



*Pastor: Msgr. Pierre Azzi*

*Sub Deacon: Rev. Pierre Kreidi*

**Parish Council Chairperson**  
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**Saint Charbel's Parish**

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**Office Hours**

**Tuesday to Friday: 10:00AM to 2:00PM.**

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EPARCHIE SAINT MARON  
CANADA

*Saint Charbel's Parish*  
*Maronite Catholic Church - Established 1983*



**Weekly Bulletin**

**February 11, 2024**

**First Sunday of Great Lent: Cana Sunday**

**أحد مدخل الصوم الكبير : أحد آية عرس قانا**

**Book of Isaiah: 55:1, 6-13**

**Epistle: Rm 14:14-23**

**Gospel: St Jn 2:1-11**

Great Lent is a journey and like the water being transformed into wine we are called to transformation and repentance this Great Lent. The first miracle of Jesus, reveals a symbolic importance and a divine manifestation. First, we observe Jesus' reaction to his mother's request. Christ uses the word "woman" to refer to physical Israel figuratively. However, water for purification produces the wine of joy. Man's way is to serve «the good wine first». He hastens from his youth to enjoy all that life can offer. For with age, little by little, will come worries, sorrows, decline, death. The best wine was drawn first. Jesus acts differently. He has reserved eternal joys for his own without comparison with the vain happiness of this world. Let us not desire others! He alone can give us true joy, whose wine is the image in the Word. Can we associate the Lord with each of our circumstances? There is a sacramental image in this Gospel. Jesus asks the servants to get water in the jars kept for the purification rite. The water is then turned to wine and nobody knows how it happens. Jesus asks the servants to serve the wine to the guests. In the Mass the bread turns into the body of Christ and the wine turns into the blood of Christ. It is part of the mystery of the Eucharist. This is a foreshadowing of what we will witness at the end of Great Lent, the pouring out of the cleansing wine on the cross and the glorious resurrection.

## Ministries of Sacraments

### Anointing of the Sick:

Please call the Church Office :(506) 444-6023

### Confessions:

Available upon Request & 30 minutes prior to mass

### Baptism:

Please call the Church Office, One month prior

### Marriage:

Please call Church Office, Six months prior

### Office Hours:

Tuesday to Friday 10:00AM-2:00PM



## «اثنين الرماد... تجديد للحياة»



يبدأ الصوم الكبير، نهار اثنين الرماد، حين ترسم إشارة الصليب المغمسة بالرماد على جباه المعمدين، المستعدين إلى تجديد حياتهم، وتغييرها وتحولها نحو الأفضل، من خلال توبتهم وصومهم، وصلاتهم وممارسة أعمال الرحمة والمحبة. قديماً كانت عادة ذر الرماد على الرؤوس والأجساد، رمزاً لتطهير الجسد والنفوس من الشوائب والخطايا، وتذكير الإنسان بأن جسده ترابٌ وإلى التراب يعود. «أذكر يا إنسان أنك تراب وإلى التراب تعود» (تك 3: 19). نعم، يعود الإنسان الجسدي إلى التراب. والأجدى أن نقول «أذكر يا إنسان أنك من الله وإلى الله تعود». نعم، تعود نسمة الحياة التي نفخها الله الخالق في التراب، «أذكر يا إنسان أنك من الحياة وإلى الحياة تعود». تُعتبر آية «أذكر يا إنسان أنك تراب وإلى التراب تعود»، من سفر التكوين، «أن قلب الخاطئ، في الكتاب المقدس، شبيهة بالرماد، وحياته أصغر من الطين. وأجر الخطيئة لا يمكن إلا أن يكون رماداً». فالرماد هو علامة مادية لرمز مقدس. إنه علامة ارتدادٍ وتوبةٍ وإقرارٍ بالخطيئة والضعف البشري الذي يُعبّر عن هشاشة الحياة الإنسانية.

## Our Sacred Stories by Father John Jennings

### Jesus: Spirit of Compassion and Inclusion

Being the outsider is never easy. Being excluded or left out hurts. Throughout our lives we have all experienced occasions of being forgotten or rejected and this can be significant for us. The image of being treated as a leper is often regarded as the image of being rejected or excluded, considered as an outsider. The Old Testament passage from the Book of Leviticus (Lev.13:1-2, 45-46) describes the fate of the leper in the community. Such a person was regarded a danger for their disease could infect the whole community. The response was to drive them out, exclude them from contact with others. Imagine what this was like for the leper. Such a person was condemned to isolation, cut off from family, from neighbours, from friends. They were doomed to live “outside the camp” by themselves. Only when their disease no longer affected them could they return to be with the community. Hence, they had a need to prove they no longer had the disease. In Israel, the physically unclean state that a person was deemed to have as a result of leprosy also gave rise to what was regarded as ritual uncleanness. To prove they were ready to return to the community required an approval from the priests in the Temple. In Mark’s Gospel, Jesus encounters a leper facing such exclusion (Mk.1:40-45). The leper asks for healing. Jesus responds with compassion. He reaches out and touches the leper. It is a significant action on Jesus’ part. He crosses the boundary line of exclusion, both the physical barrier and the ritual one. To reach out and touch was a risk, for crossing these barrier places Jesus in danger of physical contamination and also ritual uncleanness. The result of the “touch” is healing, physical and ritual. Telling the leper to go and show himself to the priests in the Temple will allow him to return to the community. The pain of his exclusion and isolation will be ended. He is no longer the outsider. We encounter many “outsiders” in our lifetime. Sometimes we may even be “outsiders” ourselves. Perhaps our “outsiders” are those facing burdens – poverty, unemployment, life struggles, addictions of any kind. The “outsiders” may be those who have lost a spouse, those who are of a different race or ethnic group. The “outsider” may be the stranger in our midst, the new person in the neighbourhood or parish. The “outsider” may be the one who is bullied in school, the one who is “different” in whatever way from others. Are we able to reach out with healing inclusion as Jesus did with his touch? No one in the Reign of God lives “outside the camp.” To live in the Reign of God is to live where all are included.

**Q/ Who are the “outsiders” in our midst? Who do we need to reach out to with healing touch that they may be with us, included, welcomed, healed?**

## Divine Liturgy Time

## جدول توقيت الذبيحة

**Sunday:** 11:30 AM (English & Arabic)  
**Wednesday, Thursday, Friday & Saturday**  
See schedule below (English & Arabic)  
**Monday & Tuesday:** (No Mass)



**الأحد:** 11:30 ظ (عربي و إنجليزي)  
**الأربعاء، الخميس، الجمعة والسبت**  
(عربي و إنجليزي)  
**الأثنين والثلاثاء** (لا قداس)

## Sunday February 11 Mass Intentions



### تأمل

**Sunday, February 11, 2024. Mass 11:30 AM**  
Miracle of Cana Wedding in Galilee  
**Feast of Our Lady of Lourdes**  
For the Parishioners of Saint Charbel

**Monday 12/02 Mass 7:00 pm**  
Ash Monday – blessing of Ashes  
**Tuesday 13/02 , No Mass**

**Wednesday 14/02 , Mass 6:30 PM**  
In Memory of Monzer Chaer

**Thursday 15/02 , Mass 11:30 AM**  
In Memory of Monzer Chaer

**Friday 16/02 , Mass 11:30 PM**  
Way of the Cross 6:30 pm

**Saturday 17/02 , No Mass**

**Sunday, February 18, 2024. Mass 11:30 AM**  
2<sup>nd</sup> Week of Lent: Healing of the Leper  
For the Parishioners of Saint Charbel

• نبدأ مع هذا الأحد بمسيرة الصوم الكبير، تبدأ بأية عرس قانا وتنتهي بأية عرس الصليب.  
• في مطلع مسيرة الصوم الكبير، نتأمل في نصّ يدعونا للإرتقاء من المستوى الماديّ إلى المستوى الروحيّ.  
• تفتتح الكنيسة زمن الصوم بإنجيل يتكلم عن العرس لتعلمنا بأن الهدف من الصوم هو لقاء العريس يسوع المسيح فيتم فرحنا وعرسنا الروحيّ بلاقائه في ختام الصوم في حدث القيامة.



• التواقيص فينا كثيرة، ويسوع دوماً حاضر ليعضد ضعفنا ويسد نقصنا ويشفي جراحنا



### **Saint Charbel oil LAMP**

Saint Charbel Oil Lamp light for a week is Available in memory of a loved one or for a special intention. Suggested donation \$10.00. See Msgr. Azzi to select a week.

## Offertory February 4

Collection : \$ 700.00



Donations to St. Charbel's Parish Use-E-Transfer: to BMO Direct Deposit Via Email: [fredericton.stcharbel@gmail.com](mailto:fredericton.stcharbel@gmail.com)  
Thank you in Advance, God Bless.

# Announcements



## Job offers at St Charbel's parish – Fredericton NB

We are looking for a person can work in the church a full-time job

**Job Title: Pastoral animator;**

### **Requirement:**

- Have a university degree of theology or Catholic religious science, or equivalent
- Have a knowledge of the liturgy of the Maronite catholic church,
- Language requested: English, Lebanese, and the Syriac language.
- Can provide Maronite-catholic religious education, also spiritual guidance and moral support to parishioners.
- Conduct outreach activities and facilitate community involvement among members and within the city, by planning and managing a different pastoral activity.
- Have a good knowledge of the Microsoft office and admin office work
- Have some major skills like: Leadership, Problem solver, Motivator, Creativity, Multi-tasks, good listener, Team work ...

P.s. hourly schedule will be discussed upon interview. (wages per hour).

For more information and to submit a CV, plz contact church office:506 444 6023 and /or

[fredericton.stcharbel@gmail.com](mailto:fredericton.stcharbel@gmail.com)

Msgr Pierre Azzi, Pastor

St Charbel's parish

Cell. 902 880 8797



## ASH MONDAY FEBRUARY 12, 2024



The Maronite Lenten season begins with the "Entrance into Great lent" on Cana Sunday. The Maronite Church adopted Ash Monday considering that Great Lent Starts on Sunday, which is why it is Ash Monday.

The distribution of Ashes will be during the **7:00 PM MASS on Monday February 12.**



Maronite Youth Convention  
**MAY 17-20, 2024**

## Join us for our delicious and authentic Lebanese food :

MANOUCHE! Za'atar or Cheese Manouche or Half-Half, hot off the Sajj. They will be available on Monday February 12 (Ash Monday) after 7:00 PM Mass. Take-out orders can be placed during the week of Feb 4-12 by contacting Georgette George at 506-478-4466. Ahlan Wa Shalan - All are Welcome.

