

Parish Bulletin

February 2010



"The Just Man shall flourish like a palm tree and like a Cedar of Lebanon shall he grow"

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From the Desk of Father Ghattas:

This month, our Church has many occasions to celebrate. We start with the presentation to the Temple where we remember that Jesus is the light of the nation, by blessing the candles. We use these candles when people are in trouble to remind them of Christ who enlightens our darkest days. Then the Church enters into the Holy Season by imitating the Groom who started his public life with meditation in the voice that had declared, "You are my beloved Son." Mostly it is a time that we use to pray more and detach ourselves from our concerns to remember that there is a heavenly food that we are seeking that the word of life that became flesh. Lent is a journey toward the Holy Week and Easter Sunday. This detachment is the program for the holy life and especially during the Holy Lent. With this great occasion, we celebrate the feast of Saint Maron and this year with the jubilee of the 150th anniversary of St. John Marie Vianney's death. Both of who lived an oyster life. Saint Maron had a special vocation, isolating himself to worship God. On the top of a mountain, he lived without shelter over his head day and night murmuring the word of God. According to the historian Theodoret, he planted the heavenly garden to have a brilliant future that our Maronite Church inherited. After sixteen hundred years, there is a Church and people who survived the difficulties to keep the light of Christ in Lebanon, the Middle East and all over the world. Many are amazed to see this movement has survived to this day. Many would question as they questioned before Saint John who are you. They answer we are the children of hope who survived the persecutions and the unceasing wars of the Middle East. Today as we continue to hold the candle of hope, that we received from our Father Saint Maron, we have to enlighten it to remind the World that we are illuminated by his light as the Old Simon said "he is the light of the nations."

Announcements

Divine Liturgy: Saturdays 6:00 PM **AND** Sundays 11:00

****Prayer every Friday during Lent at 7 P.M.****

- **Sunday February 7th** Faithful Departed
 - **Tuesday February 9th** at 7 P.M. Feast of St. Maron followed by discussion in hall
- **Sunday February 14th** Cana Sunday
 - **Monday February 15th** at 7 P.M. Ash Monday; Fasting day of Obligation
- Sunday February 21st** Second week of Lent; Healing of the Leper
- **Sunday February 28th** Third Sunday of Lent; Healing of the Hemorrhaging Women

Activities:

- **Sunday School:** We will be having Arabic and Catechism classes on **Sunday February 14th** and **Sunday February 28th**
- **Lunch:** We will be having chicken sandwiches following mass on **February 14th** in the hall
- **Banquet:** The annual banquet for St. Maron, patron of our Church, will be on **Saturday March 20th**
- **Tucson:** On **February 23rd** we will be having an Evangelical evening with the people of Tucson

Monday January 11 through Friday January 15, 2010, The Eparchy of Our Lady of Lebanon had her annual retreat in Franciscan Renewal Center, Scottsdale Arizona.

The Parishioners of St. Joseph organized the transportation the Church where, they opened the Retreat with a Divine Liturgy with Our Eparch Robert Shaheen and Most Rev Thomas Olmsted Bishop of the Diocese of Phoenix with the Priests Deacons and Subdeacons. After the Divine Liturgy, the parishioners of Saint Joseph organized a dinner in the Hall. After that, the clergy moved to the Franciscan renewal Center to start their retreat, Father Michell Pacwa S.J. From ETWN was the Master of the retreat. The topic was the origins of our priesthood through the Letter to the Hebrews.

I would Like to thank all of you who support our community with your time and your money A specially the transportation committee , the ladies Guild the Choir.

During Lent is time to give in the name of the Lord. His Excellency, Bishop Shaheen has eparchial developing Plan.

DIOCESAN LENTEN REGULATIONS

Then to all Christ said, "Whoever wishes to be my follower must deny his very self, take up his cross each day, and follow in my steps" (Luke 9:23).

The Church has always helped us fulfill these words of Jesus by prescribing very definite penance for all Catholics. Accordingly, the Pope, the Patriarch and the American bishops have outlined obligatory fast and abstinence. Our Diocesan Regulations are:

Ash Monday and Good Friday are days of *abstinence* for all Catholics *over the age of 14*. On these two days, *fast* as well as abstinence is also obligatory for those *from the ages of 18-59*. Abstinence means abstinence from meat. Fast means no food from midnight to noon. No Catholic will lightly excuse himself or herself from this obligation.

All other Fridays of Lent are days of *abstinence* from meat for everyone 14 years of age & older. Here again Catholics will not hold themselves lightly excused, but if there is a serious health problem, this obligation would not apply.

Fasting from midnight to noon daily is optional

We strive to make all days of Lent a time of prayer and penance.

SUGGESTIONS FOR LENT

1. Liturgy on weekdays during Lent if possible (including the possibility of an evening Liturgy).
2. Encouraging the celebration of the Sacrament of Penance, making it readily available.
3. Offering communal Reconciliation services with individual confession and absolution.
4. Planning morning and evening prayer for parishioners.
5. Opportunities for Eucharistic devotions.
6. A homily at all weekday Liturgies during Lent.
7. A special Liturgy with the sacrament of the Sick during Lent.
8. Special Lenten Programs for school children and teenagers.
9. The Benediction of the Cross.
10. Recitation of the Rosary for peace.
11. A special program to contact the needy of the parish.
12. Scripture Study groups.
13. A mission or perhaps an evening of recollection or retreat for parishioners.

The St. of the Month

St. Malatius the Confessor, Patriarch of Antioch

On this day of the year 381 A.D., St. Malatius (Miltius) the Confessor, Patriarch of Antioch, departed. He was ordained a bishop for Sebaste in the year 357 A.D. He left it because of the rudeness of its people and lived a solitary life nearby the city of Halab in Syria. In the year 360 A.D., he was chosen a patriarch for Antioch during the days of Constantius, the son of Constantine the Great. He was an eminent, learned and meek man, who was loved by everyone. When he entered the city of Antioch, he resisted the Arians and kept them away from the churches. When the Emperor heard that, he exiled him in the same year that he was enthroned patriarch. The noble men of the city of Antioch, the bishops and the priests met and wrote to the Emperor asking for the return of the Patriarch. The Emperor returned St. Malatius in shame to them. When St. Malatius came back in the year 362 A.D., he did not cease resisting the Arians, excommunicating them and all those who believed in their doctrines. He made clear to them their errors and explained to them their blasphemy. He declared, preached and confirmed that the Son was of the same essence as the Father, consubstantial with Him in essence and in Godship. The followers of Arius

returned to slander St. Malatius before Emperor Valens, who exiled him again to a country further away than the one to which he was exiled first. When he arrived to his exile, the bishops and the fathers that were exiled from different countries came and gathered around and stayed with him. St. Malatius did not slack in teaching and interpreting what was difficult to understand in the Holy Scriptures. His epistles reached his flock, in spite of the distance, confirming their faith in the Holy Trinity, preaching the faith of the Council of Nicea and refuting the teachings of Arius. He was in exile for many years until his return to Antioch in the year 378 A.D. He was present in the Council of Constantinople in the year 381 A.D. Then he departed in peace. St. John Chrysostom (Golden Mouthed) praised St. Malatius on his feast day declaring his greatness and that he was not in any less stature than the apostles in honor for what he suffered from exile and humiliation for the sake of the Orthodox faith.

May His prayers be with us and Glory is to our God forever. Amen.

James of Cyr Disciple of St. Maron February 19

James of Cyr was a hermit and one of the disciples of St. Maron. These disciples of Maron are an extension of their spiritual Father and Founder: they went to his school of asceticism, learned from him and were directed by him. These disciples are described by Theodoret as flowers in the garden of Maron.

Many of the disciples never met the saint, but only heard about his life and virtues and his new school of asceticism and solitude. They wanted to imitate his life of devotion and sacrifice, so they became his followers. The disciple James was still alive when Theodoret wrote about him.

James was instructed in the heavenly way by the great Maron who loved him very much. He lived with Maron for a while and then went off to live by himself. However, James excelled his master in his acts of penance and good deeds. Maron accepted as his dwelling the ruin of a temple, and for clothes he used the skins of goats to protect him from the cold and the rain. James refused all of this and lived in the open air, saying that the skies were his roof. James thus exposed himself to the intemperate weather, quite often being drenched with rain and submerged in the snow and the ice. In the summer, he was exposed to the burning sun. He accepted everything with great patience, as if he were not enduring all of the sufferings in his own body, but in the body of a stranger. He sustained everything with the strength of the Spirit. It seemed that his body did not suffer from all of these mortifications. Indeed, it seemed as if he did not have a body at all, saying with Saint Paul, "We do indeed live in the body, but we do not wage war with human resources. The weapons of our warfare are not merely human. They possess God's power for the destruction of strongholds. We demolish soppistries and every proud pretension that raises itself against the knowledge of God; we likewise bring every thought into captivity to make it obedient to Christ. We are ready to punish disobedience in anyone else when your own obedience is perfect" (2Corinthians 10:3-6).

He spent his time looking for the exercise of virtues. In seeking solitude, he went to the mountains, far from the city. This mountain became famous because of him and people would go there and take soil from this place, which they considered holy. This place is still referred today as "Sheikh Khouros," or "the holy one from Khouros."

Bishop Theodoret wrote that he himself went out to see James and to observe him. After remaining with the holy hermit, Theodoret wrote of many examples of James' holiness and life of penance.

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St. Agatha February 5

St. Agatha, the patron saint of Catania, Sicily, where her festival is celebrated on the 5th of February. The legend is that she was a native of Sicily (probably of Catania, though Palermo also claims her), of noble birth and great beauty. She repelled the advances of the Roman prefect sent by the emperor [Decius](#) to govern Sicily, and was by his orders brutally tortured and finally sent to the stake. As soon as the fire was lighted, an earthquake occurred, and the people insisted on her release. She died in prison on the 5th of February 251. The rescue of Catania from fire during an eruption of Mount Etna was later attributed to St. Agatha's veil.

St. Maron February 9

St. Maroun also known as **Saint Maron**, was a 5th century [Syriac Christian monk](#) who founded the Maronite spiritual movement.^[1] The Church that grew from this movement is the [Maronite Church](#). St. Maroun was known for his missionary work, healing and miracles, and teachings of a monastic devotion to God.

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St. Maroun, born in the middle of the 4th century in Syria, was a [priest](#) who later became a [hermit](#), retiring to a mountain of [Taurus](#) in the region of [Cyrhus](#), near [Antioch](#).^[2] His holiness and miracles attracted many followers, and drew attention throughout the empire. [St. John Chrysostom](#) sent him a letter around AD 405 expressing his great love and respect, and asking St. Maron to pray for him.

Maroun is considered the Father of the spiritual and monastic movement now called the [Maronite Catholic Church](#). This movement had a profound influence in [Lebanon](#). St. Maroun spent all of his life on a mountain in

Syria. It is believed that the place was called "*Kefar-Nabo*" on the mountain of *Ol-Yambos*, making it the cradle of the Maronite movement.

The Maronite movement reached Lebanon when St. Maroun's first disciple Abraham of Cyrrhus who was called the Apostle of Lebanon, realised that there were many non-Christians in Lebanon, so he set out to convert them to Christianity by introducing them to the way of St. Maroun. The followers of St. Maroun, both monks and laity, always remained faithful to the teachings of the Catholic Church. St. Maroun's [feast day](#) is celebrated on [February 9](#).^[3]

St. Valentine February 14

Valentine was a holy priest in Rome, who, with St. Marius and his family, assisted the martyrs in the persecution under Claudius II. He was apprehended, and sent by the emperor to the prefect of Rome, who, on finding all his promises to make him renounce his faith in effectual, commended him to be beaten with clubs, and afterwards, to be beheaded, which was executed on February 14.

The Martyrs of Tyre , Lebanon February 19

The Bishops Tyrannous , Silvanus, the Priest Zenobius and 500 Martyrs died during the persecution of Declitianus in 304 AD.

Relic of Saint

The skull was carried to St. Maroun's Monastery in Kfarhai, Batroun - Lebanon around the turn of the eighth century. Patriarch Douaihy mentions: "When Youhanna (John) Maroun settled in Kfarhai, he built an altar and a monastery after St. Maroun's name and put St. Maroun's skull inside the altar to heal the faithful. That's why the monastery is called "Rish Mro" (Syriac) meaning "Maroun's head"(26) . Later, St. Maroun's skull was taken to Italy. In 1130 A.D. one of the Benedictine monks came to the region. This monk was the rector of the Cross Afonastery near Foligno-Italy. During his visit he heard about St. Maroun's skull, and upon returning home he publicized St. Maroun's virtues. As a matter of fact, a church was built after St. Maroun's name in Foligno. The Bishop of Foligno carried the skull to the city in 1194 A.D. and put it in the church of the diocese. The faithful in the city made a statue of silver for St. Maroun and put the skull in it. During his stay in Italy in 1887, Bishop Youssef el-Debs was given some relics of St. Maroun's skull by the Bishop of Foligno(27).

The Season of Lent

By Fr. Ghattas Khoury

It is a joyful opening of Lent that is considered a fruitful time and living a joyful time as Jesus did during his fasting. It is similar to the joyful ceremony of the Holy Week with Hosanna Sunday, and the Arrival in the Harbor. Both seasons, have an eschatological meaning that we are happy to meet God during our Journey. Also, it is time to increase our faith to live according commandments.

With Jesus to the hour of Glory with a stable faith, that the passion and death of Christ would be effective in our life.

With Mary his mother, the faithful one who mediated for miracle, Jesus saved the joyful ceremony. As the result, Jesus revealed his Glory and the seed of faith implanted in their hearts.

Practically, we enter into the Holy Season. Like the Disciples who accompany Jesus, we seek to increase by meditating in the gospels to have the courage of the faithful that Jesus continues to perform miracles. Also, we are looking to have the conversion of heart. With faith, we believe that the one who transformed the water to wine, a good wine, has the power to transform us, as he transformed his disciples. According to John, the best way to be transformed is to accompany Jesus. We remember the first two disciples, how Jesus transformed them by spending time with him. As the result they left him to call their friends.

According to the Maronite tradition, the Church fasts; she imitates Jesus and follows him in his steps. In the day of His baptism, he heard the voice of the Father saying, "You are my beloved Son." With joy, Jesus led by the Spirit to listen to the heavenly Father. St. Maron and his disciples heard this voice and

they imitated Jesus by living with him in isolated places.

According to Matthew, Jesus went to the deserted place that is the place of the Devil. There, he defeated him and forty days, he returned conquer to destroy his kingdom. He returned to Galilee with the power of the Holy Spirit.

Many are the guests who enjoyed the new wine. For example, the one in charge recognized the good wine, but he was not interested to know the source. Also, the servants knew that the jars were full with water, but did not know the result. Only those who accompanied Jesus recognized the power of Jesus.

During Lent, the journey to the Holy Week passes to different station. In the Scriptures, there are many Sundays of healing , the Leper, the hemorrhaging Woman; The experience of the Love of God, the prodigal Son; The power of forgiveness of sins, the healing of the paralytic man, and the healing of the sight, the Blind of Jericho.

Lent is time of experiencing the Love of God by living with Jesus. We are seeking to be transformed by his Word as he transformed the water to a wine.

With our effort, in holy season that is special days. “Behold, now is a very acceptable time; behold, now is the day of salvation. As he says “in an acceptable time I hear you and in the day of salvation I accepted you.”

To Give is to live . St. Joseph is always accept your offerings that comes from your labor hands . Remember how Jesus felt by the generous giving of the poor widow. Unlike those who hurt God by giving the leftovers of their flock or their fields. By giving your Church, you give God.

Easter Lilies

The List of the Readings During Lent

During Lent and Every Friday, we will meditate in the Letter to the Hebrews

1st Sunday of the Entrance into Lent Rom 14:14-13 & John 2:2:1-11

Ash Monday 2 Corinthians 5:20-6:7 Matthew 6:16-21

1-Friday February 19, 2010, Introduction Hebrews 1:1-4

2nd Sunday Cleansing of the Leper Rom 6:12-23 Mark 1 35-45

2- Friday February 26,, 2010, The Son Higher than the angels (3:-5:10)

3rd Sunday Healing of the Hemorrhaging Woman

3-Friday March 5, 2010, Jesus Faithful and companionate High Priest

4th Sunday Parable of the Prodigal Son 2 Corinthians 9:5-15 & Luke 15:11-32

4 Friday March 12, 2010 -Jesus Eternal Priesthood and Eternal Sacrifice.

5th Sunday Healing of the Paralytic 1 Timothy 5:24-6:5

5- Friday March 19, Examples and disciples Hebrews 11:1-12:29

6th Sunday Healing of the Blind Man 2 Corinthian 10:1-7 Mark 10:46-52

6- Friday March 26, 2010 Final Exhortation, blessing, greeting s (Hebrews 13:1-25)

Hosanna Sunday Philip 1:1-12 John 12:12-22



During the Easter Season, we would like to decorate Saint Joseph.

It is thoughtful to ask your generosity to purchase lilies the price is \$20.00 each.

For more information, Please, Call Marie Medawar (602) 485-4501

Sent a Check or drop it in the basket collection

Name _____

In Memory of _____

Donation _____

Memo Easter Lilies



Valentine's Day Party
St. Joseph Hall

Friday Feb. 12, 2010
7pm