



SAINT ANTHONY MARONITE CHURCH

A Parish Family of the Eparchy of St. Maron of Brooklyn, NY

كنيسة مار أنطونيوس المارونية

Sunday, December 10, 2017

الأحد، 10 كانون الأول 2017

145 Amesbury St * Lawrence, MA 01841

Phone: 978.685.7233 * Fax: 978.688.4475

email: rectory@stanthonylawrence.org * Website: www.stanthonylawrence.org

OFFICE HOURS

M-TH: 9 AM - 4PM

Friday: Office is Closed

Saturdays: By Appointment

LITURGIES

Daily Liturgies:

M & W: 9 AM

T & TH: 7 PM

Weekend Liturgies:

Saturday

Vigil Liturgy @ 4 PM

Sunday Liturgies:

8:30 AM - Arabic

9:30 AM - English

11:30 AM - English & Arabic

HOLY DAYS OF OBLIGATION

Vigil Liturgy @ 7 PM

Feast Day @ 9 AM

Sacraments of

Baptism & Confirmation

1 month in advance with the Pastor

Sacrament of Matrimony

Couples should make arrangements six months prior to the wedding date

Sacrament of

Reconciliation

One hour Before Thursday &

Saturday Liturgies,

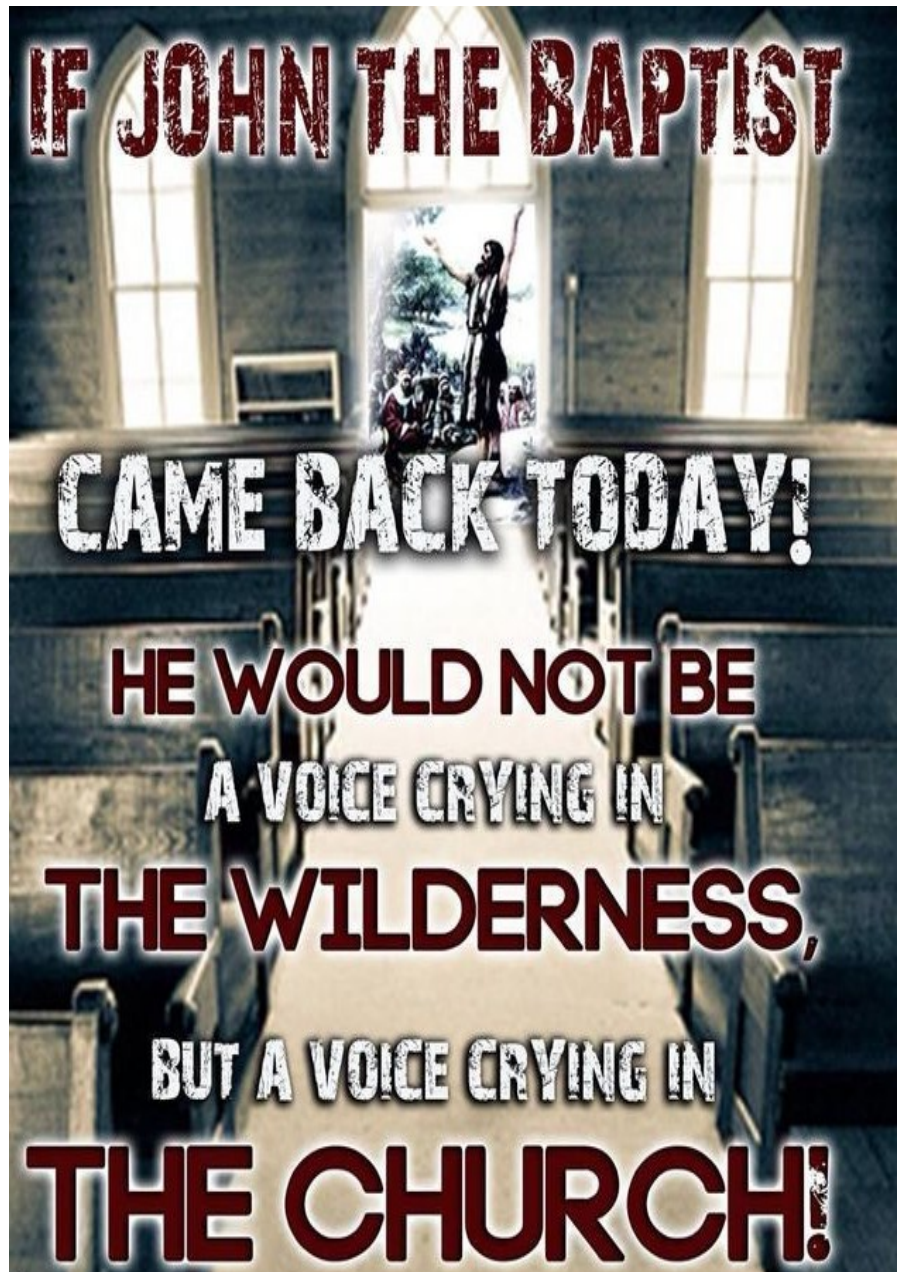
or by appointment

Anointing of the Sick

Please notify the Rectory if a member of your family is ill, hospitalized, or unable to come to Church and would like to receive communion at home

Please refer to our website for more Sacrament Celebrations Guidelines

Season the Glorious Birth of Our Lord



Facebook: Saint Anthony Maronite Church Lawrence, MA



Liturgies Intentions



Meet our staff:

Clergy

Father Elie Mikhael, Pastor
pastor@stanthonylawrence.org

Father Joseph Abisaad,
Parochial Vicar
Father Tony Youssef,
Parochial Vicar

Phone: 978-685-7233

Emergency Contact:
Fr. Elie Mikhael
305.807.9087

Fr. Joseph Abi Saad
978.457.5889

Sub-Deacon James T. Demers
Sub-Deacon Nadim B. Daou

Secretary:

Mrs. Susan Fuccillo
978.685-7233
rectory@stanthonylawrence.org

Parish Ministries

- ◆ Religious Education
ccd@stanthonylawrence.org
- ◆ Publishing: Bulletin
bulletin@stanthonylawrence.org
- ◆ Choirs (English, Arabic & Syriac)
 - ◆ Kids Choir
 - ◆ Knights of the Altar
 - ◆ Knights of Mary
 - ◆ Maronite Youth : MYO
 - ◆ Maronite Young Adults
(Coming Soon)
 - ◆ Bereavement Ministry
 - ◆ Cenacle of the Rosary
(Thursdays @ 6PM)
 - ◆ Cenacle of Divine Mercy
(Sundays Before the Liturgies)
 - ◆ Sacristan (s)

The Birth of John the Baptist أهد مولد يوحنا المعمدان

Saturday, December 9	4:00 PM	For:+ Edward Harb & Good Health of Ann Harb, by the Pastor.
Sunday, December 10	8:30AM	For: + Miriam, Naim & Antoine and George, Abi Sleiman By the Family
	9:30AM	For:+ Carol and Joseph Greico, By their loving Family.
	11:30 AM	For:+ Nassif Abdou and Hilene and Farid Abdou, By Martha, Mary and Abdo. For: + Farid Wanis Ata By The Family

Week of the Birth of John the Baptist أسبوع مولد يوحنا المعمدان

Monday, December 11 @ 9 AM	Private Intentions.
Tuesday, December 12 @ PM <i>Our Lady of Guadalupe</i>	For : +Bernard & Julia Hassan By Godmother, Christine Hassan.
Wednesday, December 13 @ 9AM	For: In Honor of Ajia BouSaada, By The Pastor
Thursday, December 14 @ 7PM <i>St Nemtallah El -Hardini, C</i>	Private Intentions.
Friday, December 15 @7PM	Christmas Novena.

Revelation to Joseph أهد ألبیان ليوسف

Saturday, December 16	4:00 PM	For: +Thomas and Victoria Kattar, and their daughter, Frances Coccozza, By Donna and Christine Kattar.
Sunday, December 17	8:30AM	Special Intentions.
	9:30AM	Christmas Pageant. In Honor of CCD & Knights of Mary Children By The Pastor
	11:30 AM	40 Days- Anniversary for: +Madeleine Saliba Matta, By her son, Selim, his wife, Rita Matta, and Family.

Saint Anthony's Maronite Church

كنيسة القديس أنطونيوس المارونية



برنامج الميلاد المجيد Christmas Calendar

Christmas Concert - Sing Along

St Anthony Choirs, The Children Choirs, St Augustine & St Bernard Bellarmine Choirs

Saturday, December 2 - 6:00PM

CHRISTMAS PAGEANT

Sunday, December 17, - 9:30 AM Liturgy

Christmas Weekend Liturgies

Day	Date	Time	Language
Saturday,	December 23rd	4 PM	English
Sunday	December 24th	11:30 AM	English - Arabic

Christmas Novena - تساعية الميلاد

Day	Date	Time	Language
	Dec 15- Dec 23	7:00 PM	

Christmas Liturgies - قدايس أعياد الميلاد

Occasion	Day	Date	Time	Language
Vigil Liturgy	Sunday	December 24th	4 PM,	English
MIDNIGHT Mass	Sunday	December 24th	12AM	English - Arabic
Christmas Day Mass	Monday	December 25th	10:00 AM	Arabic
Christmas Day Mass	Monday	December 25th	11:30 AM	English - Arabic

New Year's Week End - قدايس عيد رأس السنة

Occasion	Day	Date	Time	Language
Divine Liturgy	Saturday	December 30th	4 PM,	English
Divine Liturgy	Sunday,	December 31st	8:30 AM,	Arabic
Divine Liturgy	Sunday,	December 31st	9:30 AM,	English
Divine Liturgy	Sunday,	December 31st	11:30 AM,	English - Arabic
Ney Year's Liturgy	Monday	January 1, 2018	5 PM	English - Arabic

PARISH MINISTRIES & NEWS

Religious Education - Sunday School

Grade 1 did a wonderful job serving the liturgy on Sunday. The cute factor was through the roof. What a treat to have those little face greeting us at the door and participating in all aspect of our liturgy. Thank you to all the parents who brought their children.

The Christmas Pageant is Sunday, December 17, during the 9:30 liturgy. We ask that your child dress nicely for this liturgy as they will be on the altar for the performance of the pageant. If your child is in children's choir as well, they will sing with the choir for the liturgy and then join us for the pageant.

Christmas ornaments will be on sale beginning this weekend and run through Christmas.

If you have any questions, please feel free to contact me.
Susan Veilleux, ccd@stanthonylawrence.org



K of M Children's Choir

December 16, January 13

Practices will be held from 5:00PM - 6:30PM

Online Donation

<http://stanthonylawrence.org/donate-now/>



 myE offering

www.stanthonylawrence.org

BE IN TOUCH!! STAY CONNECTED !!

Membership Registration:

<http://stanthonylawrence.org/member-information-form/>

Online Donation:

<http://stanthonylawrence.org/donate-now/>

Upcoming Events:

<http://stanthonylawrence.org/upcoming-events/>

Monthly Calendar:

<http://stanthonylawrence.org/upcoming-events/calendar/>

Banns of Marriage



The First Banns of Marriage : David Bechara and Emily Gaunuscio.

تساعية أَمِيلاد:

تبدأ ليلة 15 كانون الأول و تنتهي في 23 كانون الأول

قدايس عيد أَمِيلاد المَجد

الأحد 24 كانون الأول: 4 مساءً باللغة الأنكليزية

قدايس نصف الليل: باللغة العربية و الأنكليزية

قدايس يوم العيد, الأثنين 25 كانون الأول:

10:00 صباحاً: باللغة العربية

11:30 صباحاً: باللغة العربية و الأنكليزية

قدايس عيد راس السنة المَجدية

الأثنين 1 كانون الثاني: الساعة 5 مساءً



Rosary Group Every Wednesday @ 6PM

صلاة المسبحة أوردية

الأربعاء من كل أسبوع الساعة السادسة مساءً

KNIGHTS OF MARY SCHEDULE

All Events run from

5PM - 7PM

After 4PM Liturgy

Dates are Subject to change



2017 - 2018

January 6

January 20

Bible Study

everyone is welcome

Bible Studies will resume on Tuesday January 9th

تعاود السهرات الأنجيلية نشاطها في 9 كانون الثاني

Will be reserved to the Christmas Novena during the month of December

Adoration

of the Blessed Sacrament



Christmas Liturgical & Social Celebrations

Poinsettia Dedication In Honor or In Loving Memory



P A G E A N T
Sunday, December 17th-9:30 AM Liturgy

Saint Anthony's Church invites you to place a poinsettia in the sanctuary for Christmas **"In Honor" or "In Memory" of special loved ones.**

Please complete this form and either place it in the offering plate, hand in at the rectory, or mail it to the church, along with your payment of \$15.00 per plant. **The deadline to order is Tuesday, December 19th.**

Given By: _____

In honor of:

1. _____
2. _____
3. _____
4. _____

In memory of:

1. _____
2. _____
3. _____
4. _____



Saturday, December 9th -from 5:30 - 7 PM
ALL Children are invited to attend the Annual Kids Christmas Party

MYO CHRISTMAS PARTY
SUNDAY, DECEMBER 17TH
5:30PM-7:30PM

WEAR YOUR UGLY SWEATER!  BEST ONE WINS A PRIZE!

FOOD, GAMES, PRIZES!

YANKEE SWAP
BRING A UNISEX GIFT (MAX. \$15 VALUE) TO JOIN THE SWAP!

Save the date: **FEBRUARY 10, 2018**

Hafli Celebrating:

**THE FEASTS OF:
SAINT MARON & SAINT VALENTINE**

Tickets will be on sale soon
\$50.00 per person

***Purchases made after January 22nd
will be \$75.00 per person***

SPREAD THE Warmth THIS SEASON
LittleLakeCounty.com

Hats, gloves, and socks are being collected in the Church Foyer. Please drop your donations in the designated bin.

MIYA Kick-OFF



Christmas Recital 2017. Thank You!!!



We thank the choir directors: Susan Veilleux, George Saab, Scott Gabriel, Camile Saade and Wissam Merheb, along with members of the choir and musicians for their devotion and dedication in preparing for our Christmas Recital.

Our gratitude to the many volunteers who prepared the hall and organized the pot luck for this event.

TITHES & OFFERINGS

WORSHIP THROUGH GIVING

December 3, 2017

Sunday Collection	\$ 3,350.00
Candles	\$ 126.00
Fuel	\$ 860.00
Immaculate Conception	\$10.00
Christmas Pastor Charities	\$50.00
Christmas Offering	\$245.00
Christmas Flowers	\$150.00
Total Deposit	\$ 4,791.00

Left Sanctuary Lamp

*In Loving Memory of Joseph J. Faris,
Offered by his beloved Family.*

Right Sanctuary Lamp

*In Loving Memory of Joseph J. Faris,
Offered by his beloved Family.*

Guidelines:

Baptismal Guidelines: *(Check our Website)*

- ◆ Guidelines & Registration Form

Marriage Guidelines: *(Check our Website)*

- ◆ Guidelines & Check List Forms

Banquet Hall Guidelines:

- ◆ Contract Form *(Check our Website)*
- ◆ Banquet Hall Usage Donations:
 1. \$500 (For 6 Hours)
 2. \$250 For Registered & Active parishioners *(with contribution history)*
 3. Security Deposit \$250 *(Returned after the event, if no Damages)*
 4. Cleaning Donations: \$100

POPE PRAYER INTENTIONS ~ DECEMBER 2017

THE ELDERLY

That the elderly, sustained by families and Christian communities, may apply their wisdom and experience to spreading the faith and forming the new generations.



ALTAR SERVERS

<u>Date</u>	<u>Time</u>	<u>Altar Servers</u>
Saturday, December 9	4:00 PM	Elias Saab Sharbel Saab
Sunday, December 10	8:30 AM	Volunteers
Sunday, December 10	9:30 AM	George Hbaiter Joseph Safi
Sunday, December 10 11:30 AM		Anthony Chaya, Geryes Geha Ryan El Khoury, Sebastian Ramey

<u>Date</u>	<u>Time</u>	<u>Altar Servers</u>
Saturday, December 16	4:00 PM	Fadi Chaine Youssef Chahine
Sunday, December 17	8:30 AM	Volunteers
Sunday, December 17	9:30 AM	Michael Bejjani Noah Hassan
Sunday, December 17 11:30 AM		Anthony El Hachem, Elias Azzi Geryes Geha, Joseph Chahine



Lectors

<u>Date</u>	<u>Time</u>	<u>Lectors</u>
Saturday, December 9	4:00 PM	Joel Habib
Sunday, December 10	8:30 AM	Maroun Nassar
Sunday, December 10	9:30 AM	Elizabeth Frias
Sunday, December 10 11:30 AM		English: Mansour Chaya Arabic: Gretta Merheb

<u>Date</u>	<u>Time</u>	<u>Lectors</u>
Saturday, December 16	4:00 PM	Nancy Bistany
Sunday, December 17	8:30 AM	Hitaf Nammour
Sunday, December 17	9:30 AM	Josephine McDougall
Sunday, December 17 11:30 AM		English: George Saab Arabic: Selim Matta

Tell me, you who desire to be subject to the law, will you not listen to the law? For it is written that Abraham had two sons, one by a slave woman and the other by a free woman. One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise. Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery. Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. But the other woman corresponds to the Jerusalem above; she is free, and she is our mother. For it is written, 'Rejoice, you childless one, you who bear no children, burst into song and shout, you who endure no birth pangs; for the children of the desolate woman are more numerous than the children of the one who is married.' Now you, my friends, are children of the promise, like Isaac. But just as at that time the child who was born according to the flesh persecuted the child who was born according to the Spirit, so it is now also. But what does the scripture say? 'Drive out the slave and her child; for the child of the slave will not share the inheritance with the child of the free woman.' So then, friends, we are children, not of the slave but of the free woman. For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

فولوا لي، أنتم الذين تريدون أن تكونوا في حكم الشريعة، أما تسمعون الشريعة؟ فإنه مكتوب: كان لإبراهيم ابنان، واحد من الجارية، وواحد من الحرة. أما الذي من الجارية فقد ولد بحسب الجسد، وأما الذي من الحرة فبقوة الوعد. وفي ذلك رمز: فسارة وهاجر تمثلان عهدين، عهدًا من جبل سيناء يلد للعبودية، وهو هاجر؛ لأن هاجر هي جبل سيناء الذي في بلاد العرب، وتوافق أورشليم الحالية، لأنها في العبودية هي وأولادها. أما أورشليم العليا فهي حرة، وهي أمنا؛ لأنه مكتوب: «إفرحي، أيها العاقرة التي لم تلد؛ إندفعي بالترنيم وأصرخي، أيها التي لم تتمحض؛ لأن أولاد المهجورة أكثر من أولاد المتزوجة.» أما أنتم، أيها الإخوة، فإنكم أولاد الوعد مثل إسحق. ولكن، كما كان حينئذ المولود بحسب الجسد يضطهد المولود بحسب الروح، فكذلك الآن أيضًا. ولكن ماذا يقول الكتاب؟ «أطرد الجارية وأبنتها، لأن ابن الجارية لا يرث مع ابن الحرة.» إذاً، أيها الإخوة، لسنا أولاد جارية، بل أولاد الحرة. إن المسيح قد حررنا لنبقى أحرارًا. فأتبنوا إذا ولا تعودوا تخضعون لنير العبودية.

Now the time came for Elizabeth to give birth, and she bore a son. Her neighbours and relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her. On the eighth day they came to circumcise the child, and they were going to name him Zechariah after his father. But his mother said, 'No; he is to be called John.' They said to her, 'None of your relatives has this name.' Then they began motioning to his father to find out what name he wanted to give him. He asked for a writing-tablet and wrote, 'His name is John.' And all of them were amazed. Immediately his mouth was opened and his tongue freed, and he began to speak, praising God. Fear came over all their neighbours, and all these things were talked about throughout the entire hill country of Judea. All who heard them pondered them and said, 'What then will this child become?' For, indeed, the hand of the Lord was with him.

ثم زمان إيصابات لئلد، فولدت ابنًا. وسمع جيرانها وأقاربها أن الرب قد عظم رحمته لها، ففرحوا معها. وفي اليوم الثامن جاؤوا ليختنوا الصبي، وسموه باسم أبيه زكريا. فأجابت أمه وقالت: «لا! بل يسمى يوحنا!» فقالوا لها: «لا أحد في قرابتك يدعى بهذا الأسم.» وأشاروا إلى أبيه ماذا يريد أن يسميه. فطلب لوحًا وكتب: «إسمه يوحنا!» فتعجبوا جميعهم. وأنفتح فم زكريا، وأطلق لسانه، وجعل يتكلم ويبارك الله، فاستولى الخوف على جميع جيرانهم، وتحدثت الناس بكل هذه الأمور في كل جبل اليهودية. وكان كل من سمع بذلك يحفظه في قلبه قائلًا: «ما عسى هذا الطفل أن يكون؟» وكانت يد الرب حقا معه.

READYING OURSELVES FOR CHRISTMAS

By Ronald Rolheiser

John the Baptist tries to prepare the way for Jesus by calling people to repentance: “*Repent for the kingdom of heaven is near.*” Whatever else that means, it includes the idea that one of the best ways we can prepare for Christmas is by making a good, honest, searing confession. To repent means to confess our sins.

This notion has fallen out of favour. The idea of confession is very much challenged today. At a practical level, less and less people are in fact going to confession. The old line-ups at the confessional box are becoming shorter and shorter. As well, more and more people are challenging, theoretically, the idea of sacramental confession. Arguments against it take many forms: “I don’t find it meaningful!” “It’s too privatized!” “There isn’t any need to do this to have one’s sins forgiven! God doesn’t need our mediation.” “It gives undue power to the priest!” “This is an affair between God and myself.” “It’s adolescent!” “The priests don’t have time to do it properly.”

Whatever the objection, and there are many, less and less people are going to confession.

This is an unfortunate development because private confession is one of the pillars of the spiritual life. At a certain point in one’s growth, there is no progress without it. Why? Why confession? Why the need to tell one’s sins to a priest? Surely the radical mercy and forgiveness of God are not contingent upon telling our sins to a priest? Surely God’s mercy cannot be controlled by or limited to one prescribed ritual? In both scripture and church tradition it is clear that our sins are forgiven through sincerity of conscience and through touching the body of Christ (and this has many forms). The Christian community itself is the radical sacrament of reconciliation and God’s mercy can never be tied down to just one vehicle of grace. So why confession?

Simply put, confession is the sacrament of the mature and one grows mature by confessing one’s sins. Mature people face themselves and apologize explicitly – and people grow mature by apologizing. The critics of the sacrament of reconciliation are right in saying that God is not tied down to one vehicle as an avenue for the forgiveness of sins. They are wrong however when they denigrate the importance of private confession. One may not have to confess one’s sins explicitly to another human being to have them forgiven, but one does have to confess them explicitly if he or she hopes to live a transparent life, free of addictions, rationalization, and dark skeletons in the closet.

“*You are as sick as your sickest secret!*” That’s an axiom popular among people working in 12-step programs. They know the truth of that through personal experience. They also know that until one faces oneself, in searing honesty, before another human being and there acknowledges openly his or her sins, there will always be addictions, rationalization, and lack of real transparency. It has taken us a long time to understand the nature of addictive behavior and even longer to learn how to deal with it. One of the things we have learned, and this is a pivotal and non-negotiable step in every 12-step program, is that there has to be an open, honest, and searing admission of sin, face to face, before another human being. Without this, at a certain point, all real growth stops. The church has always had its own version of this. We called it confession, the sacrament of reconciliation.

It can of course still be argued: Why before a priest? In the letter of James in the New Testament, we are encouraged simply to confess our sins to each other. So why a priest? Because a priest symbolically represents the whole community. In confessing to a priest, we are, in a manner of speaking, confessing to the entire community. A friend of mine is fond of saying that sacramental confession, as presently practiced, is an unhappy compromise, far from ideal. That is correct, though not in the way my friend thinks. We owe our confession to the whole community (since it is the entire community that is wounded by our sin) and the ideal way to confess would be to go in front of a packed church on a Sunday morning and begin our confession by saying: “Bless me community – for I have sinned!”

Confession is not so much about having one’s sins forgiven as it is about coming to maturity within the community and being able to live a transparent life, free of dark secrets, addictions, and rationalization.

The Baptist’s message is as true today as it was 2000 years ago. To make straight the path for the coming of the Saviour, to make a proper advent, to prepare ourselves to have Christ born in our lives, we need to undergo a baptism for the remission of sin. In simple talk, that means, among other things, making a searing, honest, open, confession.