

POINTS OF INTEREST

Feast of Saint Maron. On February 9, the Maronite Church celebrates the feast of its patron, Saint Maron. With the permission of the Bishop, our parishioners can fulfill the obligation to participate in the **Divine Liturgy on February 8 at 10 am.** For those who wish to participate in the Eucharist on the actual feast day, we will celebrate a Divine Liturgy on **February 9 at 9.00 am**

New E-mail address. Beginning **February 16**, we will switch to a new email address. Please update your contacts list to reflect: stanmaronitechurch@gmail.com This new email address will be the **ONLY** one used by the parish and replaces all previous addresses.

Bulletin Advertisements. The time has come for us again to seek sponsors for the publication of the parish bulletin. You received by mail a form to place a Memorial Message for your loved ones or an advertisement for your business in the bulletin. There are several options. For as little as \$8 per month, — you can publish your message or advertisement. For more info call the parish office.

Old Palms. If you have any old palms from previous Palm Sundays that you wish to dispose of, please bring them to the church as soon as possible before **14 February**. They will be used to make the ashes for Ash Monday.

St. Maron's Men Society. Dues for 2015 (\$65.00) Checks should be made payable to the St. Maron's Men Society and submitted to Mike Rezey.

Memorials. Memorials "*altar bread, wine, sanctuary lamp and candles, incense/charcoal and sanctuary plants*" for the offerings regularly used in the sanctuary as part of the Divine Liturgy are available. Customary offering is \$15 per week or \$60 per month. You can arrange for a memorial by calling Fr. Elias..

Liturgy Intentions. If you would like to offer a Divine Liturgy for a special intention write or call the parish office. In preparing your will, you might wish to arrange for the celebration of Divine Liturgies for yourself and your family.

Verse Of The Week

"The righteous will flourish like the palm tree, and grow like a cedar of Lebanon."

(Cf. Psalm 92:13)

St Maron

St Maron ("the little lord" in Aramaic) was born around AD 350 in Cyrrhus, a small town near Antioch. He was ordained a priest and later withdrew as a hermit to Mt. Taurus, near Antioch, It was at this chosen hermitage that he rededicated an old pagan temple as a shrine to the True God. Here he was joined by many disciples who formed a community. and spent time praying in solitude, fasting, and working. Maron was a renowned miracle worker and healer.

God bestowed upon him the gift of healing the sick. His fame spread through the countryside and people flocked to him and witnessed the veracity of his virtues and miracles. He could heal the sick and exorcise the devil by mere prayer. St. Maron not only healed ailments of the body but also those of the soul, by curing the avarice of the covetous, the anger of the passionate, teaching some the wisdom of temperance, others the principles of justice, others the happiness of chastity, and others the love of labor."

The great Archbishop of Constantinople, St John Chrysostom, was his friend. St Maron died in 410. After his death, a church was built over his grave. His feast day is kept on the 9th of February.

Did You Know?

Did you know that the word 'Marhaba' (Hello) that we use in the arabic language is originally a Syriac word 'Mor Hoobo'.

Mor = God | Hoobo = Love.

It was used by the Maronites to greet each other and with time it was adopted by the arabic speakers Christians and Muslims.

The Synod of Mount Lebanon 1736

One of the most important events in Maronite history was the convening of the Synod of 1736, which gave the Maronite Church a codification of its particular law. It was subsequently approved by Pope Benedict XIV in 1741 in 'forma specifica' which meant that it also had the force of pontifical law. The Maronite patriarch, bishops and secular and religious clergy had sent letters to the Holy Father expressing the need for reform. Seeking to have pontifical approval for their actions, they requested that an Apostolic Visitator be sent with full powers to convoke a synod. They recommended that the legate know the language of the country and therefore suggested the appointment of Joseph Assemani, a Maronite priest and a scholar who was highly regarded in Rome.

In November of 1735, Pope Clement XII agreed to the Maronites' request with the arrival of Joseph Assemani in Lebanon in 1736, it was decided that a synod should be held at Qannoubin beginning August 15. However, since Ottoman troops were gathering in Tripoli, it was decided to have the synod at the Monastery of Louaizeh in Kesrawan, an area ruled by Christian chiefs. After some delays, the synod finally assembled on September 30, 1736. Present at the synod, in addition to the Maronite patriarch and bishops, were two Armenian and two Byzantine bishops, heads of the monastic orders, ten western missionaries, diocesan and religious priests, and numerous chiefs of the people. Two sessions a day were held for three days, the synod closing on October 2, 1736

On the first day of the Synod, it was decided that there would be eight dioceses with definite boundaries, each with its own bishop. These were: Aleppo, Tripoli, Jbail and Batroun, Baalbeck, Cyprus, Beyrouth, Tyre and Sidon. At this time there were sixteen bishops, who for most part, lived with the Patriarch at Qannoubin or at a monastery. They would visit various diocesan areas, but with the exception of Aleppo and one of two other places, had no permanent episcopal residences in the Maronite territories. At times, the bishops were not much more than patriarchal vicars. This agreement, signed by the Patriarch and thirteen bishops, was a first step in securing ordinary jurisdiction for the bishops.

Since there were sixteen bishops, it was decided not to assign dioceses until the number of bishops was reduced to seven. The patriarch would also choose a diocese for himself. In addition, the patriarch was able to name a few bishops as his vicars. However, the obligation of residence decreed by the Synod was not put into practice until about a century later under the patriarchate of John Hobaish (1823-1845).

The declarations of the Synod were divided into four main parts, each containing chapters consisting of numerous canons. Part one of the Synod concerned the Catholic faith. The section begins by citing several letters of the Popes exalting the faith and loyalty of the Maronites. The Synod reaffirms the mandates of previous synods regarding the inclusion of the filioque [that is, the Holy Spirit proceeds from the Father and the Son] in the recitation of the Creed, and the use of the Gregorian calendar.

The Patriarch was advised to translate the catechism of the Council of Trent into Arabic, and to oversee the publishing treatises of canon law, sacred scriptures, theology and church history. In general, the Patriarch was given extensive authority over the publication of books and especially those regarding the liturgy.

Source: <http://www.stmaron.org/marhist8.html>
[2/2/2015]



The Pope Tweets

"A credible witness to truth and to the values of the Gospel is urgently needed."

@ Pontifex / Jan 31, 2015