



THE GOOD NEWS

FROM YOUR PARISH



OUR LADY OF LEBANON CO-CATHEDRAL - HARRIS PARK

SUNDAY OF THE LEPER

He is waiting for you when nothing else you find satisfies you.

Pope Saint John Paul II

THE GOSPEL

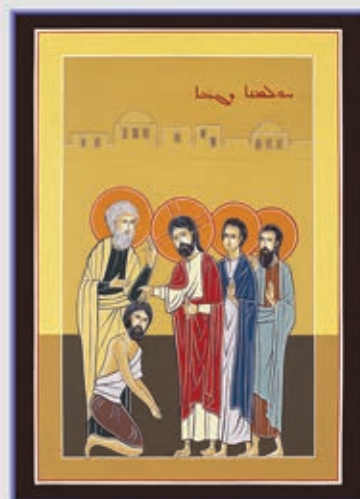
In the morning, while it was still very dark, Jesus got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, "Everyone is searching for you." He answered, "Let us go on to the neighbouring towns, so that I may proclaim 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

THE EPISTLE

Brothers and sisters, 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. I am speaking in human terms because of your natural limitations. 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

There will be no 6pm Mass.

Rather, Stations of the Cross, Evening Prayers and Adoration of the Cross in Arabic at 6pm & English at 8pm.

SUNDAY HOLY LITURGIES

LOLOL Co-Cathedral, Harris Park

8am (Arabic)
9:30am (English)
11am (Ar/Eng)
5pm (Ar/Eng)
7pm (English)

Live Streaming Through Social Media

WEEKDAY HOLY LITURGIES

Mon, Tues, Thurs, Fri
7am, 9am & 6pm

Wed 7am, 9am & 5:30pm (Arabic)
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 - Sat

8:30am (Arabic) | 7pm (English)

Divine Mercy followed by Rosary

Fri 7:30 pm

Adoration Hour:

Thursdays 8 pm - 9 pm

24 Hour Adoration:

Every first Friday of the month from 9:30am - Saturday 7:30am

CONTACT

Fr Tony Sarkis (Dean): 0433 211 248

Fr Youwakim Noujaim 0406 060 445

Fr Charbel Dib 0410 759 795

Fr John-Paul Bassil 0401 545 454

Fr Youssef Matta 0427 922 092

Fr Yuhanna Azize 0435 764 824

Fr Bernard Assi 0411 811 807

Fr Pierre Khoury 0411 735 258

Fr Paul Joubel 0414 900 016

Deacon Ron Hassarati 0403 504 384

Deacon Robert - Plo Al Bayeh 0414 447 883

Subdeacon Ghassan Nakhoul 0410 524 335

Parish Office: 9689 2899

Opening Hours:

Monday to Friday 9am - 4.30 pm

Saturday 9am - 1 pm

Fax: 9689 2068

Email: info@lolol.org.au

Website: www.lolol.org.au

THE SERVANTS WORD

Dear brothers and sisters,

As we enter the second week of the Great Lent, and with the second Sunday of this blessed Season, Sunday of the Healing of the Leper, according to the Rite of our Maronite Church, we continue our journey in the heart of the boat of the Church, the boat of hope, armed with our theme for this Lent: "Jesus, remember me when you come into your Kingdom." This week, we raise on the boat of our hope, a new banner that serves as a compass to help us reach the Port of Salvation: "Like drops of rain, Christ's compassion was poured on the leper."

The drops of the Lord are graces and blessings that He rains on us in order to be healed of our spiritual leprosy that is binding us and making us prisoners and slaves of sin. In this Sunday's readings, Saints Mark and Paul give us a sacred recipe for how we can be healed of the leprosy of our slavery to win the freedom of filiation.

In his letter to the Romans, Saint Paul shows us the way to freedom, advising us with clear and simple words that do not need explanation, philosophy, thinkers or theorists, as he says: "sin will have no dominion over you." In simple terms, this means, "say no to sin"! Then you win your freedom! For, as Saint Paul assures us, we are no longer under the yoke of the law that binds us to sin, but rather under grace that frees us from sin.

The key to our freedom is to know ourselves first, to know our weakness in order to know how to come to the Lord to heal us, as the leper did in Saint Mark's Gospel today. The greatness of the leper is that he knew himself well and knew his illness and acknowledged his miserable condition, without despairing. Rather, his hope remained ablaze, like the flame of freedom in his spirit. He begged the Lord with boldness and confidence, but also with complete surrender to His will, asking Him to be healed, and He healed him. The leper knew that only the Lord Jesus would free

Freedom

him from the smell of his body and the smell of the society's merciless looks. He did not allow his condition, as he was torn apart from the inside and in pain from rejection from the outside world, to hinder his journey towards freedom.

This week, we are called to reflect on our condition and weakness, and on what Saint Paul is saying to us today: "and that you, having been set free from sin, have become slaves of righteousness." Let us learn from the leper and his thirst to be freed from his illness, so we come to the Lord, asking Him to free us, by His grace, from sin that is causing us pain. The Season of the blessed Lent is the season of repentance. The Lord Jesus is awaiting you in the confessional to free you from sin and grant you freedom.

During our Lenten journey, I encourage you to use your freedom from sin in acts of mercy. There are many opportunities for mercy before us, let us take advantage of them to activate our freedom. On both entrances to the church, there are money boxes of mercy that are being collected for our families in Lebanon. Take one home and teach your children or grandchildren how to give. By giving, our freedom yields love and fraternity. Thus, we all become one family, the family of the Lord Jesus, the source of our freedom.

I also encourage you to participate in all our daily spiritual activities in the Season of Lent. Among these activities, the prayer of the chaplet of the Seven Sorrows of Mary, on Monday, 8.30 pm, followed by a wonderful spiritual testimony.

Let us be freed from the shackles of the earth to be sons and daughters of the Kingdom. I wish you a blessed fasting.

Father Tony Sarkis

THE LEPER

As we enter the Season of Lent, many of our Sunday Gospel passages will focus on miraculous healings. Today the cleansing of a leper account greets us.

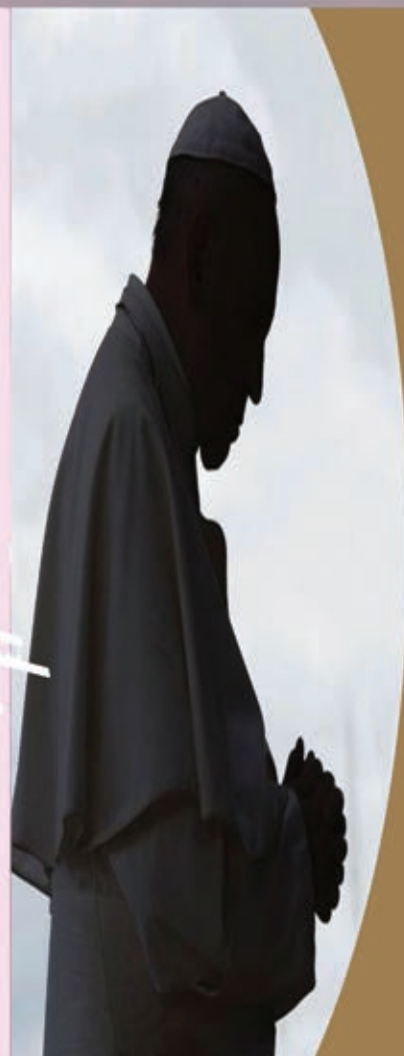
The leper, an outcast, frowned upon and marginalised by society, dares to approach Jesus and ask, 'If you choose, you can make me clean' (1:40). Jesus responds in the affirmative and healing occurs. There are two important movements in this passage we will take a closer look at.

Firstly, we have the boldness of the leper. He was meant to be hidden away, shunned by society, living in fear, shame and poverty. Yet this leper refuses to be less than what society imposed on him. Breaking all social taboos, he courageously demands change. It challenges us to harness our courage in order to break the chains of fear and isolation, societal imposed restrictions, to demand change, seek opportunities and to trust that we can do more and be more.

Secondly, the leper asks Jesus and each of us, 'If you choose, you can make me clean.' What is our response? Dare we arouse suspicion and anger by going against social norm? Are we bold enough to challenge the status quo? Are we merciful enough to put our own reputation on the line in order to help another?

Lent is a time to break out of our restrictive patterns and choose to take on a new way of life that is much more fulfilling. Amen

Sr Margaret Ghosn



O Lord, hear the prayers
of those who trust in you,
especially the lowly,
those sorely tried, and those
who suffer and flee before
the roar of weapons.
Restore peace to our hearts;
once again,
grant your peace to our days.
Amen.

Franciscans
#PrayTogether #Ukraine



MESSAGE FROM THE BISHOP

Dear Brothers and Sisters,

Our Gospels for the Season of Great Lent in the Maronite Church focus on some of the miracles of Christ during his mission on earth. This Sunday, we reflect on the Healing of the Leper (Mark 1:35-43). As I mentioned in my message on Cana Sunday, the theme for our Maronite Lenten Homilies this year is "You are Apostles of Hope!" and this week we reflect on hope and mercy.

Leprosy was one of the most impure diseases for the Jews, so much so that lepers were not allowed to approach others and were cast out of the community. Yet the leper in our Gospel defies this ban, because he had faith and hope that the Lord can heal him. His approach is not one of pride. He recognizes himself as a sinner, and in all humility, he begs the Lord to heal him. Jesus does not ask for more. He heals him and asks him to go and show himself to the priests of the temple so that he can be allowed to join the community again.

What does this mean in our life today? Leprosy is like sin. It separates us from God and our community. Only the Lord can heal us if we approach him in hope, faith, and humility. And during this time of Lent, I encourage you to approach the Sacrament of Reconciliation, where the priest, in the name of the Lord, forgives us our sins and restores us to the communion of the Church.

If we do not recognise our sins and admit them, there is a danger that, over time, our hearts will harden and a distance will be created between us and God. Let us ask the Lord to make us aware of our need for forgiveness. Our parishes offer many opportunities for prayer, adoration and confession in Lent.



The Lord showed his mercy and compassion both for the leper and the people who sought Him. If we approach him with the same faith and the same confidence as the leper saying: "If you choose, you can make me clean." (Mk 1:40), we can be filled with hope in His mercy and his reply: "I do choose. Be made clean!" (Mk 1:41).

When we look at the world around us, we pray that the Lord's compassion touches the hearts of world leaders so they work for peace. **We pray for an end to the war in Ukraine.** We know the immense cost of war. There can never be any winners in an armed conflict, but only losers.

We also think on this Sunday of our brothers and sisters in Queensland and New South Wales affected by the floods. We pray for those who passed away that their souls rest in peace. May God also grant hope to those who lost their homes and livelihoods so they can rebuild what was lost.

Let us remember that the Lord can make possible what would be impossible for us. Our hope is in His mercy and compassion.

+ Antoine-Charbel Tarabay

YOUTH CORNER

Dearest Friends,



This Lent, Christ invites us all into deep spiritual encounter with Him. Our Parish provides different ways of connecting with Him. For the Youth, you are invited to participate in the MYO Lenten Pilgrimage. Every week, we will share on our social media platforms what's on offer for Prayer, Fasting and Almsgiving. The journey is always a deeper one when we do things together. If you're reading this, we are about to begin week 2.

Week 2:

- Prayer (Seven Sorrows Chaplet Monday 8.30pm, Faith on Fire Talk on "Healing Sacraments - Be Clean" Wednesday 9th March after 7pm Mass, and Stations of the Cross Friday 8pm)
- Fasting (Abstain from sweets and secular music, and replace with Catholic hymns and podcasts)
- Almsgiving (Donate to Team OLOL for Worlds Greatst shave via website)

<https://secure.leukaemiafoundation.org.au/registant/TeamFundraisingPage.aspx?TeamID=135913>

We also invite you to our Charity event - "World's Greatest Shave", on Sunday 13th March after 7pm Mass; as we raise money to go toward the leukemia foundation. For more information on this particular event, or to volunteer, contact Louis Ayoub on 0412 844 524.

Later in March, we invite you to retreat for the weekend and encounter God in the silence. The MYO Lenten retreat will be at the Carmel House - Mt Carmel Retreat Center in Varroville, from the 25th to the 27th of March. The theme for this year is "Come to Me - Savior, Teacher, Friend, Discovering who Christ is to me". Tickets are \$180 per person. To book, or for more questions, please contact George Al-bazouni on 0423 451 722. You can also register via olol.org.au/Lentenretreat

Wishing you all a Blessed Lent!

Roy-Charbel Farah

KIDS CORNER

BibleWise

Jesus Heals a Man with Leprosy

Read the story of Jesus healing the man of leprosy in Matthew 8:1-4 (NIV).
Unscramble the words in red to discover the 3 steps in the man's healing.

Large crowds followed Jesus as he came down the mountainside. Suddenly, a man with leprosy approached him and knelt before him. "Lord," the man said, "if you are willing, you can heal me and make me clean."



Step 1

Jesus _____ out and _____ him.
c d e a r h e d h u o c t e

Step 2

"I am _____," he said. "Be _____!"
l a w i n l i a e l h d e

Step 3

And _____ the leprosy _____
t n a s i y t n l p a d s e r p i a e d

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PARISH CAMERA



Ash Monday - Rite & Blessing of the Ashes and Masses



PARISH CAMERA



Year 3 Fersen Al Adra Class

Students learnt the Church is a spiritual field & about the parable of the sower. Students then used coffee, cups and coloured paper to model their own 'garden'.



Sodality Lenten Lunch



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8. General labourers
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10. Excavator operators

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or contact **Andre** on 0425290373

A Message to Our Parishioners

PART 1

It's been nearly two years since COVID-19 was labelled a pandemic, lockdown measures became the norm and the terms social-distancing, contact tracing and flattening the curve became part of the global language. For many of us pandemic fatigue set in, exhausted by stress, anxiety and feeling isolated from friends, family and our church. Despite all this, there have been glimmers of hope that 2021 and 2022 might bring a relaxation and return to a kind of normalcy. Re-emerging from lockdowns and gradually returning to church, now is an appropriate time to address some pre-pandemic behaviour.

In 2020 one of our parish priests gave a homily about not following the laws of the land and being selfish by not respecting the rules of this parish, in particular observing church signage such as no smoking, no parking and disabled parking. As a volunteer at our church since 2005, I've spent the majority of that time directing carpark traffic and crowd marshalling, so those words resonated with me.

As a volunteer at this parish it can get very frustrating trying to deliver a message across to those who take our parish facilities for granted. Even if we exhaust ourselves with the wisest rhetoric, many people still don't listen or heed instructions.

Even after a long hiatus because of the pandemic lockdown, many regular parishioners, visitors and casual users of the church carpark facility continue to show a blatant disregard and flouting of the rules or laws of this parish regarding car parking.

Our parish has been blessed to have an accessible multi-level car park since the mid 90's which at that time created nearly 300 parking spaces including dedicated disabled parking. Our parish attendees continue to grow rapidly and as a result, the demand for carpark space often outweighs available supply. Subsequently the parking facility can be stretched to limits or even overcapacity during peak periods on weekdays, weeknights and weekends.

The parking facility often came up a point of discussion during my time on the parish stewardship committee from 2010-2017. In 2016 I helped devise our current car park rules or terms of entry which we signposted on all church vehicular entry points. The purpose of this was to serve notice as to the conditions of entry and therefore by entering the car park you agree to be bound by these conditions and to highlight restrictions on the use of our carpark.

I wish to draw attention specifically to the following conditions from those terms of entry.

Firstly **clause 7** which states:

Any person entering OLOL must follow at all times the direction of any Traffic Controller(s), Crowd Controller(s) or any other authorised person(s) directing movement of people or motor vehicles in or around OLOL

Also **clause 9** which states:

Motor vehicles must only park in marked bays and obey all OLOL Car Park signs. Parking of a motor vehicle on OLOL property is a privilege, not a right.

Finally **clause 10** which states:

To park in a designated disability parking space, you must display your valid RMS Mobility Parking Scheme permit at the time of parking at OLOL.

In NSW, Reg 203 of the Road Rules 2014 Regulations advises that unless you hold & display a current parking permit for people with disabilities, and you are complying with the conditions of use of the permit, it is **against the law** to stop your vehicle in a parking area for people with disabilities.

The Mobility Parking Scheme (MPS) provides parking concessions to people with mobility disability. To be eligible, you need to have mobility disability, which is defined by legislation as someone:

A Message to Our Parishioners

- o unable to walk due to the permanent or temporary loss of use of one or both legs, or other permanent medical or physical condition
- o whose physical condition is detrimentally affected as a result of walking 100 metres, or
- o who requires the use of crutches, a walking frame, callipers, scooter, wheelchair or other similar mobility aid.

Furthermore we have put up adequate and prominent signage to indicate clearly that there is no parking in certain sections of the car park without authorisation and every effort has been made to make it clear to prevent people parking in an unauthorised manner and violating our parking rules.

Despite all these rules, we are continually seeing poor parking habits and behaviour from parishioners and casual users of our parking facility. This is particularly the case during school drop off and pick up times. Parents / carers that have students enrolled in the college across the road are without a doubt the biggest beneficiaries of using our carpark of convenience during morning / afternoon school peak hour rush. This cohort however seem to be the worst offenders, specifically misuse of the disabled parking spaces by able-bodied people and double parking on driveways, pedestrian crossings and footpaths that are strictly no parking areas at all times, as it creates a blind spot and grave danger for pedestrians or other drivers that have to navigate around these hazards.

It begs the question though, why are some of our carpark users this selfish? The most logical answer is sheer laziness! They do it so that they don't have to walk far to pick up children and to make a hastier exit as they leave the carpark. In addition, they don't care if they park in a restricted area or take up a disabled parking space in doing so. Tell that to the elderly or the handicapped person who can't walk far and is then compelled to park on lower levels of the carpark and forced to use stairs or steep ramps.

Meanwhile these people go about their day oblivious to their selfish actions and lack of regard toward the least of one of their brothers or sisters. Hint, hint *Matthew 25:40-45. Truly, I tell you, just as you did it to one of the least of these my brothers, you did it to me & "Truly I tell you, whatever you did not do for one of the least of these, you did not do for me."*

Our disabled parking spaces are set aside for wheelchair users in a motor vehicle that require sufficient space for side and rear ramped access. These drivers or their handicapped passengers need extra room for ramps and lifting equipment to enter and exit their vehicles safely. They may need extra space for bulky mobility equipment like walking frames or crutches. These accessible parking spaces are clearly recognisable and are labelled with a white international access symbol painted on a blue square. This access symbol highlights the fact that parking spaces are reserved only for vehicles displaying valid Disability Parking Permits.

Parking of a motor vehicle on OLOL property is a privilege, not a right! Parking in a disabled space without a valid RMS Mobility Parking Scheme Permit is something we shouldn't have to tolerate so respect the terms of use accordingly. Whilst the parish has not entered into a private agreement with local council rangers with enforcement powers to issue on the spot fines, continued misuse may force the parish to go down that path or even the temporary withdrawal of all parking entitlements to serve as a deterrent against persons who consistently fail to observe our parking rules. Lack of space is not considered a valid excuse for violation of our parking rules. Some exceptions to our parking rules will only be tolerated for heavily pregnant or new mothers, people with visible injuries who may need access also to the disabled parking bays at the discretion of an *authorised person(s) directing movement of people or motor vehicles in or around OLOL pursuant to clause 7 above.*

How important is our car park facility in our parish lives, more importantly, is there a real and present danger to us or our loved one's safety when using this car park? At first thought, most people assume nothing much happens in our car park, yet when prompted to actually consider it, most of us can recall either seeing or being involved in a close shave with a pedestrian or a bingle with other vehicles, perhaps even road rage? Given the inequitable nature of any collision between a motor vehicle and a pedestrian, even at a low speed, serious injury can occur especially to vulnerable young children or the elderly who don't stand a chance against vehicle impact injuries. I also urge all drivers to maintain safe speeds inside the carpark (it's not a race track or highway) and to give pedestrians right of way at the marked crossings, footpaths and driveway entry and exits.

A Message to Our Parishioners

PART 2

Continuing our theme from last week about respecting the rules of this parish, please respect and observe the directions and instructions of our volunteer parking attendants or crowd marshals whenever they are on duty. *"For those who exalt themselves will be humbled, and those who humble themselves will be exalted," Matthew 23:12*

Volunteering to help in the carpark may not seem popular at first glance, however it is a very important and humbling task which enables and empowers our disabled and elderly carpark users to experience dignity and fullness of life; and as a volunteer to see people through Jesus' eyes and to feel deep compassion for them.

I encourage and put the call out for more volunteers in helping as Car Park Attendants during special events and masses. Assisting with occasional weekday / weeknight car park facility management. (Directing traffic and keeping the carpark safe for pedestrians) and enforcement of the conditions of entry. It may be out of your comfort zone but when you think about volunteering as discipleship, it affords a wonderful opportunity to experience Christ by serving others.

On that note *Luke 10:2-3* and *Matthew 9:37-38* remind us of the uncomfortable truth about recruiting volunteers: there will always be more work than there are people willing to do the work, and even then the work won't always be easy, popular or enjoyable. Notice that the labour shortage in the church isn't a new phenomenon. It was evidently an issue when Jesus spoke these words in (Matt 9:37) *"The harvest is plentiful, but the workers are few"*, but he also provided the next step and gave a solution: *"Ask the Lord of the harvest, therefore, to send out workers into his harvest field"* (Matt 9:38).

Luke 10: 2-3 "The harvest is plentiful, but the labourers are few. Therefore pray earnestly to the Lord of the harvest to send out labourers into his harvest. Go your way. Behold, I am sending you out as lambs in the midst of wolves".

That is a startling verse when you really think about it. This whole chapter begins with Jesus saying, "The harvest is plentiful, but the labourers are few." So Jesus says, "Pray that the Lord of the harvest would send out labourers into his harvest". So it sounds like, "Okay, yes, let's go, let's do this." And then Jesus says, "Go your way. I am sending you out as lambs in the midst of wolves."

Well, that just took an abrupt turn. Anybody who was excited to be sent out at first is now having second thoughts, right? Like a lamb in the midst of wolves? I've often felt that way when confronting selfish people that take our car park facilities for granted. A lamb doesn't go wandering into the midst of wolves looking for luxury, expecting a good outcome. A lamb goes wandering into the midst of wolves expecting to lose its life and this is where we realize that the call to follow Christ, the call to go into the harvest field, to help proclaim the gospel as a volunteer, is not a call to ease. It's not a call to popularity. It's not a call to comfort. It's not a call to success or acclaim in the eyes of this world.

There's an important lesson for us in these passages: people don't typically volunteer. You have to pray for them, identify them, and then invite them to join you on a mission.

Reflect: Where might God be revealing to you that He needs you to really see and feel the needs around you at our parish or help with the harvest around you right now?

What is the "work" Jesus is looking for us workers to do?

Let's pray to the Lord of the harvest that he would send more workers and let's pray that he might use us in answer to that prayer. Whatever risk it involves, let's pray that God will send out labourers into the harvest realizing that we are lambs being sent out in the midst of wolves.

If you are interested in helping the carpark team or would like to know more, please contact me on

0411 069 369

***Yours in Christ
George Harb***

PARISH NOTICE BOARD

Sunday 6 March: Sunday of the Leper

Masses 8:00am, 9:30am, 11:00am, 5:00pm & 7:00pm

- 8:00am Sodality Mass
- 11:00am 40 Day Elie Fatek Nasr from Kfaryachit
- 3:00pm Salem Wadih Chamoun from Zahle (died in Lebanon)
- 5:00pm 40 Day Najah Semaan Mourad from Tannourine widow of the late Hanna Gerjes Habkook from Bane

Monday 7 March:

- 10:30am Funeral Hawa Esmaine Frangieh widow of the late Lotfallah Geaitani from Zgharta

Wednesday 9 March: The 40 Martyrs

- 11:30am Mass followed by Lenten Lunch at the Church Hall
- 5:30pm Olga Sarkis Elbayeh from Kfardlakos widow of the late Gerjes Boulos Mardini from Ardeh (died in Lebanon)
- 7:00pm 40 Day Mass Maurice Tannous Roumanos from Kfarsghab

Friday 11 March:

Masses 7:00am & 9:00am

- 6:00pm Stations of the Cross, Evening Prayers and Procession (Arabic)
- 8:00pm Stations of the Cross, Evening Prayers and Procession (English)

Saturday 12 March:

- 6:00pm 40 Day Mass Maroun Phillip Phillip from Mazraat Al Toufah

Sunday 13 March: Sunday of the Haemorrhaging Woman

Masses 8:00am, 9:30am, 11:00am, 5:00pm & 7:00pm

- 7:30am Rosary Prayers
- 8:00am Fatima Mass
- 5:00pm One Year Mass Therese Boutros Khoury from Sebhel

الأحد ٦ آذار: أحد شفاء الأبرص

القداسات ٨:٠٠، ٩:٣٠، ١١:٠٠ صباحاً و ٥:٠٠ و ٧:٠٠ مساءً

- ٨:٠٠ قداس على نية أبناء الأخوية أحياء، أموات ومرضى
- ١١:٠٠ أربعون المرحوم الشاب إيلي فاتك نصر من كفر ياشيت
- ٣:٠٠ المرحوم سالم وديع شمعون من زحلة (متوفي في لبنان)
- ٥:٠٠ أربعون المرحومة نجاح سمعان مراد من تاورين أرملة المرحوم حنا جرجس حبقوق من بانه

الاثنين ٧ آذار:

- ١٠:٣٠ دفن المرحومة حوا إسماعيل فرنجية أرملة المرحوم لطف الله الجيتاني من زغرثا

الأربعاء ٩ آذار: الشهداء الأبرص

- ١١:٣٠ قداس على نية المرضى والعائلات يليه غداء صيامي في هول الرعية
- ٥:٣٠ المرحومة أولغا سركيس البايح من كفر دلاقوس أرملة المرحوم جرجس بولس المارديني من أرده (متوفاة في لبنان)
- ٧:٠٠ أربعون المرحوم مورييس طنوس رومانوس من كفر صغاب

الجمعة ١١ آذار:

- القداسات ٧:٠٠ و ٩:٠٠ صباحاً
- ٦:٠٠ مساءً درب الصليب، صلاة المساء والزيار (عربي)
- ٨:٠٠ مساءً درب الصليب، صلاة المساء والزيار (إنكليزي)

السبت ١٢ آذار:

- ٦:٠٠ أربعون المرحوم مارون فيليب فيليب من مزرعة التفاح

الأحد ١٣ آذار: أحد شفاء المنزوفة

القداسات ٨:٠٠، ٩:٣٠، ١١:٠٠ صباحاً و ٥:٠٠ و ٧:٠٠ مساءً

- ٧:٣٠ صلاة المسبحة
- ٨:٠٠ قداس على نية العائلات والشبيبة والمرضى بمناسبة ظهور العذراء في فاطيما
- ٥:٠٠ السنة للمرحومة تيريز بطرس الخوري من سبل

ANNOUNCEMENTS



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Matthew 11:28-30

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Sodality Lenten Lunch
held every Wednesday
during Lent

11:30am Mass followed by lunch
in the Church Hall at 12:15pm

الطريق إلى الفصح

في بداية الصوم الأربعيني (الصوم الكبير) ، أرتأيت أن أعرض كتاب " الطريق إلى الفصح " للآب هانس كولفناخ ، وهي رياضة روحية ألقيت في الفاتيكان . ويجمع الكتاب ٢٢ 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 والالتزام العملي في الكنيسة والعالم الحديث .

التأمل الأول

شروعاً الأبواب للتوبة (الأربعين يوماً زمنٌ زمنٌ مشبعٌ بالنعمة والمحنة) الكنيسة لديها الدافع كي تتأمل ، مع الأحد الأول من الصوم ، في صفحة الإنجيل التي ترينا الرب معتزلاً في الصحراء . إعتد يسوع فعبر 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 ١ : ١٣) ، 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 أنه في هذا العدد من الأيام ، غمرت مياه الطوفان الأرض ، وكيف قدس الصوم النبوي إيليا ، واستحق موسى البار أن يقبل الشريعة ، وكيف عاش الآباء في الصحراء من خبز الملائكة " (شرح الإنجيل بحسب بشاره لوقا ٤ : ١٥) .

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 مشبعٌ بالنعمة والمحنة . فبذلك كانوا يعلنون معارضتهم لتصوّر مأساوي لا مسيحي للتاريخ ، فقد كان يظهر ، إمّا في شكل تطور دائري لا متناه ، وإمّا في وجه سياق حتمي لعالم لا متحرك أبداً ، ترتبط فيه ، على ما يبدو ، كلمة الختام بالموت ، وحيث لا شيء يثبت ولا شيء يبني . أمّا المسيحي ، في احتفاله بالأربعين يوماً مع الكنيسة ، فهو يعترف بأن في التاريخ البشري أحداثاً هي عبارة عن تدخل حقيقي وخاص لذراع 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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«الصوم باب إلى الغفران»

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 فقيراً 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 تملونا فيها بالنعمة السماوية "فنسوه عن أكل خبزنا" .

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: (A) All the departed souls, All the lost souls, All the faithful departed, All the souls in Purgatory, All souls who have no one to pray for them (B) Milia Bou Raidan, John Georges Bou Melhem & all the deceased of Bou Melhem family (C) Chidiac Family, Joseph Chalhoub, Zouhayra Chakti, Joe Chakti, Deceased of Chalhoub & Chakti & Chidiac Families (D) Linda & Boutros Draybi (E) Matthew Essey, Tanos Elias Elkazzi and all his faithful departed, Habib & Abou Antoun Eltakchi, Azar Youssef Estephan, Mtanios Esber & family, Zahi & Amal Kostantin El Khoury, Shmoonni & Tannous El Hosn, Hani Elhosn, Suraya Elhosn (F) Frangi Family, Elias Francis & family (G) Colleen George, Rafika Greige and family (H) Maurice & Martha Jamil Haddad, Paul & Madeline Haddad and their son Joseph (I) Youssef & Backous & Romanous & Julia Ishak (J) (K) Ibrahim Khoudair & his wife Layla, Bakhos Khoudair, John Kaawi (L) Noel & Joseph & Michael Lattouf (M) Youssef Maroon & his wife Ghsoun, Dib Makhloof, Chehade Salim Maroun & his son George Maroun, Francis Moussa, Youssef Moussa and his Brother & his son, Hanna Merhi, Assad Gerjes Mouawad, his parents, his sibling & all the Dead of Imar, Joseph Melan (N) Nasr Family, Mona Chidiac Nasr, Joe Nehman & his parents Bachir & Barbara (O) (P) (Q) (R) Jamil & Labibe Roumanus, Peter Chehade Roumanos, Massoud Rizk, Joseph Rahme (S) Nabih Saad & his children Kevin & Emille, Boutros & Therese Sassine and their son Kenny Sassine, Youssef Mikhael Shaheen, Tansa Sabat, Tony Sassine , Deceased of Sassine Families (T) (U) (V) (W) (X) (Y) (Z) Elias Zahra



مع الأحد والأسبوع الثاني من زمن الصوم المبارك، أحد وأسبوع شفاء الأبرص، بحسب طقس كنيسةنا المارونية، نواصل مسيرتنا في قلب سفينة الكنيسة، سفينة الرجاء، متمسكين بشعارنا خلال الصوم هذه السنة: "أذكرني يا رب متى أتيت في ملكوتك". وهذا الأسبوع، نرفع على سفينة رجائنا راية جديدة هي بمثابة بوصلة تساعدنا على الوصول إلى ميناء الخلاص: "رأفة المسيح هطلت على الأبرص كقطرات المطر على أرض يابسة".

وقطرات الرب نعم وبركات يطررها علينا لكي نشفي من برصنا الروحي الذي يكلبنا ويجعلنا أسرى الخطيئة وعبداً لها. وفي قراءات هذا الأحد للقديسين مرقس وبولس، وصفة مقدسة عن كيفية شفائنا من برص عبوديتنا لنفوز بحرية البنين.

هذه الحرية بدلتنا عليها القديس بولس في رسالته إلى أهل رومة، حين يوصينا بكلام واضح وبسيط لا يحتاج إلى شرح أو فلسفة أو مفكرين أو منظرين: "لا يكن للخطيئة سلطان عليكم". يعني، وبكل بساطة، "قولوا لا للخطيئة"! عندها تفوزون بالحرية. فنحن، كما يؤكد لنا القديس بولس، لم نعد تحت ثير الشريعة التي تربطنا بالخطيئة، بل في حكم النعمة التي تحررنا من الخطيئة.

مفتاح حريتنا أن نعرف أنفسنا أولاً ونعرف ضعفنا لكي نعرف كيف نأتي إلى الرب لنستمد منه الشفاء، كما فعل الأبرص في إنجيل القديس مرقس اليوم. عظمة الأبرص أنه عرف نفسه جيداً وعرف مرضه وأقر بحالته البائسة، من دون أن يياس، بل بقي رجاءه مشتتلاً، مثل شعلة الحرية في روحه، فتوصل إلى الرب بكل جرأة وثقة، ولكن أيضاً بتسليم تام لمشينته، لكي يشفيه، فشفاه. لقد عرف الأبرص أن الرب يسوع وحده سيحرره من تعبته من رائحة جسده الكريهة، ومن رائحة نظرات المجتمع إليه والتي لا تعرف الرحمة. لم يسمح لمتزقة من الداخل بسبب حالته، وألمه من الخارج بسبب نبذه وعزله من الناس، أن يعرقل مسيرته نحو الحرية.

دعوتنا هذا الأسبوع أن نتأمل في وضعنا وضعفنا، وفي ما يقوله القديس بولس لنا اليوم: "بعدما تحررتكم من الخطيئة أصبحتم عبيداً للبر". ولنتعلم من الأبرص وعطشه إلى التحرر من مرضه، فنأتي إلى الرب طالبين منه أن يحررنا بنعمته من الخطيئة التي تنهش داخلنا وتؤلمه. وزمن الصوم المبارك هو زمن التوبة، والرب يسوع ينتظركم في كرسي الاعتراف، ليحرركم من الخطيئة ويمحنكم الحرية.

وخلال مسيرة صومنا، أشجعكم على ترجمة التحرر من الخطيئة بأعمال الرحمة. فرص الرحمة كثيرة أمامنا، فلنستفد منها لنفعل حريتنا. هناك قجج الرحمة على مدخل الكنيسة والتي تجمع من أجل عائلاتنا في لبنان. خذوا واحدة إلى منازلكم وعلّموا أطفالكم أو أحفادكم على العطاء. بهذا العطاء تثمر حريتنا محبة وأخوة فنكون جميعاً عائلة واحدة، عائلة الرب يسوع، مصدر حريتنا.

أشجعكم أيضاً على المشاركة في كل نشاطاتنا الروحية اليومية في زمن الصوم. من هذه النشاطات، صلاة مسبحة أحزان مريم السبعة عند الساعة ٨:٣٠ من مساء يوم الاثنين، يليها خبرة روحية رائعة.

فلنتحرر من قيود الأرض لنكون أبناء وبنات الملكوت. أتمنى لكم صوماً مباركاً.

الخوري طوني سركيس

"سافر في كل الجليل، وهو يكرز في مجاميعهم ويطرّد الشياطين"

لقد مرّ يسوع في الساعات والمجامع والمُدن، فأثّر في الكثير من الناس... خرج من المدينة التي كان فيها وذهب إلى مكان مقفر ليصلي. نجد أن تلاميذه يتبعونه ليقولوا له: إن الناس ي طلبونه ليعود إليهم. فما كانت إجابته أن يذهب إلى مكان آخر... قالوا الذين قبلوا الكلمة طلبوه وبحوثاً عنه كما تفعل الكنيسة في كل زمان ومكان... ولكن يسوع ذهب إلى مكان آخر، لأن الجماعة يجب أن تعرف يسوع وتبحث عنه في قلبها، لأنه دائم الحضور فيها بروحه. هذا البحث الذي أشغل أهل المكنية المُجمّعين، أشغل أيضاً المُتبعين عن الجماعة... فأتى إليه أبرص... أتى يقول، ليحصل على الطهر. كان ممنوعاً على الجميع لمس الأبرص لأن مرضه ينجس. وما إن يسوع ولمسه فلم يتجبر، بل ظهره من برصه. كان الشفاء هذا يشبه إقامة الميت، خصوصاً وأن الأبرص هو بالنسبة للجماعة في المدينة مبعّد ومن عداد الموتى... لذلك، نرى أن الإنجيل يضعنا في مظهره في جو واضح: "وقام قبل طلوع الفجر... هذا الوقت يُذكرنا بالمرمات عندما ذهبن لتطبيب جسد يسوع، فإذا بهنّ يجدنه حياً، وفي هذا الفجر خرج يسوع من المدينة لينشر طيب بشارته فإذا به يقيم الأبرص. ذلك الفجر كان فجر القيامة بالنسبة لذلك الذي مات في الجماعة تطبيقاً للشريعة التي تمنع وجوده فيها بسبب برصه.

كما ذهب يسوع حاملاً البشارة إلى خارج المدينة ليلمس الأبرص فيطهر، سيذهب أيضاً حاملاً صليبه، ليحسب إذا برص على ما يقول أشعيا، فيحمل جراح الجميع... لقد أخذ جرح الأبرص ليحمّله هو قائلاً له: "قد شُكّ أي أنه أراد ذلك قبل أن يطلب منه... ونحن: هل ننظر علامات حسية لحضور يسوع لنؤمن بكلمته؟ هل نعيش إيماننا عالمين بأنّه حاضر معنا بروحه؟ هل نشعر بحضوره الدائم معنا وفي جماعتنا، فنعيش في حالة الكعمة التي تخرجنا 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 لنذكر أن يسوع يستطيع أن يشفي من جميع خطايانا الظاهرة التي تبعدنا عن جماعتنا؟ نحن نعيش اليوم إيماننا بيسوع الذي مات وقام... فهل نحن فعلاً أبناء القيامة؟ هل نقبّع خارجاً مؤثي بخطايانا، أم نلبس وجود يسوع القائم في حياتنا لنسجد له على مثال الأبرص ونأخذ 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 الأمانة والتّيقن بأنه سيقيمنا منها.





الخبر السّار من رعيّتك



أمر شفاء الأبرص

"يا طبيباً دَوَاهُ: قد شئتُ،
فَكُن طاهر! ... لا نريد
سِوَاهُ في حُلْمِ الْمُضْنَى
السّاهر"

كاتدرائية سيدة لبنان - هاريس بارك

الإنجيل

الرسالة

الليتورجيا المارونية

قام يسوع قَبْلَ طُلُوعِ الْفَجْرِ، فخرج وذَهَبَ إِلَى مَكَانٍ قَفْرٍ، وَأَخَذَ يُصَلِّي هُنَاكَ. وَلَحِقَ بِهِ سَمْعَانُ وَالَّذِينَ مَعَهُ، وَوَجَدُوهُ فَقَالُوا لَهُ: "الْجَمِيعُ يَطْلُبُونَكَ". فَقَالَ لَهُمْ: "لِنَذْهَبْ إِلَى مَكَانٍ آخَرَ، إِلَى الْغُرَى الْمَجَاوِرَةِ، لِأُبَشِّرَ هُنَاكَ أَيْضًا، فَإِنِّي لِهَذَا خَرَجْتُ". وَسَارَ فِي كُلِّ الْجَلِيلِ، وَهُوَ يَكْرِزُ فِي مَجَامِعِهِمْ وَيَطْرُدُ الشَّيَاطِينَ. وَاتَّاهُ أَبْرَصُ يَتَوَسَّلُ إِلَيْهِ، فَجَثَا وَقَالَ لَهُ: "إِن شِئْتَ فَأَنْتَ قَادِرٌ أَنْ تُطَهِّرَنِي!". فَتَحَنَّنَ يَسُوعُ وَمَدَّ يَدَهُ وَلَمَسَهُ وَقَالَ لَهُ: "قَدْ شِئْتَ، فَاطْهَر!". وَفِي الْحَالِ زَالَ عَنْهُ الْبَرَصُ، فَطَهَّرَ. فَاتْتَهَرَهُ يَسُوعُ وَصَرَفَهُ حَالًا، وَقَالَ لَهُ: "أَنْتَظِرْ، لَا تُخْبِرْ أَحَدًا بِشَيْءٍ، بَلِ اذْهَبْ وَأَرِ نَفْسَكَ لِلْكَاهِنِ، وَقَدِّمْ عَنْ طَهْرِكَ مَا أَمَرَ بِهِ مُوسَى، شَهَادَةً لَهُمْ". أَمَّا هُوَ فَخَرَجَ وَبَدَأَ يُنَادِي بِأَعْلَى صَوْتِهِ وَيَذْنِعُ الْخَبَرَ، حَتَّى إِنَّ يَسُوعَ لَمْ يَعْذِ قَادِرًا أَنْ يَدْخُلَ إِلَى مَدِينَةٍ عَلَانِيَةً، بَلْ كَانَ يَقِيمُ فِي الْخَارِجِ، فِي أَمَاكِنَ مُقْفَرَةٍ، وَكَانَ النَّاسُ يَأْتُونَ إِلَيْهِ مِنْ كُلِّ مَكَانٍ.

يَا إِخْوَتِي، لَا تَمْلِكَنَّ الْخَطِيئَةُ بَعْدَ فِي جَسَدِكُمْ الْمَائِتِ، فَتُطِيعُوا شَهْوَاتِهِ. وَلَا تَجْعَلُوا أَعْضَاءَكُمْ سِلَاحَ ظَلَمٍ لِلْخَطِيئَةِ، بَلْ قَرَّبُوا أَنْفُسَكُمْ لِلَّهِ كَأَحْيَاءٍ قَامُوا مِنْ بَيْنِ الْأَمْوَاتِ، وَاجْعَلُوا أَعْضَاءَكُمْ سِلَاحَ بِرٍّ لِلَّهِ. فَلَا تَسَلُطْ عَلَيْكُمْ الْخَطِيئَةُ، لِأَنَّكُمْ لَسْتُمْ فِي حُكْمِ الشَّرِيعَةِ بَلْ فِي حُكْمِ النِّعْمَةِ. فَمَاذَا إِذَا؟ هَلْ نَخْطِئُ إِنَّمَا لَسْنَا فِي حُكْمِ الشَّرِيعَةِ، بَلْ فِي حُكْمِ النِّعْمَةِ؟ حَاشَا! أَلَا تَعْلَمُونَ أَنَّكُمْ عِنْدَمَا تَجْعَلُونَ أَنْفُسَكُمْ عِبِيدًا لِأَحَدٍ فَتُطِيعُونَهُ، تَكُونُونَ عِبِيدًا لِلَّذِي تُطِيعُونَهُ: إِمَّا عِبِيدًا لِلْخَطِيئَةِ الَّتِي تَوُولُ إِلَى الْمَوْتِ، وَإِمَّا لِلطَّاعَةِ الَّتِي تَوُولُ إِلَى الْبِرِّ. فَشُكْرًا لِلَّهِ لِأَنَّكُمْ بَعْدَمَا كُنْتُمْ عِبِيدَ الْخَطِيئَةِ، أَطَعْتُمْ مِنْ كُلِّ قَلْبِكُمْ مِثَالَ التَّعْلِيمِ الَّذِي سَلَّمْتُمْ إِلَيْهِ. وَبَعْدَ أَنْ خَرَرْتُمْ مِنَ الْخَطِيئَةِ، صِرْتُمْ عِبِيدًا لِلْبِرِّ. وَأَقُولُ قَوْلًا بَشَرِيًّا مَرَاعَاةً لضعفكم: فَكَمَا جَعَلْتُمْ أَعْضَاءَكُمْ عِبِيدًا لِلنَّجَاسَةِ وَالْإِثْمِ فِي سَبِيلِ الْإِثْمِ، لَذَلِكَ اجْعَلُوا الْآنَ أَعْضَاءَكُمْ عِبِيدًا لِلْبِرِّ فِي سَبِيلِ الْقِدَاسَةِ. فَلَمَّا كُنْتُمْ عِبِيدَ الْخَطِيئَةِ، كُنْتُمْ أَحْرَارًا مِنَ الْبِرِّ. فَإِنَّ ثَمَرَ جَنِيَّتِكُمْ جِينْتُمْ مِنْ تِلْكَ الْأُمُورِ الَّتِي تَسْتَحْضِرُونَ مِنْهَا الْآنَ؟ فَإِنَّ عَاقِبَتَهَا الْمَوْتُ. أَمَّا الْآنَ، وَقَدْ صِرْتُمْ أَحْرَارًا مِنَ الْخَطِيئَةِ وَعِبِيدًا لِلَّهِ، فَإِنَّكُمْ تَجْنُونَ ثَمَرًا لِلْقِدَاسَةِ، وَعَاقِبَتُهَا الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّ أَجْرَةَ الْخَطِيئَةِ هِيَ الْمَوْتُ. أَمَّا مَوْهِبَةُ اللَّهِ فِيهِ الْحَيَاةُ الْأَبَدِيَّةُ فِي الْمَسِيحِ يَسُوعَ رَبَّنَا.



أيام الجمعة في زمن الصوم المبارك

لا قداس الساعة ٦:٠٠ مساءً،
يستبدل بتأملات درب الصليب،
صلاة المساء والزياح عند الساعة
٦:٠٠ مساءً (عربي) و
٨:٠٠ مساءً (إنكليزي)

روم ٦: ١٢ - ٢٣

قَدَاسَاتُ يَوْمِ الْأَحَدِ

كاتدرائية سيدة لبنان - هاريس بارك ٨:٠٠ (عربي) ٩:٣٠ (إنكليزي) ١١:٠٠ (عربي، إنكليزي) ٥:٠٠ (عربي، إنكليزي) ٧:٠٠ (إنكليزي)

قَدَاسَاتُ الْأَسْبُوعِ

الاثنين، الثلاثاء، الخميس والجمعة: ٧:٠٠ و ٩:٠٠ صباحاً و ٦:٠٠ مساءً؛ الأربعاء: ٧:٠٠ و ٩:٠٠ صباحاً، ٥:٣٠ و ٧:٠٠ مساءً؛ السبت: ٧:٣٠ صباحاً و ٦:٠٠ مساءً

الإعترافات

مؤمئة قبل وخلال قداس السبت الساعة ٦:٠٠ مساءً وقَدَاسَاتُ الْأَحَدِ أو بتحديد موعد خلال أيام الأسبوع

ساعات السجود

ساعة سجود: كل يوم خميس ٨:٠٠ - ٩:٠٠ مساءً - ٢٤ ساعة سجود أمام القربان: كل نهار جمعة من الساعة ٩:٣٠ صباحاً لغاية السبت الساعة ٧:٣٠ صباحاً