

The Good News from Your Parish

OUR LADY OF LEBANON MARONITE CO-CATHEDRAL - HARRIS PARK

Sunday 22 February 2015

Issue 18

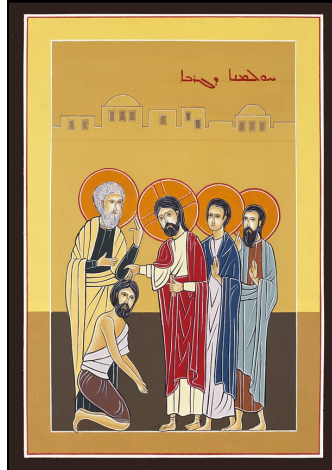
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The Healing of the Leper

THE GOSPEL

In the morning, while it was still very dark, Jesus got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, "Everyone is searching for you." He answered, "Let us go on to the neighbouring towns, so that I may proclaim the message there also; for that is what I came out to do." And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons. A leper came to him begging him, and kneeling he said to him, "If you choose, you can make me clean." Moved with pity, Jesus stretched out his hand and touched him, and said to him, "I do choose. Be made clean!" Immediately the leprosy left him, and he was made clean. After sternly warning him he sent him away at once, saying to him, "See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them." But he went out and began to proclaim it freely, and to spread the word, so that Jesus could no longer go into a town openly, but stayed out in the country; and people came to him from every quarter.

Mk 1 : 35 - 45



Next Sunday's Readings

**Sunday of the
Haemorrhaging Woman**

**2 Cor 7: 4-11
Lk 8: 40-56**

QUOTE OF THE WEEK

*"Renounce yourself
in order to follow
Christ; discipline
your body; do not
pamper yourself,
but love fasting."
Saint Benedict*

PRAYER OF THE WEEK

Lord Jesus

You looked with love upon the leper, a person who had never experienced love. Through your loving touch, you healed him physically and spiritually.

We ask you Lord, that during this season of lent, we may be transformed by your grace and be living examples of your light. May we your faithful servants be your eyes which look on all people with love and your hands to embrace the people who need your light and love in their lives. We ask this through the intercession of your blessed Mother and all the Saints.

Amen

Charbel Dib

THE EPISTLE

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Rom 6 : 12 - 23

FRIDAYS OF LENT

6:00pm Stations of the Cross, Evening Prayer and Ziyeh of the Cross (Ar/Eng)

8:00pm Stations and Ziyeh of the Cross - English

SUNDAY HOLY LITURGIES (Masses)

OLOL Co Cathedral - Harris Park 8am (Arabic), 9:30am (English Family), 11am (Ar/Eng), 5pm (Ar/Eng), 7pm (English Youth)
Mass Centres: 6pm St Patrick's, Guildford (Ar/Eng)

WEEKDAY HOLY LITURGIES (Masses)

Mon, Tues, Thurs, Fri 7am, 8.45am & 6pm. Wed 7am, 8.45am & 5:30pm; 7pm (English Youth) Sat 7:30am & 6pm (Ar/Eng)

CONFESSIONS

Before and during Saturday 6pm and Sunday Masses or by appointment on weekdays

WEEKDAY DEVOTIONS

Rosary: Mon, Tues 8pm, Wed 6:30pm, Thurs 7:30pm Sun 6:30pm Divine Mercy followed by Rosary Fri 7:30pm

Adoration Hour: Thursdays 8pm – 9pm **24 Hour Adoration: Every First Friday from 9:30am - Sat 7:30am**

Light from the Word - The Leper



'In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed'v35. As we enter into our Lenten time, God invites us to go deeper into the silence of the recesses of our hearts, to be nourished by God's gentle love.

To be a Christian is to desire that love time with God where a deep peace covers over one and we experience an intimate moment with the One who is Love. Yet our prayer time and personal experience of God does not end there. As we read in today's Gospel, after Jesus had spent time in prayer, he was quickly surrounded by the needs of the people, 'And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons'v39.

The Christian life is founded on a loving relationship with God, which in turn emboldens us to be God's love for others. Jesus was 'moved with pity'v41 for a leper and so reached out to him in healing love. Such healing can only emanate from one who has been transformed by God. So our prayer life is one that nourishes us and gives us an inner warmth and peace that allows us to be a source of hope and healing to others.

In this Lenten Season may we, like the leper, humbly seek out God, so that we may be touched with God's love and transformed. Then we too may be God's healing presence to others in need. Amen

Sr Margaret Ghosn mshf

Shepherd's Corner

Brothers and Sisters in Christ,

During this blessed season of Lent, Christ opens up the doors of forgiveness, that is the request of forgiveness from God and the granting of forgiveness to those who are close to us. The Season of Lent in all that it brings with it from fasting to abstinence and from prayer to almsgiving is a tool that will bring about reconciliation between the human person and God. It may be easy to help the poor or be nice to a stranger, however at times we find it very difficult to forgive those that are nearest to us. Reconciliation is that love that surpasses the love of one's self, one's pride and one's dignity. It is proof that we have not just placed our loved ones above our worldly possessions, but rather above our pride and our dignity because it is through this reconciliation that we satisfy the divine heart of our Father in heaven and at the same time bring peace into our own lives. Yes, the season of Lent is not a period in which we torture ourselves or punish ourselves so that we can gain favor with God, rather it is a period that is dominated by love. It is a time to truly feel God's love through each person that we encounter.

It was the same with the leper. Although many people were afraid of this man and his disease, Jesus chose to be drawn to him, to touch him and to heal him. His abundant love didn't let the fear of leprosy get in the way of his relationship with. In our own life there are so many people, especially close relatives that we sometimes stay away from because they do not share in our thoughts or beliefs. They are different to us! We don't agree with their life style so we block them out. We stay away from them because we fear that we will become like them or contract their disease. How many of us choose like Jesus to draw these people into our lives? How many of us give them a chance and allow them to experience our love so that we can bring them closer to God? If each one of us chose to, we could bring an individual or a family back to the Church and to God through our actions. Are you ready to make this choice during this Lenten Season?

It was very inspiring to see so many faithful parishioners begin the Season of Lent by attending Mass on Ash Monday. The church reached maximum capacity during every Mass and the solemnity and reverence was felt. Thank you to everyone who helped us in making Ash Monday a very spiritual day to begin our Lenten journey together as one parish family. In this spirit, let us pray that:

Like the leper of the Gospel, we too beseech you Lord "if you choose to, you can heal us...." Help us to recognise our faults, so that we may ask for healing of self, before looking at the faults of others; for we know that unless there is conversion in our own heart and spirit, we cannot possibly be your instrument of peace and love amongst our brothers and sisters. Amen



Saint of the Week

**ST BERNADETTE
18 FEBRUARY**

- St. Bernadette was born at Lourdes, France. Her parents were very poor and she herself was in poor health.
- One Thursday, February 11, 1858, when she was sent with her younger sister and a friend to gather firewood, a very beautiful Lady appeared to her above a rose bush in a grotto called Massabielle.
- The lovely Lady was dressed in blue and white. She smiled at Bernadette and then made the sign of the cross with a rosary of ivory and gold. Bernadette fell on her knees, took out her own rosary and began to pray the rosary.
- The beautiful Lady was God's Mother, the Blessed Virgin Mary. She appeared to Bernadette seventeen other times and spoke with her. She told Bernadette that she should pray sinners, do penance and have a chapel built there in her honour.
- Many people did not believe Bernadette when she spoke of her vision. She had to suffer much. But one day Our Lady told Bernadette to dig in the mud. As she did, a spring of water began to flow. The next day it continued to grow larger and larger. Many miracles happened when people began to use this water. When Bernadette was older, she became a nun.
- She was always very humble. More than anything else, she desired not to be praised. Once a nun asked her if she had temptations of pride because she was favored by the Blessed Mother. "How can I?" she answered quickly. "The Blessed Virgin chose me only because I was the most ignorant." What humility!

Charbel Dib

Lent is a time of Forgiveness and Love



It is a time to love and be loved. It is a time to truly feel God's love through each person that we encounter.

Fr Tony Sarkis

Article of the Week - Social Grace

Sanctifying grace gives us the power to share in the life of God. Without it, it is impossible for us to get to heaven. As humans we are born without it. Baptism is our first encounter with it and it grows in our souls through the sacraments, prayer and good works. We lose it when we fall into the trap of sin. As we journey through life God continually and gratuitously reaches out to us so that he can transform us.

Through the redemptive incarnation of Jesus Christ we are made aware of God's transcending and abundant love for us. The death and resurrection of Jesus endows within us a plan; a plan of salvation that God offers us to redeem ourselves from the confinement of sin and the exploitation of free-will. Christ, whose mission it is to bring about the reign of God, is our example and it is through the Holy Spirit that we come to know him so that we are moved to become like him – "Christ-like". The knowledge of Christ and the sharing in his incarnation provides us with forgiveness, healing and liberation from sin so that we can come to know his Father through the work of the Holy Spirit. In becoming Christ-like we are in-turn converted from our sinful state and bestowed with the sanctifying grace that allows us to forgive, to heal and most importantly to love. This grace allows us to love God and to love one another.

This experience of grace and conversion, while highly personal, is not individualistic. It has consequences which touch all aspects of our living, including social, political and economic aspects. Unfortunately, as Christians we sometimes tend to be closed in on ourselves. We work very hard to secure our own salvation while the rest of the world is saturated in misery and suffering around us. We try to take control of our own destiny or the destiny of the group or Church that we belong to by naturally tending to predicate perfection to a life of detachment, withdrawal and contemplation over against an active life in the world. We talk about the poor, the oppressed, the marginalised, but how many of us actually know someone that is poor, oppressed or marginalised? By detaching ourselves from the world, we convince ourselves that we are detaching ourselves from sin and the source of sin. Yet does being idle play any role in changing the course of history? The answer is no!

To be a good Christian is not just about waiting for salvation or worrying about the fastest way to get into heaven. As

mentioned above, it is about being Christ-like, here and now, in our world - 'The kingdom of God is in your midst' (Lk 17:21). Therefore we need to represent Christ to others and in

doing so transform this world into God's Kingdom. In representing Christ we need to break free from our individualistic and controlling configuration and be dispensers of God's sanctifying grace by imitating the life and mission of him who stood with the poor and marginalised of first century Palestine and in doing so stands with the poor and marginalised throughout the entirety of history. He is the liberator!

Liberation swings the spotlight from the personal to the social and historical level of understanding. God's activity, through the personal sanctifying grace, self-transcends itself from the internal forum so that it becomes real and tangible in concrete human activity influencing the ideologies of social, economic and political organisations and imbedding itself in their ethical and moral structures breaking through the root of social sin. This is called social grace and it is precisely this social grace that activates the transformation of cultural values and enables the return of good for evil.

Social grace is best understood in the light of our participation in and imitation of the unity of the Trinity. In seeking the unity of the Trinity we are seeking the sanctifying grace of God and the charity that transcends from it. Participating in the unity of the Trinity allows us to break the power of sin and inspires right living that is pleasing to God. It heals the alienation of human beings toward one another by strengthening human solidarity and social harmony. It transacts successfully with the separated self of human beings by offering equality, justice and lasting peace. It is experienced in human moral decisions to overcome evil and to lead a meaningful life that dwells in God's favour. Seeking and participating in the unity of the Trinity allows us to seek communion and unity with each other.

Danny Nouh



"If one member suffers, all suffer together" (1 Cor 12:26) – The Church

The love of God breaks through that fatal withdrawal into ourselves which is indifference. The Church offers us this love of God by her teaching and especially by her witness. But we can only bear witness to what we ourselves have experienced. Christians are those who let God clothe them with goodness and mercy, with Christ, so as to become, like Christ, servants of God and others. This is clearly seen in the liturgy of Holy Thursday, with its rite of the washing of feet. Peter did not want Jesus to wash his feet, but he came to realize that Jesus does not wish to be just an example of how we should wash one another's feet. Only those who have first allowed Jesus to wash their own feet can then offer this service to others. Only they have "a part" with him (Jn 13:8) and thus can serve others.

Lent is a favourable time for letting Christ serve us so that we in turn may become more like him. This happens whenever we hear the word of God and receive the sacraments, especially the Eucharist. There we become what we receive: the Body of Christ. In this body there is no room for the indifference which so often seems to possess our hearts. For whoever is of Christ, belongs to one body, and in him we cannot be indifferent to one another. "If one part suffers, all the parts suffer with it; if one part is honoured, all the parts share its joy" (1 Cor 12:26).

The Church is the *communio sanctorum* not only because of her saints, but also because she is a communion in holy things: the love of God revealed to us in Christ and all his gifts. Among these gifts there is also the response of those who let themselves be touched by this love. In this communion of saints, in this sharing in holy things, no one possesses anything alone, but shares everything with others. And since we are united in God, we can do something for those who are far distant, those whom we could never reach on our own, because with them and for them, we ask God that all of us may be open to his plan of salvation.



Extracts from the Pope Francis' message for Lent



Parish Camera



Ash Monday
 It was wonderful to see so many parishioners starting the Season of Great Lent by attending the Ash Monday Masses with Rite of blessings of the Ashes.
"Remember that you are dust and unto dust you shall return"



The Holy Eucharist
 "He who eats this Bread will live forever." (John 6:50)
 Presented by
 +Antoine Charbel Tarabay
 Maronite Bishop of Australia

Family of the Divine Word
 Led by His Excellency Bishop Antoine-Charbel on the "The Real Bread"

Golf Day Sponsors



ENGINEERS



LOLO Annual Charity Golf Day
Fri 20 March 2015
 Macquarie Links International Golf Club
 The cost is \$250 per player which includes Green Fees, Breakfast, Drinks on Course, Lunch, Golf Carts & Presentation. Corporate packages available for \$1500. To register, contact:
 Ray Wehbe on 0414 833 007 or RWehbe@betterbuildings.com.au
 Tina on 0448 247 336 or tinasalame@hotmail.com
 Jade on 0411 833 254 or jade.elchouefati@gmail.com
 Ray Haddad on 0412 478 363 or raymond@camdev.com.au

Community Business Network Page

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PARISH NOTICE BOARD



FEAST DAYS, MEMORIALS & FUNERALS

قَدَاسَاتِ الْأَسْبُوعِ

Sunday 22 February – Sunday of the Leper

11.00am 40 Day Mary Sabila Fleifel from Palestine (Died in Palestine)

5:00pm 40 Day Salim Khattar Nakhle from Barouk-AlChouf

Sunday 1 March - Sunday of the Hemorrhaging Woman

11.00am 40 Day Khalil Merched Abbass from Mazraat Tefeh

الأحد 22 شباط: أحد شفاء الأبرص:

8:00 أربعون المرحومة ماري ساببلا فليفيل من فلسطين (متوفاة في فلسطين)

5:00 أربعون المرحوم سليم خطار نخلة من الباروك - الشوف

الأحد 1 آذار: أحد شفاء المنزوفة

11:00 أربعون المرحوم خليل مرشد عباس من مزرعة التفاح



FROM THE COMMUNITY YOUTH & PASTORAL CENTRE



Parish Groups and Committees

Pastoral Council Meeting Wed 18 March at 8pm

Family & Adult Events

"The Fruit of Repentance" (FDW)

نمرة التوبة

Arabic Faith Talk Presented by Fr Tony Sarkis
Tues 24 Feb 7.15pm in the Seniors Room—CYPC

Children's Events

Arabic Classes: Sat 9:30am-12:30pm call Antoinette: 0414819663

Fersan Al-Adra: Saturdays 1pm -3pm

Children's Playgroup Tues & Wed 9:30am - 11:30am in CPYC

Teens Events

Teens Faith Discussion & Activities: Saturdays 4-6pm

Youth Events

"Is God calling me to defend the Gospel"
English Faith Discussion Led by Paul Hanrahan
Wed 25 Feb at 8.00pm
After 7.00pm Mass on L1 CYPC—ALL WELCOME

Blood Donation contact Myrna 0421677998
Nursing Home Visit 22 Feb contact Therese 0431792205
Youth Meeting: TBA contact Maroun 0410656099

"The Call" - MYO Retreat

6th to 8th March - Benedict Retreat Centre
Cost \$200 includes accommodation, meals and sessions.
To register or for more information
contact Sr Margaret on 0412 588 045

Seniors Events

Activities for Seniors

Activities for Seniors will take place every fortnight and will include board games, knitting, painting, cooking, watching movies, etc. If you wish to bring a parent or grandparent, please call Elias Doro on 0414 495 955 or the parish office 9689-2899.

عرض فيلم قديس

لجنة المسنين تعرض فيلم قديس كل رابع اثنين من كل شهر .
يوم الاثنين 23 شباط سوف يعرض فيلم مار مارون الساعة السابعة مساء

General Parish Notices

MCHF Open Day

Maronite College of the Holy Family (MCHF) is holding an Open day in the Secondary department on **24th March from 9-11am**. All parents and prospective students are welcome.

Taekwondo Classes at OLOL

Free introductory Taekwondo classes will be offered to parishioners at the following times and dates in the recreation room on level 1 of the CYPC:
Monday 23 February from 6 to 7pm
Wednesday 25 February from 6 to 7pm
For more information please contact John on 0470 368 384

MaroniteCare Services

Youth Services & Facilities

Youth Drop in Recreation Room & Library & Study Centre open 10am – 10pm for Youth 18 & over

Under 18s only with adult supervision

Homework Help for Students K-10 Tues 3:30pm - 6pm
Bookings essential call Anthony Chidiac 0417 426 103

Counselling Services (English/ Arabic)

Nada Coorey-Psychologist provides confidential counselling to individuals and couples in her private consulting rooms. Her areas of specialisation include relationship difficulties, family/parenting and the treatment of Anxiety and Depression.
Mobile: 0434 642 509 Phone: 8840-9475.

MaroniteCare Counselling Service

For young people 12-18 years and their families.

Call Lina Ishac **0433 217 063**

or Anthony Chidiac **0435 407 911**

Email: counselling@maronitecare.org.au

Women's Well-being Office – Nelly—9689 2899

Natural Fertility Services We offer evening appointments.
For further info., please contact Nelly Azize 0430 332 888

Ladies Fitness & Wellbeing contact Abir 0410122999

Children's Playgroup Tuesdays & Wednesdays from 9:30am –11:30am

Marriage Preparation Sessions book 8 months before wedding: 9642 0211

OLOL St Vincent De Paul Conference call Kim Moussa 0424658190

Respite for Carers of People with Mental Health Issues
Aife Sfeir 0449 902 314 Customer Service 1800 225 474.

General Parish Notices

"A Night of Hope" - Whitestone's First Gala Dinner **Sunday 1 March from 6.30pm to 11pm**

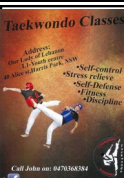
At the Imperial Paradiso - Fairfield
Ticket cost \$150 pp or \$1500 for a table of ten, including entertainment and unlimited food and drinks. The money raised will go towards the addiction recovery centre. For more queries or to buy tickets, please contact
Daniella 0450 434 776 or George 0499 555 544

Vocation Discernment Day

Sr Margaret will be holding a Vocation discernment day for young women 15 years and over on **Sunday 22nd March from 9.30am to 1.15pm.**
Contact Sr Margaret on 0412 588 045 for more information.

40 Days for Life

40 Days for Life is a world-wide pro-life campaign to pray for an end to abortion. Our Parish will be keeping prayerful vigil outside the abortion clinic on Saturdays between 6:00pm-8:00pm. To register or for more information please contact Rob Mourad on 0404066877.



Visit us at olol.org.au



... في بداية الصوم الأربعيني (الصوم الكبير) ، أرتأيتُ أن أعرض كتاب " الطريق إلى الفصح " للأب هانس كولفنباغ ، وهي رياضة روحية ألفت في الفاتيكان . ويجمع الكتاب 22 عرضاً تأملياً . نقطة الوصل في هذا المؤلف الزاخر بالروحانية الكتابية

والأبائية والليترجية العميقة ، هي الحياة المسيحية كمسيرة فصحية ، يدعمها حضور الرب القائم ويحييها عمل الروح القدس . والكتاب باعث أساسي لتجديد الحياة المسيحية تجديداً روحياً على صعيد الإيمان والصلاة والإلتزام العملي في الكنيسة والعالم الحديث .

التأمل الأول

شرعوا الأبواب للتوبة (الأربعين يوماً زمنُ زمنٍ مشبعٍ بالنعمة والمحنة) الكنيسة لديها الدافع كي تتأمل ، مع الأحد الأول من الصوم ، في صفحة الإنجيل التي ترينا الرب معتزلاً في الصحراء . إعتد يسوع فعبّر عن كامل استعداد قلبه البنوي لإتمام خلاص البشر بحسب مشيئة الرب ، ثم قاده الروح إلى الصحراء حيث مكث ، على ما يكتب القديس مرقس ، " أربعين يوماً يجزبه الشيطان " (مر 1 : 13) ، وذلك بدل أن يدفعه إلى طرقات فلسطين ليعلن منها الملكوت .

في المشرق والمغرب ، أعار آباؤنا في الإيمان انتباههم إلى العدد " أربعون " هذا ، والقديس أمبروسيو يخلص مجمل التقليد فيعظ قائلاً : " إنك تتذكر كيف انه في هذا العدد من الأيام ، غمرت مياه الطوفان الأرض ، وكيف قدس الصوم النبي إيليا ، واستحق موسى البار أن يقبل الشريعة ، وكيف عاش الآباء في الصحراء من خبز الملائكة " (شرح الإنجيل بحسب بشارة لوقا 4 : 15).

احتفل آباؤنا في الإيمان بالصوم الأربعيني ، فأدركوا أنهم كانوا يقومون بعمل من الأعمال التي تظهر خاصية إيماننا . فهم يعبرون عن مجمل رؤيتهم اللاهوتية للتاريخ البشري في هذه " الأيام الأربعين " ، وهي زمنٌ مشبع بالنعمة والمحنة . فبذلك كانوا يعلنون معارضتهم لتصور مأساوي لا مسيحي للتاريخ ، فقد كان يظهر ، إما في شكل تطوّر دائري لا متناه ، وإما في وجه سياق حتمي لعالم لا متحرك أبداً ، ترتبط فيه ، على ما يبدو ، كلمة الختام بالموت ، وحيث لا شيء يثبت ولا شيء يبني . أما المسيحي ، في احتفاله بالأربعين يوماً مع الكنيسة ، فهو يعترف بأن في التاريخ البشري أحداثاً هي عبارة عن تدخل حقيقي وخاص لنزاع الله في التاريخ ، وهي أحداث تضع علامة مميزة " مرة واحدة للأبد " على عالم البشر . والقديس غريغوريوس النيصي يلحظ ذلك قائلاً : " إن التاريخ البشري يسير من بداية إلى أخرى في المسيح . وبداياته لا نهاية لها أبداً ."

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زمن الصوم الكبير هو زمن الجوع والعطش إلى البر، وزمن الشبع من حضور الله ونعمته. نسوجي هذا الموضوع لرسالة الصوم الكبير، للعام 2015، من التطويبة الرابعة في إنجيل التطويبات، المعروف بدستور الحياة المسيحية: "طوبى للجياع والعطاش إلى البر، فإنهم سيشبعون" (متى 5: 6).



تتطوي هذه التطويبة على أبعاد حياة الإنسان الروحية والمعنوية والمادية فيجوع ويعطش للخبز والماء، للرزق والتشجيع، للصحة والشفاء، للعدالة والإنصاف، للخروج من حالة الفقر والعوز، للسلام والترقي، للحقيقة والحرية، للمحبة والرحمة؛ كما يجوع ويعطش للعلم والتربية وتحقق الذات في وطنه، وفقاً لمواهبه وأحلامه وتطلعاته؛ ويجوع ويعطش لإرضاء الله بحياة بارّة في الشركة الروحية معاً، والأمانة لحالته ودعوته ومسؤولياته، ولرؤية وجه الله الأب، في ختام رحلته على وجه الأرض، والتنعم بمجد السماء من جوده الله ورحمته.

لا يستطيع أحد أن يشبع جوع أحد وعطشه الماديين والمعنويين والروحانيين، ما لم يكن فيه جوع وعطش إلى البر، أي إلى عمل الخير والصالح؛ وما لم يشبعه الله من محبته ورحمته، ومن نعمة حضوره، ومن كلامه، كلام الحياة، ومن أنوار روحه القدوس.

الجوع والعطش إلى البر والشبع، هذه الثلاثة هي الغاية من الصوم الكبير، نبلغها بوسائل ثلاث: الصيام والصلاة والصدقة...

الصيام تعبير عن التوبة الداخلية. فالامتناع عن الطعام وعن أكل اللحم والبيض، وما يرافقه من إماتات وأفعال محبة ورحمة، إنما يندرج في مبادرات التكفير والتعويض عن الأخطاء والخطايا والشور التي اقترناها.

والصيام تدريب للإرادة والنفس والجسد، من أجل تحقيق الانتصار على الذات في ضعفها وانحرفها، وبلوغ حرية القلب.

إنه شريعة إلزامية، مصدرها الكتاب المقدس، في عهده القديم والجديد، وخضع لها المسيح الرب بصيامه أربعين يوماً، استعداداً لبداية رسالته العلنية (راجع متى 4 : 2). أدرجت الكنيسة هذه الشريعة بين وصاياها الخمس وهي الرابعة. فبعد الوصية الأولى بالتزام المشاركة في قداس الأحاد والأعياد المأمورة، توصي الثانية بواجب الاعتراف بجميع الخطايا، أقله مرة في السنة، وتأمّر الثالثة بمناولة القربان المقدس أقله في عيد الفصح، ثم تكتمل بالرابعة وهي الإلتزام بالصيام والقناعة في الأزمنة المحددة، وبالخامسة أي مساندة حاجات الكنيسة بالإحسان والتبرعات الغاية من وصايا الكنيسة، بطابعها الإلزامي، أن تضمن للمؤمنين القليل الضروري من روح الصلاة والالتزام الأخلاقي، من أجل النمو في محبة الله والناس. أما عيش الوصايا فمرتبط بالحياة الليتورجية، ويعتدي منها.

نقول "وصايا الكنيسة"، لأن كل مسيحي ومسيحية يحقّ دعوته في الكنيسة، في الشركة مع جميع المعمّدين. فمن الكنيسة، يقبل كلمة الله التي تحتوي تعاليم "شريعة المسيح" (غلا 6 : 2). ومن الكنيسة يتعلم مثال القداسة في شخص مريم العذراء، وهي القدوة الأسمى، وفي شهادة حياة الذين يعيشونها بأصالة، وفي التقليد الروحي الحي، الظاهر في حياة القديسين على مدى التاريخ.

رسالة الصوم الرابعة لصاحب الغبطة والنيافة الكردينال مار بشارة بطرس الراعي بطريرك أنطاكية وسائر المشرق

IN OUR PRAYERS

Lord, may all the faithful departed whom we entrust to Your care, be held securely in Your Loving embrace for all eternity especially those we Pray for:

John and Wadel (A) All departed souls, Fr Elias Ayoub, Antoun Azar, Antoine Azar & his Departed, Raymond Anjoul, (B) Raymond, Hanne & Charbel Bazouni, Camil, Amira & Joseph Boutros, Bashira Bayssari, Naiim & Saidie Boutros, (C) (D) Wadiha Draybi, (E) Gerges & Saidie Elia, Mehzen & Haifa El Hayeh and their son Kabalan, Hanane Wahibe Mounir El Bazouni, Youssef & Amineh El Hallal & their Children, El Weddy Family, (F) (G) George Ghattas, Colleen Madeline George, Helen George, Majid George, Youssef Salim El Khoury Gebrael, (H) Madeline & Paul Haddad and son Joseph, Anis Haddad, Maurice & Martha Jamil Haddad, Sara, Tansa George Hawi, Tanous, Wadiaa Youssef Hady, Diab & Diby Hawi, Chafika Hawi, Hasna Habib & her son Maroun, (I) Sayed Ibrahim, (K) Naim Khattar & George Khattar, (J) (L) Peter Lichaa and his wife Marie, Youssef Lichaa, (M) Anthony Mamah Moses and Moses Family, Arthur (Otre) Moses, Elias Barbar Moussa, Boutros & Johra Moussa, John Toufic Merhi, Youssef & Chousoub Maroun, Ghantous Jabbour Mikhael and his wife Jamile, (N) Jamil, Badwi, Hasna & Yasmine Ndaira, (R) Milia Bou Raidan, Jamil & Labibi Roumanus, Raymond & Etour Romanos & son Joseph, Habibe Saba Rizk, Raad Family, (S) Boutros Kozhaya Sassine, Joseph John Saad & his wife Mazie, Matilda Abboud Sadek, Souls in Purgatory, Boulos & Adele Sassine and their son Raymond, (T) Salem, Fahed, Danny & Bernard Ters (W) Jamil Wehbe & Barbara Wehbe, Karim Tannous Wehbe (Y) Tony Younis, (Z)





لقد مرَّ يسوع في الساحات والمجامع والمدن، فأثّر في الكثير من الناس... خرج من المدينة التي كان فيها وذهب إلى مكانٍ مُقفرٍ ليصلي. نجدُ أن تلاميذه يتبعونه ليقولوا له أن الناس يطلبونه ليعود إليهم. فما كانت إجابته أن يذهب إلى مكانٍ آخر... فالتاس الذين قبلوا الكلمة طلبوه وبحثوا عنه كما تفعل الكنيسة في كل زمانٍ ومكان... ولكن يسوع ذهب إلى مكانٍ آخر، لأن الجماعة يجب أن تعرف يسوع وتبحث عنه في قلبها، لأنه دائم الحضور فيها بروحه.

هذا البحث الذي أشغل أهل المدينة المُجمعين، أشغل أيضًا المُبعدين عن الجماعة... فأتى إليه أبرص...

أتى يتوسل، ليحصل على الطهر. كان ممنوعًا على الجميع لمس الأبرص لأن مرضه يُنجس. وما إن يسوع يلمسه فلم يتنجس، بل طهره من برصه. كان الشفاء هذا يُشبه إقامة الميت، خصوصًا وأن الأبرص هو بالنسبة للجماعة في المدينة مُبعدٌ ومن عداد الموتى...

لذلك، نرى أن الإنجيل يصنعنا في مطلعِه في جو واضح: "وقام قبل طلوع الفجر... هذا الوقت يُذكرنا بالمريمات عندما ذهبن لتطبيب جسد يسوع، فإذا بهنَّ يجدنه حيًّا، وفي هذا الفجر خرج يسوع من المدينة لينشر طيب بشارته فإذا به يُقيم الأبرص. ذلك الفجر كان فجر القيامة بالنسبة لذلك الذي مات في الجماعة تطبيقًا للشريعة التي تمنع وجوده فيها بسبب برصه.

كما ذهب يسوع حاملاً البشارة إلى خارج المدينة ليلمس الأبرص فيطهر، سيذهب أيضًا حاملاً صليبه، ليحسب "ذا برص" على ما يقول أشعيا، فيحمل جراح الجميع... لقد أخذ جرح الأبرص ليحمله هو قائلًا له: "قد شئت" أي أنه أراد ذلك قبل أن يطلب منه... ونحن:

هل ننتظر علامات حسية لحضور يسوع لنؤمن بكلمته؟ هل نعيش إيماننا عالمين بأنه حاضرٌ معنا بروحه؟ هل نشعر بحضوره الدائم معنا وفي جماعتنا، فنعيش في حالة النعمة التي تُخرجنا من خدمة الشريعة لندخل في خدمة القداسة، فلا ندين الآخر، بل نحكم بالمحبة؟ - ما هو الموت الذي نشعر به في ذواتنا؟ ما هو برصنا؟ هل لنا الإيمان الكافي لندرك أن يسوع يستطيع أن يشفينا من جميع خطايانا الظاهرة التي تُبعدنا عن جماعتنا؟

- نحن نعيش اليوم إيماننا بيسوع الذي مات وقام... فهل نحن فعلاً أبناء القيامة؟ هل نقبّع خارجًا موتى بخطايانا، أم نلتمس وجود يسوع القائم في حياتنا لنسجد له على مثال الأبرص وتأخذ منه الحياة؟

لقد شاء يسوع أن نطهر... لم يقلها فقط، بل عمل بها، إذا حمل خطايانا وارتفع على الصليب... بقي علينا نحن أن نشاء، فنسكب أمامه آلامنا واتقن بأنه سيقمنا منها.

تدعونا الكنيسة اليوم ...

في الأحد الثاني من زمن الصوم المبارك، نتأمل مشهد شفاء الأبرص. مَضَى إِلَيْهِ يسوع، فجاء هو إلى لقائه وسجد له. إذا كان البرص أكبر شرٍّ عرفه معاصرو بولس الرسول، فالخطيئة لا تقلُّ عنه شرًّا، ولا سيما إذا أخذت تتسلط علينا. زمن الصوم هو زمن الشفاء... شفاء من المرض بحيث يصبح شأنه شأن كل شيء في حياتنا، مناسبة ارتقاء إلى الله. وشفاء من كل من يستعبدنا في مسيرتنا إلى الله. ليصرخ كل منا إلى الله مع داود: اغسلني كثيرا من إثمي، و من الخطيئة طهرني... (من المزمور 50)

الصوم باب الغفران



في الصوم المبارك يفتح المسيح أبواب الغفران، أي طلب الغفران من الله ووهب الغفران للقريب. الصوم هو الأداة التي ستعيد المصالحة بين الإنسان والله. قد يكون من السهل أن نساعد فقيرا ونحسن إلى إنسان غريب. ولكن الأصعب هو أن نسامح الإنسان القريب. والمصالحة هي المحبة التي تفوق محبة الذات والكرامات، إنها برهان أننا وضعنا القريب ليس فوق بعض ممتلكاتنا بل فوق كرامتنا، لأننا بمصالحته نرضي القلب الإلهي ونشعر

بالسلام. نعم إن الصوم ليس فترة تعذيب للذات ولا هو فترة معاقبة لها أو إيفاء ديون لله. الصوم هو الفترة التي تسودها المحبة الأخوية والشعور بمحبة الله. الصوم هو الفترة التي تملأنا فيها النعمة السماوية "فنسهو عن أكل خبزنا". (بتصرف)

الخوري طوني سركيس

الخير السار من رعيّتك

كاتدرائية سيدة لبنان المارونية - هاريس بارك

٢٢ شباط ٢٠١٥

عدد ١٧

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الإنجيل

أحد شفاء الأبرص

الرسالة

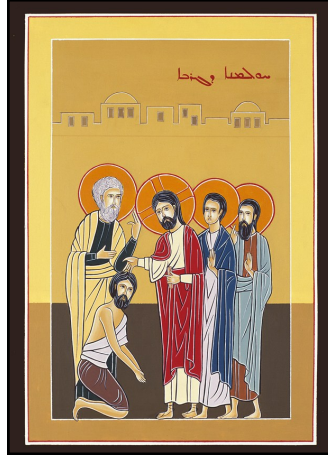
قَامَ يَسُوعُ قَبْلَ طُلُوعِ الْفَجْرِ، فَخَرَجَ وَدَهَبَ إِلَى مَكَانٍ قَفْرٍ، وَأَخَذَ يُصَلِّي هُنَاكَ. وَلَحِقَ بِهِ سِمْعَانُ وَالَّذِينَ مَعَهُ، وَوَجَدُوهُ فَقَالُوا لَهُ: "الْجَمِيعُ يَطْلُبُونَكَ". فَقَالَ لَهُمْ: "لِنَذْهَبْ إِلَى مَكَانٍ آخَرَ، إِلَى الْغُرَى الْمُجَاوِزَةِ، لِأُبَشِّرَ هُنَاكَ أَيْضًا، فَإِنِّي لِهَذَا خَرَجْتُ". وَسَارَ فِي كُلِّ الْجَلِيلِ، وَهُوَ يَكْرَهُ فِي مَجَامِعِهِمْ وَيَطْرُدُ الشَّيَاطِينَ. وَأَتَاهُ أْبْرَصٌ يَتَوَسَّلُ إِلَيْهِ، فَجَنَّا وَقَالَ لَهُ: "إِن شِئْتَ فَأَنْتَ قَادِرٌ أَنْ تُطَهِّرَنِي!". فَتَحَنَّنَ يَسُوعُ وَمَدَّ يَدَهُ وَلَمَسَهُ وَقَالَ لَهُ: "قَدْ شِئْتَ، فَاطْهَرُ!". وَفِي الْحَالِ زَالَ عَنْهُ الْبَرَصُ، فَطَهَّرَهُ. فَأَنْتَهَرَهُ يَسُوعُ وَصَرَفَهُ خَالًا، وَقَالَ لَهُ: "أَنْظُرْ، لَا تُخْبِرْ أَحَدًا بِشَيْءٍ، بَلِ اذْهَبْ وَارْتَدِمْ نَفْسَكَ لِلْكَاهِنِ، وَقَدِّمْ عَنْ طَهْرِكَ مَا أَمَرَ بِهِ مُوسَى، شَهَادَةً لَهُمْ". أَمَّا هُوَ فَخَرَجَ وَبَدَأَ يَنَادِي بِأَعْلَى صَوْتِهِ وَيَذِيعُ الْخَبْرَ، حَتَّى إِنَّ يَسُوعَ لَمْ يَعْذُ قَادِرًا أَنْ يَدْخُلَ إِلَى مَدِينَةٍ عَلَانِيَةً، بَلْ كَانَ يُقِيمُ فِي الْخَارِجِ، فِي أَمَاكِنَ مُقْفَرَةٍ، وَكَانَ النَّاسُ يَأْتُونَ إِلَيْهِ مِنْ كُلِّ مَكَانٍ.

مر ١ : ٣٥ - ٤٥

صلاة الأسبوع

ياها الرب يسوع، في بداية هذا الصوم وعلى ضوء آية شفاء الأبرص، نسألك نعمة الايمان بأنك قادر أن تطهر كل واحد وواحدة منا مما شوه صورة الله فيه والمشاعر الانسانية والعلاقات مع الله والذات والناس. نحن ندرك ان شفاء الأبرص علامة لقدرتك الالهية ولارادتك الخلاصية. فاجتذب كل واحد اليك لكي تجدده بلمس يدك: بكلمة الانجيل، وبنعمة الاسرار، وبفعل روحك القدوس.

اجعلنا في حالة جوع وعطش اليك، فانت وحدك تسد جوعنا وعطشنا الروحيين، ويصبح جوعنا وعطشنا الى كل خير ويزر صلاح. لك ياها الأب والابن والروح القدس كل مجد وتسبيح، الآن والى الابد، آمين.



قراءات الأحد القادم

أحد شفاء المنزوفة

٢ قور ٧ : ٤-١١
لو ٨ : ٤٠ - ٥٦

رتبة درب الصليب

٦:٠٠ مراحل درب الصليب،

صلاة المساء وزياح الصليب

(عربي)

٨:٠٠ مراحل درب الصليب

وزياح الصليب (إنكليزي)

لَا تَمْلِكَنَّ الْخَطِيئَةُ بَعْدَ فِي جَسَدِكُمْ الْمَائِتَ، فَتُطْبِعُوا شَهَوَاتِهِ. وَلَا تَجْعَلُوا أَعْضَاءَكُمْ سِلَاحَ ظَلَمٍ لِلْخَطِيئَةِ، بَلْ قَرَّبُوا أَنْفُسَكُمْ لِلَّهِ كَأَحْيَاءٍ قَامُوا مِنْ بَيْنِ الْأَمْوَاتِ، وَاجْعَلُوا أَعْضَاءَكُمْ سِلَاحَ بِرِّ اللَّهِ. فَلَا تَتَسَلَّطْ عَلَيْكُمْ الْخَطِيئَةُ، لِأَنَّكُمْ لَسْتُمْ فِي حُكْمِ الشَّرِيعَةِ بَلْ فِي حُكْمِ النِّعْمَةِ. فَمَاذَا إِذَا؟ هَلْ نَخْطَأُ إِنَّمَا لَسْنَا فِي حُكْمِ الشَّرِيعَةِ، بَلْ فِي حُكْمِ النِّعْمَةِ؟ حَاشَا! أَلَا تَعْلَمُونَ أَنَّكُمْ عِنْدَمَا تَجْعَلُونَ أَنْفُسَكُمْ عِبِيدًا لِأَحَدٍ فَتُطْبِعُونَهُ، تَكُونُونَ عِبِيدًا لِلَّذِي تُطْبِعُونَهُ: إِمَّا عِبِيدًا لِلْخَطِيئَةِ الَّتِي تُؤَوِّلُ إِلَى الْمَوْتِ، وَإِمَّا لِلطَّاعَةِ الَّتِي تُؤَوِّلُ إِلَى الْبِرِّ. فَشُكْرًا لِلَّهِ لِأَنَّكُمْ بَعْدَمَا كُنْتُمْ عِبِيدَ الْخَطِيئَةِ، أُطْعِمْتُمْ مِنْ كُلِّ قَلْبِكُمْ مِثَالِ التَّعْلِيمِ الَّذِي سَلَّمْتُمْ إِلَيْهِ. وَبَعْدَ أَنْ حَرَزْتُمْ مِنَ الْخَطِيئَةِ، صِرْتُمْ عِبِيدًا لِلْبِرِّ. وَأَقُولُ قَوْلًا بَشْرِيًّا مُرَاعَاةً لِضَعْفِكُمْ: فَكَمَا جَعَلْتُمْ أَعْضَاءَكُمْ عِبِيدًا لِلنَّجَاسَةِ وَالْإِثْمِ فِي سَبِيلِ الْإِثْمِ، لِذَلِكَ اجْعَلُوا الْآنَ أَعْضَاءَكُمْ عِبِيدًا لِلْبِرِّ فِي سَبِيلِ الْقِدَاسَةِ. فَلَمَّا كُنْتُمْ عِبِيدَ الْخَطِيئَةِ، كُنْتُمْ أَجْرَارًا مِنَ الْبِرِّ. فَأَيَّ تَمَرِّ جَنِينٍ حِينَئِذٍ مِنْ تِلْكَ الْأُمُورِ الَّتِي تَسْتَحُونَ مِنْهَا الْآنَ؟ فَإِنَّ عَاقِبَتَهَا الْمَوْتُ. أَمَّا الْآنَ، وَقَدْ صِرْتُمْ أَجْرَارًا مِنَ الْخَطِيئَةِ وَعِبِيدًا لِلَّهِ، فَإِنَّكُمْ تَجْنُونَ تَمَرًا لِلْقِدَاسَةِ، وَعَاقِبَتُهَا الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّ أَجْرَةَ الْخَطِيئَةِ هِيَ الْمَوْتُ. أَمَّا مَوْهَبَةُ اللَّهِ فَهِيَ الْحَيَاةُ الْأَبَدِيَّةُ فِي الْمَسِيحِ يَسُوعَ رَبِّنَا.

روم ٦ : ١٢ - ٢٣

من أقوالهم...

"يا طيباً نواه: قد شئت، فكن طاهر! ... لا نريد سواه في حلم المصنئ الساهر"

الليتورجيا المارونية

قَدَاسَاتُ يَوْمِ الْأَحَدِ

كاتدرائية سيدة لبنان - هاريس بارك 8:00 (عربي)، 9:30 (إنكليزي)، 11:00 (عربي، إنكليزي)، 5:00 (عربي، إنكليزي)، 7:00 (إنكليزي)

مركز قداس 6:00 ب. ط. في كنيسة سانت باتريك، غيلدفورد (عربي، إنكليزي)

قَدَاسَاتُ الْأَسْبُوعِ

الإثنين - الجمعة 7:00، 8:45 صباحاً و 6:00 مساءً، الأربعاء 7:00، 8:45، صباحاً و 5:30؛ 7:00 مساءً (إنكليزي) السبت 7:30 صباحاً و 6:00 مساءً

الإعترافات مؤمنة قبل وخلال قداس السبت الساعة 6:00 مساءً وقَدَاسَاتُ الْأَحَدِ أو بتحديد موعد خلال أيام الأسبوع

ساعات السجود كل يوم خميس 8:00 - 9:00 مساءً 24 ساعة سجود أمام القربان: كل أول جمعة من الشهر من الساعة 9:30 صباحاً لغاية السبت 7:30 صباحاً