

October
Parish Bulletin
October 2011



"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:

New Evangelizations serve to remind those who were baptized and identified as Christians. Actually most of them, are living without connection to their privileges that a Christian received during a solemn celebration when he/she became a member of a royal priesthood, a holy nation, or a redeemed people a blessed community. This mediocrity is hurting our society and the benefits of being Christians. The New Evangelization is using a simple way to help each other to know of the benefits that are the fruits of the transformation from helpless person to a person with hope. Many times we heard, people complaining of what others did to hurt them. Unfortunately, I do not complain of what I did to hurt the others. For a Christian, the Lord is inviting him to meet him as he says: "I am standing at the door, knocking. If anyone hears me calling and opens the door, I will come to share a meal at the person's side." It is a personal invitation to a clean life and full of peace and joy. Actually, we are looking for life free from stress and noises that are destroying our daily routine. What about a few minutes of tranquility to pray and to hear the voice of the Lord? This short time is an invitation of Jesus to receive a meal that is his Word of life. How about we respond to his weekly invitation to his Eschatological banquet, Sunday, to rejuvenate my life through his powerful presence among his people. With longing, I am coming to celebrate as our ancestors overcame persecution, for their fervent faith. They used to come like the Pilgrim who was coming to Jerusalem: "I rejoiced that they said to me, let us go to the house of the Lord." It is time to take off the mediocrity from our faith and share our enthusiasm of our

Christian faith. He always invites his people to share his richness with him by saying: "Oh, come to the water all you who are thirsty; Though you have no money, come!"

Announcements

Divine Liturgy: Saturdays 6:00 PM **AND** Sundays 11:00 A.M.

- **Sunday October 9th** 4th Sunday after the Holy Cross; Readings 1 Thes 5:1-11 & Mt 24:45-51
- **Sunday October 16th** 5th Sunday after the Holy Cross; Phil 2:12-18 & Mt 25:1-13
 - **Tucson Liturgy 5:00 PM**
- **Sunday October 23rd** 6th Sunday after the Holy Cross; Readings Gal 6:1-10 & Mt 25:14-30
- **Sunday October 30th** 7th Sunday after the Holy Cross; Fr. Youssef Makhoulouf by the Celebrant; Readings Rom 12:9-21 & Mt 25:31-46
 - **El Paso Liturgy 6:00 PM**

Activities:

- **Festival:** Mark your calendars for the St. Joseph annual festival, this year held on November 4, 5, 6 2011. We need everyone's support to make our 10th annual Festival a big success. There will also be a planning meeting in the hall on **Tuesday October 11th at 7:00 PM**
- **Folk Dancing:** There will be practice every Friday in September and October for the Folk Dancing starting at **6:00 PM** depending on your group placement. For more information contact Marlene Boulos
- **Arabic & Catechism School:** We will be having class on **October 18th** from **9:00 to 11:00 AM.**
- **MYA:** The MYA will be having their annual retreat from **September 30th to October 2nd**
- **Picnic:** The MYA will be hosting their annual picnic on **October 9th** at Chaparral Park in Scottsdale. The Liturgy will be in the park
- **Parish Council:** There will be a meeting on **Tuesday October 4th** at **7:00 PM**
- **First Communion:** The parents of the First Communion kids will be having a meeting on **Friday October 7th** at **6:00 PM**
- **Second Collection:** There will be a second collection on **October 9th**, for the Building Fund and one on **October 24th** for the Home Mission. Please be generous
- **Costume Party:** There will be a costume party on **Saturday October 29th** at **7:00 PM** in the Church hall
- **Las Vegas Festival:** St. Charbel Mission, our sister parish in Las Vegas, will be having their annual festival on October 7th, 8th and 9th. The address is 10325 Rancho Destino Rd, Las Vegas, NV 89183. If you have any further questions please visit www.lebaneseamericanfestivallasvegas.org or call 702.616.6902

Philippians 2:13-18

Matthew 25:1-11

Work out your salvation with fear and tremendous

This fear its origin from the first Covenant; when the people witnessed the thunder and lighting, they all feared and trembled so they took up a position much farther away and said to Moses “ You speak to us and we will listen ; but not let not God speak to us or we shall die.”

Saint Paul reminds the Philippians to work seriously on their salvation after they received the grace from God through faith. Also, this seriousness comes from Jesus who speaks of the Kingdom of God.

This time of the Holy Cross, our eyes are gazing to see the joyful face of Jesus who entered into his glory after his death on the Cross. Paul is always has the image of the glorious Jesus who saw him in his mystical experience that has changed forever his past life. With his grace, the life of Paul is Christ. With zeal and fervent, the Apostle of the nations says:

“Though he was in the form of God, did not regard equality with God something to be grasped Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross.

Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, ⁸ of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, ² to the glory of God the Father.

This hymn became in their lips to have the correct image of Jesus of Nazareth who was glorified and invites the faithful to imitate him in their lives.

Paul, early, encourages them to life a life according to their faith. They have taken it seriously. Their life became a sign from heaven to those who are living in darkness. In the end of their life they will appear before Jesus and Paul will be proud of them.

He knows only Jesus who died on the Cross for our salvation and he is the one who lay down his life to save our humanity. The price is not a cow or a sheep, but the blood of the only begotten son to release human being from his sinful past. Salvation is fee gift from God toward our humanity. He took the initiation be coming to our place to rescue us. Our duty is to respond generously and without hesitation to the acts of salvation. Without hesitation, we have to follow Jesus Christ. Yes, he loved us first, but he asks for a generous response form man.

The response is total consecration to the cause of Christ as Saint Paul says, "life is Christ". This generous response of Saint Paul to the appeal of the call of Christ it is similar to Jesus himself who came to do the will of his Father. Only project in his life is to establish the kingdom of God.

FR GHATTAS KHOURY

Since September 11, 2001, the tragic event has shaken our great Country. He has been infiltrated by terrorism in the name of a merciful God. That history of terror came during the season of the Exaltation of the Cross. This Country has a special blessing through the freedom and the dignity of the person. With that the Cross has come to remind us that the Son of God freed our humanity from the slavery of sin. He reminds us of our responsibility to keep this freedom. Freedom is similar the love. In the beginning we are free but, we were surprised to be in captivity of sin. How to realize this freedom,

Armageddon (disambiguation).

· Mount Armageddon (From Hebrew: הַר מְגִדּוֹ, Har Megiddo, lit. Mount Megiddo; Greek: Ἀρμαγεδών Harmagedōn, Arabic هَرْمَجْدُون, Persian آرمگدن, Late Latin: Armagedōn is the site of a battle during the end times according to some sects within the Abraham religions. The term can also be used in a more generic sense to refer to any end-of-the-world scenario.

According to some premillennial Christian interpretations, the Messiah will return to earth and defeat the Antichrist (the "beast") Satan/Lucifer/ Devil in the battle of Armageddon. Then Satan will be put into the "bottomless pit" or abyss for 1,000 years, known as the Millennial Age. After being released from the abyss, Satan will gather Gog and Magog (peoples of two specific nations) from the four corners of the earth. They will encamp surrounding the "holy ones" and the "beloved city" (this refers to Jerusalem). Fire will come down from God, out of heaven and devour Gog and Magog after the Millennium, and the Devil, who deceived them, death hell and whosoever was not found written in the book of life are thrown into Gahanna (the Lake of Fire burning with brimstone)

The eschatological toping has many difficulties to embrace for many reasons. First and foremost death of the Messiah and the destruction of the City of Jerusalem. Are two grandiose that checked the conscience of a faithful Jew who, always believes that the Messiah remains forever, and the city of Jerusalem and the indwelling of the Lord is a tower of security and protection. What happened one of them disappear what would be the reaction?

According to Matthew who would start the first draft of his Gospel, the first sign was the devastation of the Holy City. Immediately, the Author returned to the old memory that Jesus talked of the national catastrophe that swept not only the capital of the tradition but left a deep wound in the memory of the Nation. It was similar to what happened with the Assyrian envision that ended them to be exiled in Babylon.

The evangelist had in his mind many factors that accumulated to form an amalgamation of three sources, the prophecy of Jeremiah, the prophecies of Jesus and the eye witness.

The sword is outside; disease and hunger are within. Whoever is in the fields will die by the sword; whoever is in the city disease and hunger will devour.⁹16If their survivors flee, they will die on the mountains, moaning like doves of the valley on account of their guilt.¹⁷All their hands will hang limp, and all their knees² turn to water.¹⁸ they put on sackcloth, horror clothe them; shame is on all their faces, all their heads are shaved bald.¹⁹They fling their silver into the streets, and their gold is considered unclean their silver and gold cannot save them on the day of the LORD's wrath. They cannot satisfy their hunger or fill their bellies, for it has been the occasion of their sin.²⁰ in their beautiful ornaments they took pride; out of them they made their abominable images, their detestable things. For this reason I will make them unclean

Also he spoke of the destruction of the temple by saying:

"We are safe! We can commit all these abominations again!"^E11Has this house which bears my name becomes in your eyes a den of thieves? I have seen it for myself!—oracle of the LORD.⁹12Go to my place at Shiloh,² where I made my name dwell in the beginning. See what I did to it because of the wickedness of my people Israel.¹³And now, because you have committed all these deeds—oracle of the LORD—because you did not listen, though I spoke to you untiringly, and because you did not answer, though I called you, 14I will do to this house, which bears my name, in which you trust, and to the place which I gave you and your ancestors,

exactly what I did to Shiloh.¹⁵¹ will cast you out of my sight, as I cast away all your kindred, all the offspring of Ephraim disappeared .

Jesus and the apostles are all way favor the sincere worship in faith and truth. He and the prophet condemned the superficial worship. God of Israel prefers the contrite and humble heart than any other offering. Was Jesus conscience that his death abolishes the earthly temple and the city of Jerusalem?

That we would like to read according to the revelation what are the meaning of the end of ages and the triumphed of Christ.

From the time of the Catastrophe life has been changed. There is no place to worship and the Holy City became a ruins the end of the offerings confusion of the priesthood. Here, the Letter to the Hebrews explained too many who used to be devoted Jews; they lost this kind of worship and security. The Author explained to them that only the eternal will remain. For example, the Heavenly Jerusalem, the eternal Priest, and the New Order of the Priesthood, the Temple of Heaven, and the oblations have been changed to be the Son of God.

With Jesus, according to Mathew, Jesus was observing the leadership of Israel, the confusion in the methods of worshiping. Here he gave the parable of the fig tree, sign of the approach of the summer. The destruction is near, disrespect of the Commandments, confusion among the people, the leaders are busy to increase they fortune nobody would stop them. Similarly to the King who grasped the propriety of a poor ordinary man. Or those who: "join house to house and connect field to field. The judgment will be soon and many houses shall be in reins." (Isaiah 5)

Jesus was a victim of that confusion like many of old days. They executed him because of his message.

Jesus, the innocent one would pay a heavy price, his reputation: a received the curse of the Cross and the death because of his revolution.

Instead to speak of death of the City and curse over the rebellious people, here there is another dimension that the old regime was failed to give peace and justice through it. What was the justice of Abraham who hated Issue and loved Jacob, or Isaac and ignored Ismail and his mother? The wrath of the Lord is a benefit for Humanity For St Paul death of the Messiah is the death of the old regime, the old world, with its justice, to raise the Law of Jesus, the New Moses. The beatitude of the Mountain: the Poor in spirit, the meek, the pacemakers.

With his death there is something unusual happened? The veil of the sanctuary was torn in two, the earth quake rocks were split, tombs were opened

Here Matthew repeats what Daniel wrote:" at that time there shall arise Michael the great prince guardian of your people, it shall be a time unsurpassed in distress since the nations begin until that time (Dn12:1)

During the end of the age, the Church, a new people was born in Spirit and water, those who believe in his name will be the new people, new priesthood and a new Law.

After the distraction of the Temple, the Israelite tradition has been changed to look at the radical change of the Christian religion as a way of a Jewish tradition, it became a new religion. Christ is the Savior, the oblation and the High priest, the New Temple and a new sanctuary. They started looking more to heavenly Jerusalem according to the book of revelation.

Remembering Our Saints

Sarkis- & Bacchus were soldiers in the Roman army, attached to the household of the Emperor Maximianus. They were Christians.—one of history's most poignant ironies, given the Roman church's unflinching campaign against gay love. When ordered to enter the Temple of Jupiter to participate in a sacrificial ceremony to the god, they refused. For this act of defiance, They were stripped of their arms and badges of rank, dressed in women's clothing and led through the streets of Arabissus (near Comana in Cappadocia) -- for a Roman soldier, an abject humiliation. Then they were sent to Russafa in Syria (Russafa is at the east of Aleppo next to the Euphrates river), where they were tortured. Bacchus was whipped until his flesh was raw; he died October 1st AD297, confessing his faith in Christ.

Sergius's faith faltered with the death of his Friend, but was reinforced when Bacchus appeared to him in a vision saying, "I am still with you in the bond of our union." Sergius kept the faith; after torture, he was beheaded on October 7th AD290. Like his friend, he died a martyr to the new religion.

The tomb of S. Sergius at Russafa become a famous shrine and was honored by great gatherings of Christians because of the frequent miracles there. Sergius and Bacchus became the heavenly protectors of the Byzantine army, with the two Theodores, Demetrius, Procopius and Georges:" And the Tribe Taghleab had St.s Sergius and Bacchus on their own flag". Their "acts" are preserved in Latin, Greek and Syria. In AD431, Bishop Alexander of Hierapolis built a magnificent church in his honor. In 434, the town of Russafa was raised to the rank of an Episcopal see, was named Sergiopolis, and soon became one of the greatest pilgrimage centers of

the East. Many churches in many towns bore the name of Sergius (sometimes with Bacchus) and in the seventh century, a church was dedicated to them in Rome.

Many churches all around the world were built under there name: in Syria many of old Cathedrals, in Lebanon about 17 churches, in Turkey, Trieste in Italy has st. Sergius as a patron of the city with st. Giusto.

St. Thérèse of Lisieux (Sister Teresa of the Child Jesus)

Carmelite of Lisieux, better known as the Little Flower of Jesus, born at Alençon, France, 2 January, 1873; died at Lisieux 30 September, 1897. She was the ninth child of saintly parents, Louis and Zélie Martin, both of whom had wished to consecrate their lives to God in the cloister. The vocation denied them was given to their children, five of whom became religious, one to the Visitation Order and four in the Carmelite Convent of Lisieux. Brought up in an atmosphere of faith where every virtue and aspiration were carefully nurtured and developed, her vocation manifested itself when she was still only a child. Educated by the Benedictines, when she was fifteen she applied for permission to enter the Carmelite Convent, and being refused by the superior, went to Rome with her father, as eager to give her to God as she was to give herself, to seek the consent of the Holy Father, Leo XIII, then celebrating his jubilee. He preferred to leave the decision in the hands of the superior, who finally consented and on 9 April, 1888, at the unusual age of fifteen, Therese Martin entered the convent of Lisieux where two of her sisters had preceded her. The account of the eleven years of her religious life, marked by signal graces and constant growth in holiness, is given by Soeur Thérèse in her autobiography, written in obedience to her superior and published two years after her death. In 1901 it was translated into English, and in 1912 another translation, the first complete edition of the life of the Servant of God, containing the autobiography, "Letters and Spiritual Counsels", was published. Its success was immediate and it has passed into many editions, spreading far and wide the devotion to this "little" saint of simplicity, and abandonment in God's service, of the perfect accomplishment of small duties. The fame of her sanctity and the many miracles performed through her intercession caused the introduction of her cause of canonization only seventeen years after her death, 10 Jun, 1914.

St Shalita (Artimus) 20

Shalita , St. Artimus, was born in the 4th Century . He achieved a in the Roman army he became the head of the Roman Troops of Egypt. He remained faithful to his Christian faith . He was summoned before the emperor in Antioch for having destroyed the temples and idols. Shalita was courageous to die with the dignity of Martyr . This Saint is honored by the Eastern Churches an especially in the Maronite Church.

St. Shaya, Isaiah the Hermit

He was the Son of the Governor of Aleppo. His father was a Christian.He left his fiancée to live in the desert. She participated to the local convent. He returned to live in a hermitage next to his city . Many left the city to follow his steps living the life of penance and the perfection of monastic life. He lived in the fourth century.

Seven Sleepers of Ephesus

Seven Sleepers of Ephesus , in a Christian version of a widespread story, martyrs immured in a cave near Ephesus during the persecutions by Decius (c.250). Long afterward, in the 5th cent., they awoke (as from sleep) and were taken before Theodosius II, Roman emperor of the east. Their story reassured the emperor, who had been wavering in his faith. The youths returned to their cave, to sleep again until Judgment. The story, thought to be of Syrian origin, was popularized by Gregory of Tours. Feast: october22

بهاك المسا بالبحر شو صار
هب الهوا ومعو اجا اعصار
شفنا بعينينا الموت بهاك النهار
وصرخنا اه وينك يا ستار

وبعزها الخوفا كان فكرنا محتار
نسينا الناصري كان بعز النوم

ما حس ونحننا ناظرين عا نار
عامين ها المرا منحط اللوم

ومرا هاج البحر من زمان
كانت القصة ها ك النبيالهربان
واعترف بالخطيبي يونان
وعرفوا كان باعتو الديان

غرق بالبحر هاك النبي
رقد جنون البحر بالتمام
وخلصوا وضحوا بهاك الغبي
ورحلوا من بعدا بسلام

فاقوا التلاميذ انو معن يسوع
اجو لعندو كان نايم بسلام
خافوا تما يفوتن القطوع
كأنو جاهل النو بالتمام

صرخ بالريح بوهرا وبسلطان
عا الحرك طاع صوتو الغمر
والريح اختفت مع النو المجنون
ومتل ما حولت ارادتو المي خمر
وهيك شلن من ايد المنون

Your Contribution to St. Joseph is needed to support our plan to develop the Place of Worship and develop our friendship center for our Future Generations.

Pastor, Fr. Ghattas Khoury

Advisory Council: Monty Coury-Chairman, Dr. Marwan Ghazoul, Maroun Gorayeb-Vice chairman, Marie Medawar-Secretary, Elie George, Joseph Chemali, Youssef Khalaf, Toufic Faddoul, Rania Karam

Church Organizations

St. Rafka Guild, Sola Khalaf, President, 623-363-9353; MYO, Marlene Boulos 480-585-2551; MYA Coordinator Marie Medawar 602-485-4501, George Khalaf, President 480-560-5917; Maronite Outreach, Elias El Ters 480-898-9096; Festival Chairman Dr. George Ayoub; Choir Director, Zouheir Faddoul 623-872-5399; Sound System, Toufic Faddoul 602-312-5091; Lectors Coordinator Elias El Ters 480-898-9096; Ushers, Elie George 480-820-2928



ST. JOSEPH

Maronite Catholic Church

FESTIVAL

November 4th-6th 2011

Friday: 5pm-10pm

Saturday: 10am-10pm

Sunday: 10am-7pm

Authentic Lebanese Food

Tabbouleh

Kafta

Stuffed Grape Leaves

Beef Kabob

Kibbi

Grilled Chicken

Falafel

Hummus

Baklava

Traditional Lebanese Desserts

Live Entertainment

Arts & Crafts

Games for the Family

Folk & Belly Dancing

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Raffle Prizes

Hookah



Singer

Nicolas El Osta

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2nd Prize: \$3,000

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Location

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Information (602) 667-3280

www.lebanesefestivalaz.com