? Do we truly try to abide and follow the teachings of His Gospel? The answer is no. Nowadays, we turn to God when it is convenient for us, we don't take the time to truly learn about the Son of the living God, we don't make an effort to make Christ the center and everyday part of our lives, if we did "the living water" would be graciously poured upon us daily, but instead we end up choosing to be "part-time Christians". More and more it seems that we want to live by our own Gospel and not by the Gospel of Jesus Christ. Instead, we should actively seek out Christ in our lives just as the Samaritan woman did when she asked Christ "Where then do You get that living water?" (John 4:11)

Therefore, during this fifth Sunday of Pascha each one of us must strive for that "living water" each day so that we may never find ourselves spiritually parched for God's presence in our lives. Just as the Samaritan woman wanted to learn about Christ and asked Him "give me this water, that I may not thirst" we also each day must ask Christ to give us His "living water" so that it may spiritually sustain us during these difficult times that we live in as Christians. The more we humble ourselves and ask Christ for this "living water" the more our lives will be filled with the grace of the Holy Spirit spreading love and joy, not only within our own households, but to all those who encounter us and know us. By sharing the "living water" with others, we become true disciples and witnesses of our Risen Lord Jesus Christ. Glory be to God for all things!

ماء الحياة



صامت أحياناً - يرتفع إلينا كل يوم ويطلب منا أن نعتني بعطش الآخرين. اسقني يقولها لنا الأشخاص المُتعطِّشِين - في العائلة، في العمل وفي الأماكن الأخرى التي نتردد عليها - للقرب، والاهتمام، والاصغاء؛ ويقولها لنا أيضاً الأشخاص الذين يتعطشون لكلمة الله ويحتاجون لأن يجدوا في الكنيسة واحة يستقون منها. اسقني هو نداء مجتمعنا، حيث تولد السرعة وسباق الاستهلاك واللامبالاة الجفاف والفراغ الداخلي. ولا ننسى ذلك أبداً، اسقني هو صرخة الكثير من الإخوة والأخوات الذين يفتقرون إلى الماء لكي يعيشوا، بينما نستمر في تلوين وتشويه بيتنا المشترك؛ الذي إذ قد أنهك واستنفد هو عطشان أيضاً.

وختم البابا فرنسيس كلمته قبل تلاوة صلاة التبشير الملائكي بالقول أمام هذه التحديات، يقدم إنجيل اليوم لكل واحد منا الماء الحي الذي يمكنه أن يجعلنا مصدر انتعاش للآخرين. وعندها، مثل المرأة السامرية، التي تركت جرّتها عند البئر وذهبت لتدعو أهل المدينة، لن ن فكر نحن أيضاً في إرواء عطشنا وحسب، وإنما بفرح لقائنا بالرب يمكننا أن نروي عطش الآخرين، وسنكون قادرين على فهم عطشهم ومشاركتهم الحب الذي منحنا الرب إياه. يبادر إلى ذهني سؤال لي ولكم: هل نحن قادرين على فهم عطش الآخرين؟ عطش العديد من الأشخاص في عائلتنا وأحياناً؟ لذلك يمكننا اليوم أن نسأل أنفسنا: هل أنا متعطش إلى الله، وهل أدرك أنني بحاجة إلى محبته مثل الماء لكي أحيأ؟ ومن ثمّ: هل أقلق لعطش الآخرين؟ لعطشهم الروحي والمادي؟ وخلص البابا فرنسيس إلى القول لتشفع بنا العذراء مريم ولتعضدنا في مسيرتنا.

البابا فرنسيس

تلا قداسة البابا فرنسيس ظهر الأحد صلاة التبشير الملائكي مع وفود الحجاج والمؤمنين المحتشدين في ساحة القديس بطرس وقبل الصلاة ألقى الأب الأقدس كلمة قال فيها يقدم لنا إنجيل هذا الأحد أحد أجمل وأروع لقاءات يسوع، اللقاء مع المرأة السامرية. توقف يسوع وتلاميذه بالقرب من بئر في السامرة. فجاءت امرأة من السامرة تستقي. فقال لها يسوع: "اسقيني". أود أن أتوقف عند هذا التعبير: اسقيني.

تابع البابا فرنسيس يقول يظهر لنا المشهد يسوع عطشاناً ومُتعباً، يسمح لامرأة سامرية بأن تجده عند بئر السامرة عند الظهر، ومثل متسول يطلب منها أن تُسقيه. إنها صورة لتنازل الله: في يسوع صار الله واحداً منا؛ عطشان مثلنا ويعاني من الحر مثلنا. من خلال التأمل في هذا المشهد، يمكن لكل فرد منا أن يقول: "الرب، والمعلم، ذلك الذي يتكلم يطلب مني أن أسقيه. وبالتالي هو يعطش مثلي، ولديه عطشي. أنت قريب مني حقاً يا رب! أنت مُرتبط بفقرتي... لقد أخذتني من الأسفل، من أدنى مستوى في نفسي، حيث لا يستطيع أحد أن يصل إلي. إن عطش يسوع في الواقع، ليس جسدياً فحسب، وإنما هو يعبر عن أعماق عطش في حياتنا؛ إنه العطش لحبنا بشكل خاص. وسيظهر في ذروة الألام على الصليب؛ وهناك، قبل أن يموت، سيقول يسوع: "أنا عطشان".

تابع الأب الأقدس يقول لكن الرب الذي يطلب أن يشرب هو الذي يعطينا لكي نشرب: ففي لقائه مع المرأة السامرية، يحدثها عن ماء الروح القدس الحي، ومن الصليب يفيض من جنبه المطعون بالحربة دم وماء. إن يسوع، المتعطش للحب، يروي عطشنا بالحب. ويفعل معنا مثلما فعل مع المرأة السامرية: يأتي للقائنا في حياتنا اليومية، ويشاركنا عطشنا، ويعدنا بالماء الحي الذي يجعل الحياة الأبدية تتفجر فينا.

أضاف الحبر الأعظم يقول اسقيني. هناك جانب ثان. هذه الكلمات ليست فقط طلب يسوع من المرأة السامرية، ولكنها أيضاً نداء -



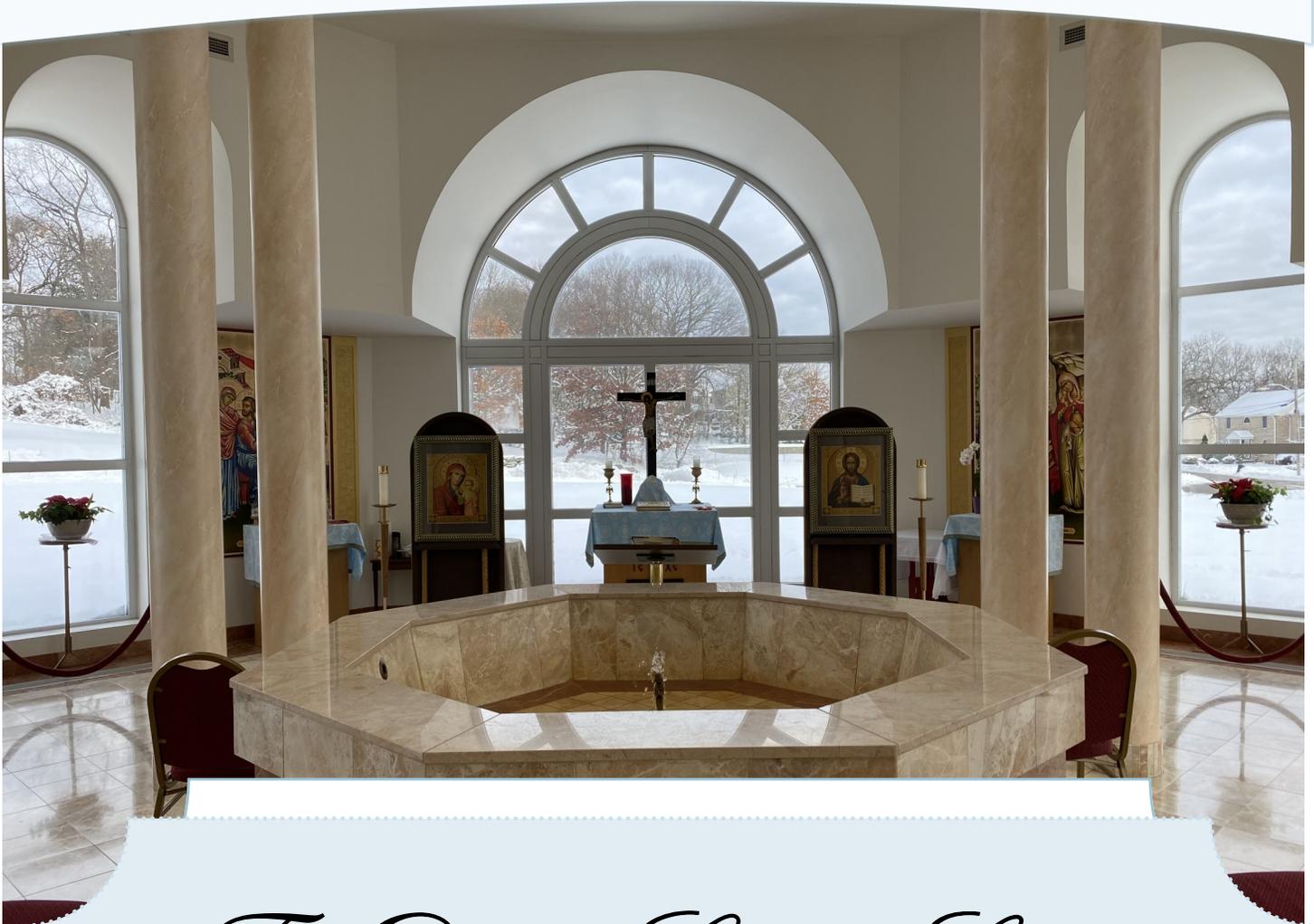
LITURGICAL CALENDAR



MAY	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <p>أيار - مايو 2023</p> <p>APRIL 2023</p> <p>S M T W T F S</p> <p>2 3 4 5 6 7 8</p> <p>9 10 11 12 13 14 15</p> <p>16 17 18 19 20 21 22</p> <p>23 24 25 26 27 28 29</p> <p>30</p> <p>JUNE 2023</p> <p>S M T W T F S</p> <p>4 5 6 7 8 9 10</p> <p>11 12 13 14 15 16 17</p> <p>18 19 20 21 22 23 24</p> <p>25 26 27 28 29 30</p>		1 Holy Prophet Jeremiah Acts 10:1-16 John 6:56-69	2 Relics of St Athanasios Hebrews 13:7-16 Matthew 5:14-19	3 Mid-Paschaltide متنصف الخمسين Acts 14:6-18 John 7:14-30	4 St Pelagia Acts 10:34-43 John 8:12-20	5 St Irene Acts 10:44-11:10 John 8:21-30	6 Holy Prophet Job Acts 12:1-11 John 8:31-42
	7 Holy Cross over Jerusalem Sunday of Samaritan Woman أحد السامرية Acts 11:19-30 John 4:5-42	8 St John the Apostle 1 John 1:1-7 John 19:25-27, 21:24-25	9 Holy Prophet Isaiah Acts 12:25-13:12 John 8:51-59	10 St Simon the Apostle Leave-taking Mid-Paschaltide وداع متنصف الخمسين Acts 13:13-24 John 6:5-14	11 Foundation of Constantinople Sts Cyril and Methodios Acts 14:20-28, 15:1-4 John 9:39-10:9	12 St Germanos the Hymnographer Acts 15:5-12 John 10:17-28	13 St Glyceria Acts 15:35-41 John 10:27-38
	14 Sunday of Man born Blind أحد الأعمى Acts 16:16-34 John 9:1-38	15 St Achilles of Larissa Acts 17:1-9 John 11:47-54	16 St Theodore the Sanctified Acts 17:19-28 John 12:19-36	17 Leave-taking of Easter وداع الفصح Acts 18:22-28 John 12:36-47	18 ✠ Ascension of our Lord Jesus Christ صعود ربنا يسوع المسيح Acts 1:1-12 Luke 24:36-53	19 🐟 St Patrick of Prusa Acts 19:1-8 John 14:1-11	20 St Thalleleos Acts 20:7-12 John 14:10-21
	21 Sts Constantine and Helena Fathers of 1 st council of Nicaea أحد الآباء المجتمعين في نيقية Acts 26:1, 12-20 John 17:1-13	22 St Rita القديسة ريتا Acts 21:8-14 John 14:27-15:7	23 St Michael the Confessor Acts 21:26-32 John 16:2-13	24 🐟 St Simeon the Younger Acts 23:1-11 John 16:15-23	25 Third Finding of the Head of St John the forerunner Acts 25:13-19 John 16:23-33	26 🐟 Leave-taking of Ascension وداع عيد الصعود Acts 27:1-44, 28:1 John 17:18-26	27 2 nd Saturday of the Dead السبت الثاني للراقيين Acts 28:1-31 John 21:14-25
	28 ✠ Pentecost أحد العنصرة العظيم المقدس Acts 2:1-11 John 7:37-52, 8:12	29 Monday of the Holy Spirit أثنين العنصرة Ephesians 5:8-19 Matthew 18:10-20	30 St Isaac of Dalmatia Romans 1:1-7, 13-17 Matthew 4:25-5:12	31 St Hermias Romans 1:18-27 Matthew 5:20-26			



Weekly Divine Liturgy Schedule



The Divine Liturgy Schedule

Sunday Divine Liturgy at 10:00 am

We would like to remind you that on Sunday, May 7th, there will be only one Divine Liturgy at 10:00 a.m., to celebrate the First Reconciliation of the 2nd Grade.

We look forward to joining together to honor our children on this special and blessed occasion.

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

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for Church news and updates at**
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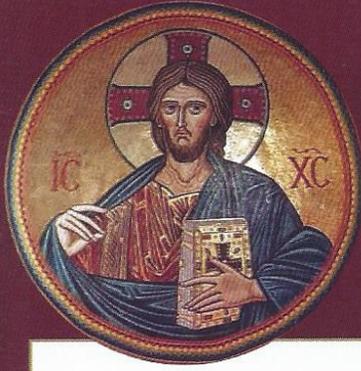
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Contact us for information and ideas
office@stbasilthegreatchurch.com



"GOD LOVES THE CHEERFUL GIVER" 2 COR 9:7

Donations are greatly appreciated especially during this pandemic crisis. Please click on the link below to donate.
Thank you and God bless you and yours.



VOCATION PLAN

Christ Calls All to Serve

FEBRUARY 2023

Bishop François forms New Vocation Team

The goal is to create a “Culture of Service & Vocations” within the Melkite Catholic Church

As Bishop François Beyrouti begins his episcopal ministry, he is emphasizing the Lord’s invitation to “serve one another humbly in love” (Gal 5:13). In this spirit, one of his key priorities is to strengthen our focus on vocations throughout the Melkite Catholic Eparchy of Newton.

Thanks be to God, over the past few years, the Melkite Catholic Church in the United States has been blessed with many new vocations to the priesthood and diaconate. Looking toward the future, we can also see that many parishes have aging clergy who have been faithfully serving for so many years. Thus, there is a serious need to ensure uninterrupted pastoral care for our 50 churches and communities and to respond to the needs of our faithful who are asking us to establish new parishes.

Thus Bishop François has convened a new Vocation Team, headed by Fr. John Mefrige and composed of four other priests from each region of the eparchy. The challenge for the team is threefold.

The first task is to re-organize our efforts, both by standardizing the formation of priests and deacons, as well as establishing a clear process for men to discern God’s call.

Secondly, Bishop François’ vision is that new vocations will flow organically from active ministry in local parishes. Put simply, the men who will one day serve as priests and deacons must now be serving generously in other capacities. A campaign is planned to identify these men—both single and married—and invite them to discern a potential role as reader, subdeacon, deacon, or priest.



Finally, the Vocation Team aims to dramatically improve communications about vocations within the eparchy. For example, the Melkite Catholic community in the United States needs to see the joys of married clergy with families, as well as the blessing of men who serve celibately or enter monastic life. We have a number of digital and print projects planned for 2023 and beyond.

In summary, the Vocation Team is preparing to enter a multi-year process of organizing, inviting, and communicating a “pro-vocations” message throughout the eparchy. The overall vision is to build upon the core message that *Christ calls all to serve*—in all sorts of capacities—to make us a true *ecclesia*, a living Church. Every vocation is vital, including marriage and family, nuns, monks, and the clergy who lead our liturgical worship. 

INSIDE

Three Key Areas of the New Vocation Plan

1. Organization
2. Invitation
3. Communication



Organization



BEGAN NOVEMBER 2022

Vocation Team Roles

Fr. John Mefrige in San Antonio, Texas, is the director of our new Vocation Team. He is joined by representatives from various regions:

- Fr. Dimitri Saliba - Western Region
- Fr. Elias Dorham - MidAtlantic Region
- Fr. Philip Raczka - New England
- Fr. Bryan McNeil - Deacon Formation

In addition to representing a region of the eparchy, each member will also take on specific roles, including:

- Vocation promotion and communications
- Interviewing potential candidates
- Handling the application process
- Overseeing the formation of seminarians



SPRING 2023

Clergy & Candidate Databases

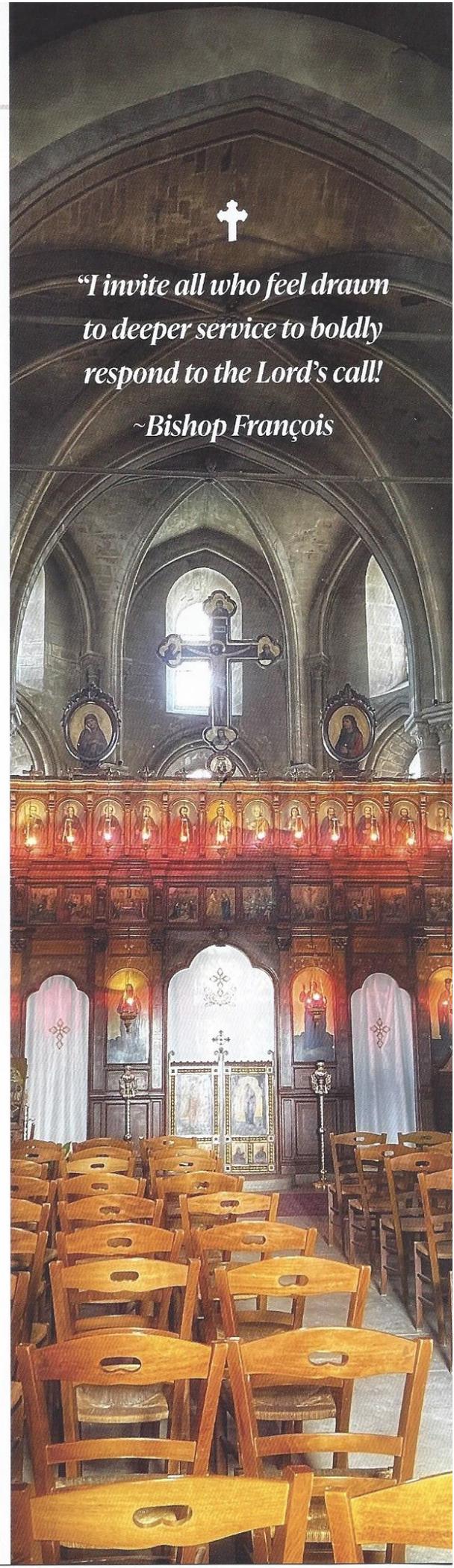
One essential task is to update the biographical information of all our clergy. This will help Bishop François to review the assignments of each deacon and priest and plan for future transitions and retirements. For example, simply knowing the birth dates of all priests allows us to project retirement dates and estimate how many new men we need in formation to serve our growing communities. Similarly, our Vocation Team is streamlining the way we keep track of prospects with a new database of candidates.



2023-2024

Standardizing the Application & Formation Process

We have had a wealth of excellent candidates, but their paths to ordination have been widely varied. Our plan is to standardize the entire process, for both priests and deacons, beginning with a new, more rigorous application process, and continuing with well-defined tracks for both married and celibate seminarians.



“I invite all who feel drawn to deeper service to boldly respond to the Lord’s call!”

~Bishop François

Invitation

Becoming Fishers of Men

A call to deeper service is always a call from Christ himself. Experience shows, however, that the call is most often mediated by parish priests. Over the next three years, the role of priests as “inviters” will be a recurring theme in our regular Clergy meetings and annual Clergy Conference. We will also be sending resources to equip priests to be mentors to men in their parishes. The goal is to encourage priests to be true “fishers of men.”



FALL 2023

Called by Name ✠

Will You Help Identify Future Clergy?

Perhaps the most exciting part of our Vocation Plan is a campaign to identify candidates for readers, subdeacons, deacons, and priests. “Called by Name” will be an eparchy-wide process in which clergy and laity can submit the names of men in our parishes who may

be called to these ministries. Importantly, candidates should be longstanding, faithful members who have demonstrated stability of life and a heart for service. As Jesus told us: “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do as I have done to you” (John 13:14-15).

WINTER 2023-2024

Online Discernment Meetings

Men who are submitted in the Called by Name campaign will be invited to begin the discernment process through a series of online meetings with Bishop François and the Vocation Team. The purpose is to open dialogue and offer guidance for listening to God’s call.

SPRING 2024

Discernment Retreat

Those who have faithfully participated in the online meetings will be invited to an in-person Discernment Retreat. This is an opportunity for talks, personal prayer, and Liturgical Prayer. The goal is that after the retreat, we will have a good sense of the next cohort of men who will advance into formation, either toward diaconate or priesthood.



Communication



APRIL AND NOVEMBER, 2023-2024

Bi-annual Vocation Days

Twice a year, in Spring and Fall, the Vocations Team will prepare resources for parishes to place special emphasis on vocations, by preaching as well as in children's catechesis and youth ministry. This will align with the readings and Feast days in our Melkite Catholic liturgical calendar.

New Online Presence for Vocations

We will include robust vocation pages on the Melkite Catholic Eparchy of Newton's website, Melkite.org. This will refresh our online presence, and provide a platform for our Called by Name program and other Vocation resources.

Other Communication Efforts

In Year Two of our Vocation Plan, we would like to re-energize our social media presence, specifically with a series of videos on priests, deacons, and seminarians. We will also work on an e-newsletter with tips and encouragement for young people to live out their baptism and discern their vocations

SPRING AND FALL, 2023-2024

Vocations Bulletin

In the coming months, keep your eyes open for our Vocations Bulletin! It will be similar in format to this Vocation Plan and will include articles and photos highlighting our new seminarians, readers, subdeacons, deacons, priests, monks, and nuns. We will also focus on their families who nourish them and also highlight couples who are in ministry together. The overall goal is to show that living out one's baptism is the path to holiness—and that responding to God's call begins with faithful service and an open heart.



All Have a Role to Play

The Vocation Plan is not just the work of the Vocation Team. It requires the enthusiastic support of clergy, educators, and those who work with youth. Above all, it requires families who make their home a true domestic church. All are encouraged to find some role to play. Keep in mind that our Melkite Catholic Eparchy of Newton's Vocation Plan is open to your feedback and creativity. Feel free to be creative in your parish and to share with us your ideas and most importantly begin to develop a culture of ministry that encourages Vocations in your family and parish. It is never too early to reply personally or to keep your eyes open to send us names of those you feel should be encouraged to serve in this way. ☀️

MELKITE CATHOLIC  EPARCHY OF NEWTON

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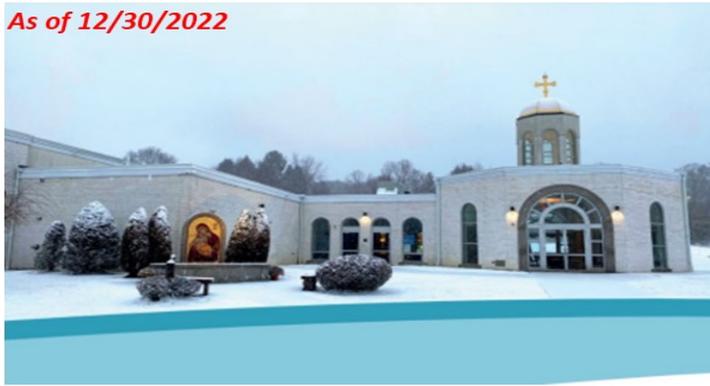
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ANNOUNCEMENTS

As of 12/30/2022



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: \$340,000



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

Parish Community Facts:



Total Registered Families: 415



Active Families: 250



% of Active Families Participation: 51%

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

Current & Future Projects:



Church Roof Repair: Project completed, estimated cost of \$400,000...final cost \$321,000.



Rectory Roof Repair: Proposals received, estimated cost \$18,000, pending review.



Church Window Repairs: Proposals received, estimated cost \$9,000, pending review.



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



Flooring Upgrades: Proposal received, estimated cost \$50,000 (carpeting for Church, Cultural Center, office & hallway), pending review.



Parking Lot Sealing: Project complete at both Rectory & Church...final cost \$14,000.



Interior Repairs, Expand Storage & Vent Cleaning: Partial proposals received. Vent cleaning estimated cost \$9,000.



Exterior/Masonry /Walkway Repairs: Awaiting proposals.



Security Cameras/Door Upgrades: Camera system complete, final cost \$10,500. Door proposal received, pending review.

Important Highlights

- We are extremely grateful to all of those who have contributed and supported the campaign thus far.
- 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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