

# Parish Bulletin

August 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:

In Europe August is the month of vacations but here in phoenix, August is the month of schools. Spiritually, we are honoring the Blessed Virgin Mary. We celebrate Her dormation and Her assumption. With the joyful celebration, our ancestors used to connect this feast with the agricultural event of blessing the first fruit of the vanguards and cooking herissi, a special soup of wheat and meat, next to the Church. In this way, the people expressed their gratitude toward what God gave: the abundant harvest. In their return, they are sharing with Him their neighbors. Actually, we are using the envelopes and the collection as an expression of our gratitude for the abundant graces poured upon us. Therefore, the Assumption or the Dormation of Mary is the time to express our gratitude to the Father who gave us the abundant love through his Son Jesus Christ. Mary is the Mother of this amazing Grace that gave us a new life through Jesus Christ by the power of the Holy Spirit. Mary is the one who responded abundantly to the grace of God. This response has shaped her destiny toward a great glory. Death has transformed into a dormation, which opened her eyes to the light of Glory that is waiting for those who believe. Before the dormation and assumption, the Church reminded the faithful of the glory to come through the transfiguration of the Lord. It is a station in our journey to see the reality of the Son of Man. The One who was lying in a manger or humiliated by the Scholars and the Pharisees is truly the glorious Son of God, higher than Moses and the Prophets.

# Announcements

**Divine Liturgy:** Saturdays 6:00 PM, Sundays 11:00 AM **AND** Daily 7:00 AM

- **Sunday August 8th** 12<sup>th</sup> Sunday after Pentecost; St. Dominic Confessor; Sayed Maurice El Ters
  - **Saturday August 14<sup>th</sup>** Vigil of the Assumption of the Mother of God; Fr. Youssef Makhoulouf
- **Sunday August 15<sup>th</sup>** Assumption of Mary Mother of God; Sabbagh Family
  - **Saturday August 21<sup>st</sup>** Dr. Gloria Roddey
- **Sunday August 22<sup>nd</sup>** 13<sup>th</sup> Sunday after Pentecost; Hanna Makhoulouf
  - **Saturday August 28<sup>th</sup>** Pierre Khoury
- **Sunday August 29<sup>th</sup>** 14<sup>th</sup> Sunday after Pentecost; Fady Nseir

## **Activities:**

- **Party:** On **Saturday** the **14<sup>th</sup>** there will be Divine Liturgy at **6:00 PM** which will be followed by a party in the hall
- **Lunch:** There will be a Manakish brunch on **Sunday** the **29<sup>th</sup>** after the Divine Liturgy
- **Adult Catechism:** The Church is in charge of handling the Deposit of Faith. She is ready to nourish her children with the Word of God. As a mother, she has an obligation to teach her children the truth. Therefore, it is necessary to have Catechism for the adults. We are looking for volunteer teachers to help establish a program. Please call the Rectory for more information.
- **Special Collection:** There will be a special collection for the Building Fund on Sunday August 8<sup>th</sup>
- **Marriage:** Louie Moses of St. Joseph Parish and Jeneth Gallardo are going to be married on August 21<sup>st</sup>
- **Folk Dancing:** We will be starting folk dancing for the festival in the next couple of weeks. For the young children and youth call Marlene Boulos and for the young adults call Jessica Eid.
- **Sunday School:** We will be starting Catechism and Arabic classes again on Sunday September 12<sup>th</sup>. Parents who have children that would like to participate, please fill out the application as soon as possible. The fee is \$100.00 per student. Those who have difficulty with the payment please do not hesitate to call the Rectory.

<u>NAME (Arabic )</u>	<u>Name (English)</u>	<u>Date of Reading</u>
Liliane Elters	George Khalaf	Sunday August 8
Azeez Saliba	Maroun Goreyeb	Sunday August 15
Jacque Asli	Joe Ashkar	Sunday August 22
Jessica H Eid	Fred zelaket	Sunday August 29
George J Elters	Grace Matta	Sunday September 5
Maggie Eid	Myrna Goreyeb	Sunday September 12
Sola Elters	Yara Boulos	Sunday September 19
Rania Karam	Janice Ashkar	Sunday September 26
George Elters	Alex Malkoun	Sunday October 3
Andre Ashkar	Kristiana Faddoul	Sunday October 10
Marie Rose Faddoul	Chris Zlaket	Sunday October 17

### **The Experience of Zechariahs**

By Fr. Ghattas Khoury

It is funny story of a rich man that has only in his mind a strategy to increase his fortune through different ways. As tax collector he has to way with his record the passengers on the cross roads such Jericho. The palm city is the place where, the pilgrims prepare their caravans and organize the ascendant walk toward mount Zion. Jesus and his disciples have to pass by the streets of Jericho to start their pilgrimage. The Tax Collector is alert with his list to grasp the money of the pilgrims. On the other hand, there is a rumor that the Prophet from Galilee, Jesus of Nazareth has to pass by the City. The Charismatic leader has power in word and deeds. He performed many miracles such healing from leprosy and expel demons. Many people would see in him the coming Messiah Son of David. The rich man was reluctant between the opportunity to handle properly his business and satisfy his curiosity to meet Jesus of Nazareth. Probably he was smart enough to close his record because of the animosity of the people toward the Roman Empire. Now is the time of emoting of the fanatic mixed with patriotism? The Tax Collectors are, in General Hatred by the Zealots and the fundamentalists. . Taxation means submission to the enemies of the nations. What was his strategy to see Jesus with the crowds that are cosigning from everywhere? Also he would be a victim of fanatics. He would be killed. Because he was short, he climbed a sycamore tree, like the kids of the town, to see to face of Jesus. The surprise was that Jesus has a contact eye and saw a funny view of a man well know of his record a rich and tax collector. Immediately Jesus surprised him by a visit to his house. This surprised shocked the presence because of this visit to a sinner and betrayer of the nation. The tax collector regretted of his pas. His conscience was illuminated by the Law of Moses and return from his wrong doing by paying the retributions and promised to live an honest life. From now one he is living as the son of Abraham. During the public life of Jesus, he was always seeking the lost sheep of Israel. The return was not only from life of sin but also from the life of despair with sickness, like the Leper, the blind the posed, the hemorrhaging woman. The Samaritan, the adulterous one, they received the grace of healing. The presence of Jesus transforms life of the people. Usually many are seeking food prosperity and healing. This wealthy man was not seeking any this except to see to face of Jesus. The Letter of Paul to the Ephesians has summarized the message and the mission of Jesus Christ is unifying the people of Israel at the new Shepherded of Israel. According to Saint Paul Jesus is not only the Shepherd of Israel. Through the death of Jesus on the Cross, Jesus will gather humanity through his cross and unify humanity through his body. ***“As a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth. In him we were also chosen, destined in accord with the purpose of the one who accomplishes all things according to the intention of his will, so that we might exist for the praise of his glory, we who first hoped in Christ.”***

## Priesthood

By Maggy Makhlouf Eid

The priesthood is a sacrament that means a lot to me. I grew up in a Christian family, in a Christian town where people practice their faith on the regular basis. From this town came many priests and one of the most famous is Saint Charbel, whom is credited with making possible many miracles. Because of the exemplary life, St Charbel lived in the priesthood; he reached sainthood, the highest level of priesthood. *Ask.com* defines *priesthood* as “a character, clergy, office or vocation of a priest.” *Priesthood* is a vocation; God chooses the persons who are able to be the shepherds of His flock. In everyday life, common people choose their own profession such as, doctor, teacher, or engineer. All these professions have one common denominator; they all provide a service. Doctors take care of their patient’s physical or mental health, teachers guide their student’s education, engineers design bridges and buildings, *Priests* take care of their flock’s souls; they guide them to the right path, and preach to them the word of God, and build the bridge between heaven and earth. To be a priest is to be a man of God. It is to lead people in the vision of transforming the world according to the mind of Jesus.” Said Archbishop John Bather by (qtd. Wakin) In the same article, Father Anthony Mellor, under the title, “*proclaiming the world of God*,” spoke about the priest as a human being not an angel “The priest is not an angel sending from heaven; he is a man chosen from among the men, and a member of the Church, a Christian. Remaining human and Christian, he begins to speak to you the Word of God. This word is not his own. No, he comes to you because God fold him to proclaim God’s word.” The priest as an honorable shepherd ready to help anytime with no reservations. *Answers.com* describes the priesthood as a power of God. “Priesthood is considered to be the power and authority of God; including the authority to act as a leader in the church and perform ordinances and the power to perform miracles. A body of priesthood holders is referred to as a quorum.” The priest makes a pledge to live by three conditions, poverty, obedience, and chastity. With those three conditions, the priest delivers the message of Jesus Christ. Priesthood gives the priest an honor to be a father; he is a spiritual father for his parishioners. God is the Father for all the population. The Priest is His disciple; he is the (vice president) on earth, and his mission to take care of the flock. Most of the time, when the priest receives the priesthood sacrament, he change his name and choose a name of a Saint and imitates this Saint during his priesthood life. At the last supper and in the presence of His disciples, Jesus Christ proclaimed the priesthood sacrament when He said: “does this in remembrance of me.” (Luke 22:17- 19) Jesus was the first priest, and He passed on the responsibility to His disciples. The disciple in turn took this responsibility and went all over the world; they preached, baptized, and healed the sick in the name of Jesus. The disciples became Saints, with churches around the world honoring their names. Jesus chooses Peter among the apostles, and appointed Him the head of the faithful community. Saint Peter with Saint Paul built the church and with disciples, Peter and Paul started to organize the priesthood. The churches today are categorizing the responsibilities of the priesthood and its duties. The offices or the titles are sub-deacon, deacon, priest, bishop patriarch, cardinals, and pope. Dictionary.com describes: Sub-deacon is a cleric who acts as assistant to the Deacon at high Mass and normally reads the epistle at the Eucharist. Deacon is a Member of clerical order next below that of a priest. The priest is a member of the Clergy of the order next below that of bishop, authorized to carry out the Christian Ministry. The bishop is a person who supervise a number of a local churches or Diocese, being in the Greek, Roman Catholic, Anglican and other churches a Member of the highest order of the ministry. The patriarch is a head of a united Church for the Roman Catholic Church. Mormon Church define patriarch as any of the high dignitaries who pronounce the blessing of the church; evangelist. A cardinals a high ecclesiastic appointed by the pope to the College of Cardinals and ranking above every other ecclesiastic but the pope. Pope is the bishop of Rome as head of Roman Catholic Churches. For the Eastern Church, Pope is the orthodox patriarch in Alexandra and in certain eastern priest. The priesthood is the link between the public and the church. The priest is the face of the church and the first and last contact with the people.

### Works cited

Wakin, Daniel J. "Bishop Saw No Merit in Priest vs. Priest." *New York Times*, 12 March 200, 6, *Master FILE Premier*, Web. 5 July 2010.

"Priesthood" Dictionary, thesaurus and encyclopedias - *Answers.com*." *Answers.com*: Online. Web 07 July 2010 <<http://www.answers.com/topic/priesthood-latter-day-saints>>.

” *Vocation* “ Catholic *Priesthood.com*.copyright Web Access date.

## **Moses the Ethiopian**

Written and illustrated by Fr. Jerome Sanderson

A certain wealthy, high-ranking official came to Sketis with a large caravan. He bestowed gifts upon the monks and inquired where he might locate the elder Moses. After receiving directions, the official set out to visit the Ethiopian monk. Moses, perceiving in the Spirit the approach of the official, went out to meet him, in the guise of a traveler. Encountering the dusty elder along the way, the official asked him if he knew the whereabouts of Moses. "What do you want with that troublemaker?" the elder asked him. "Stay away from him. He will do you no good." The official, stunned and scandalized, returned to Sketis and told the monks of his conversation on route. They could not believe that anyone would speak so about Moses and asked the official to describe the man he met. The official described him as being tall, white-haired, and black, with ragged and dusty clothing. Hearing this, the relieved monks informed the official that the monk he had conversed with was none other than Moses himself. The official was somewhat chagrined and realized that Moses wished to avoid the praise and recognition of men. And so, edified, he returned to his home. ST. MOSES THE ETHIOPIAN filled with beautiful drawings and illuminating stories, will enchant young readers with the exploits of this ancient hero. Fr. Jerome Sanderson, a priest of the Bulgarian Orthodox Church, has shared in this little book his love for St. Moses and we hope that through it, many more will find inspiration in the extraordinary life of this marvelous Saint. Giles is said to have been a seventh century Athenian of noble birth. His piety and learning made him so conspicuous and an object of such admiration in his own country that, dreading praise and longing for a hidden life, he left his home and sailed for France. At first he took up his abode in a wilderness near the mouth of the Rhone river, afterward near the river Gard, and, finally, in the diocese of Nimes. He spend many years in solitude conversing only with God. The fame of his miracles became so great that his reputation spread throughout France. He was highly esteemed by the French king, but he could not be prevailed upon to forsake his solitude. He admitted several disciples, however, to share it with him. He founded a monastery, and established an excellent discipline therein. In succeeding ages it embraced the rule of St. Benedict. St. Giles died probably in the beginning of the eighth century, about the year 724.

## **JOHN-BAPTIST VIANNEY, PASTOR (4 AUGUST 1859)**

Jean-Baptiste-Marie Vianney (better known as the Cure' d'Ars, or curate of Ars) was the son of a peasant farmer, born in France in 1786, three years before the beginning of the French Revolution. He wished to become a priest, but his studies were hindered, first by the poverty of his family, next by the anti-religious policies of the Revolutionary government, and finally by the wars of Napoleon. He was not a particularly bright student, and struggled hopelessly with Latin. He was 29 when he was finally ordained, his superiors having decided that his zeal and devotion compensated for his "academic under qualification." He was sent as curate to the small and obscure village of Ars-en-Dombes (now called Villars-les-Dombes (46:00 N 4:50 E), about 30 kilometers northeast of Lyon (formerly Lyons, 45:46 N 4:50 E), where he proved an unexpectedly brilliant preacher. He campaigned vigorously against drinking, dancing, and immodest dress, but became chiefly known for his skill in individual counseling. He was blessed with extraordinary psychological insight, and knew when to tell someone, "You are worrying too much about your sins and failing to trust in the mercy of God," and when to say, "You are not worrying enough about your sins and are treating the mercy of God as a moral blank check." He would often tell people, "Your spiritual problems do not lie in the matters you have mentioned, but in another area entirely." Many people came away convinced that he must be a mind-reader. As his fame spread, people came for hundreds of miles to hear him preach (close to 100,000 in the last year of his life) and to receive his private counsel (he ended up spending eighteen hours a day hearing confessions). The work was exhausting, and three times he undertook to resign and retire to a monastery, but each time he felt bound to return to deal with the needs of his congregation. He died "in harness" at the age of 73, 4 August 1859.

## The Letter of Abgar to Jesus ( August 18)

Abgar Ouchama to Jesus, the Good Physician who has appeared in the country of Jerusalem, greeting:

I have heard of Thee, and of Thy healing; that Thou dost not use medicines or roots, but by Thy word openest (the eyes) of the blind, makest the lame to walk, cleanseest the lepers, makest the deaf to hear; how by Thy word (also) Thou healest (sick) spirits and those who are tormented with lunatic demons, and how, again, Thou raisest the dead to life. And, learning the wonders that Thou doest, it was borne in upon me that (of two things, one): either Thou hast come down from heaven, or else Thou art the Son of God, who bringest all these things to pass. Wherefore I write to Thee, and pray that thou wilt come to me, who adore Thee, and heal all the ill that I suffer, according to the faith I have in Thee. I also learn that the Jews murmur against Thee, and persecute Thee, that they seek to crucify Thee, and to destroy Thee. I possess but one small city, but it is beautiful, and large enough for us two to live in peace.

When Jesus had received the letter, in the house of the high priest of the Jews, He said to Hannan, the secretary, "Go thou, and say to thy master, who hath sent thee to Me: 'Happy art thou who hast believed in Me, not having seen me, for it is written of me that those who shall see me shall not believe in Me, and that those who shall not see Me shall believe in Me. As to that which thou hast written, that I should come to thee, (behold) all that for which I was sent here below is finished, and I ascend again to My Father who sent Me, and when I shall have ascended to Him I will send thee one of My disciples, who shall heal all thy sufferings, and shall give (thee) health again, and shall convert all who are with thee unto life eternal. And thy city shall be blessed forever, and the enemy shall never overcome it.'" According to Eusebius, it was not Hannan who wrote answer, but Our Lord Himself.

A curious legendary growth has sprung up from this imaginary occurrence. The nature of Abgar's sickness has been gravely discussed, to the credit of various writers' imaginations, some holding that it was gout, others leprosy; the former saying that it had lasted seven years, the latter discovering that the sufferer had contracted his disease during a stay in Persia. Other chroniclers, again, maintain that the letter was written on parchment, though some favour papyrus. The crucial passage in Our Lord's letter, however, is that which promises the city of Edessa victory over all enemies. It gave the little town a popularity which vanished on the day that it fell into the hands of conquerors. It was a rude shock to those who believed the legend; they were more ready to attribute the fall of the city to God's anger against the inhabitants than to admit the failure of a safeguard which was no less trusted to at that time than in the past.

The fact related in the correspondence has long since ceased to be of any historical value. The text is borrowed in two places from that of the Gospel, which of itself is sufficient to disprove the authenticity of the letter. Moreover, the quotations are made not from the Gospels proper, but from the famous concordance of Tatian, compiled in the second century, and known as the "Diatessaron", thus fixing the date of the legend as approximately the middle of the third century. In addition, however, to the importance which it attained in the apocryphal cycle, the correspondence of King Abgar also gained a place in liturgy. The decree, "De libris non recipiendis", of the pseudo-Gelasius, places the letter among the apocrypha, which may, possibly, be an allusion to its having been interpolated among the officially sanctioned lessons of the liturgy. The Syrian liturgies commemorate the correspondence of Abgar during Lent. The Celtic liturgy appears to have attached importance to the legend; the "Liber Hymnorum", a manuscript preserved at Trinity College, Dublin (E. 4, 2), gives two collects on the lines

of the letter to Abgar. Nor is it by any means impossible that this letter, followed by various prayers, may have formed a minor liturgical office in certain churches.

The account given by Adda contains a detail which may here be briefly referred to. Hannan, who wrote at Our Lord's dictation, was archivist at Edessa and painter to King Abgar. He had been charged to paint a portrait of Our Lord, a task which he carried out, bringing back with him to Edessa a picture which came an object of general veneration, but which, after a while, was said to have been painted by Our Lord Himself. Like the letter, the portrait was destined to be the nucleus of a legendary growth; the "Holy Face of Edessa" was chiefly famous in the Byzantine world. A bare indication, however, of this fact must suffice here, since the legend of the Edessa portrait forms part of the extremely difficult and obscure subject of the iconography of Christ, and of the pictures of miraculous origin called *acheiropoietoe* ("made without hands").

From the Catholic Encyclopedia

### **ST. TIMOTHY AND ST. TITUS (August 25)**

Besides being saints and bishops in the early Church, these two men have something else in common. Both received the gift of faith through the preaching of St. Paul. Timothy was born in Lycaonia in Asia Minor. His mother was a Jew and his father was a Gentile. When Paul came to preach in Lycaonia, Timothy, his mother and his grandmother all became Christians. Several years later, Paul went back to find Timothy grown up. He felt that Timothy had a call from God to be a missionary. Paul invited him to join him in preaching the Gospel. So it was that Timothy left his home and parents to follow Paul. He was soon to share in Paul's sufferings as well. They would have the joy of bringing the Word of God to many people. Timothy was the great apostle's beloved disciple, like a son to him. He went everywhere with Paul until he became bishop of Ephesus. Then Timothy stayed there to shepherd his people. As St. Paul, Timothy, too, died a martyr.

Titus was a Gentile nonbeliever. He, too, became Paul's disciple. Titus was generous and hard-working. He joyfully preached the Good News with Paul on their missionary travels. Because Titus was so trustworthy, Paul freely sent him on many "missions" to the Christian communities. Titus helped people strengthen their faith in Jesus. He was able to restore peace when there were arguments among the Christians. Titus had a special gift for being a peacemaker. Paul appreciated this gift in Titus and recognized it as the Holy Spirit's work. Paul would send Titus to iron out difficulties. When Titus would arrive among a group of Christians, the guilty ones would feel sorry. They would ask forgiveness and would make up for what they had done. When peace was restored, Titus would go back and tell Paul about the good results. This brought Paul and the first Christians much happiness. St. Paul made Titus bishop of the island of Crete, where he stayed until his death. Timothy and Titus gave their whole life--their time and energy--to Jesus. They were true disciples of St. Paul. It's easy to overlook people like this or take them for granted. Let's say some prayers today for all who spread the Good News as Paul, Timothy and Titus did.

