



## Saint George Maronite Catholic Church

رعية مار جرجس المارونية

1493 Cranston Street, Cranston, RI 02920

Church office: 401-723 8444

Email: [stgeorgeri1@gmail.com](mailto:stgeorgeri1@gmail.com)

Website: [www.stgeorgeri.com](http://www.stgeorgeri.com)

**March 02, 2025**

**Entrance into Lent**

**Miracle at Cana in Galilee**

### Office Hours

Mon, Weds, Thurs, and Friday

9am-12pm

The office is closed on Tuesday

### Liturgical Schedule

Wednesday, Thursday and Friday

10:00am

Saturday 4:00 pm

Sunday 8:30 am (Latin rite)

10:30 am

### Weekly collections

\$1,628.00

Bishop appeal : \$294.00



### Meet Your Clergy

**Fr. Tony Saab, Pastor**  
[frtonysaab@gmail.com](mailto:frtonysaab@gmail.com)

**Deacon Farid Zaarour**  
[fzaarour@yahoo.com](mailto:fzaarour@yahoo.com)

### **Exposition of the Holy Eucharist**

Thursday 6:00pm

### SACRAMENTS

**Baptism & Confirmation:** One month in advance with the Pastor.

**Matrimony:** Arrangements should be made by couples six months prior to the wedding date.

### **Reconciliation:**

One hour before liturgies, or by appointment Please call the office or email [frtonysaab@gmail.com](mailto:frtonysaab@gmail.com)

### **Anointing of the Sick:**

Please notify the office if a member of your family is ill, hospitalized, or homebound and would like

[youtube.com/@saintgeorge7066](https://www.youtube.com/@saintgeorge7066)

[facebook.com/stgeorgemaronitecatholicchurchRI](https://www.facebook.com/stgeorgemaronitecatholicchurchRI)



to receive Holy Communion at home.

## Liturgical Intentions

3/1 4:00pm	Memorial liturgy for <b>all the loved ones who have passed in the Solomon, Azar, and Simon families and their spouses</b> , requested by their loving families.
3/2 8:30am 10:30am	<b>Entrance into Lent</b>  Three year anniversary for <b>Malcolm Badway</b> , requested by his loving family.
3/3 7:00pm	<b>ASH MONDAY</b>  Divine Liturgy and distribution of ashes.
3/8 4:00pm	Anniversary liturgy for <b>Majid and Alice Farhat</b> , requested by their loving family.
3/9 8:30am 10:30am	Forty day liturgy for <b>Fonsina Daou</b> , requested by her son Nasser and his wife Salma, and their loving family.
3/15 4:00pm	Twenty-Nine Birthday memorial for <b>Alexandria M. Saker</b> , requested by her loving family.
3/16 8:30am 10:30am	Memorial liturgy for <b>Nemr S. Nemr</b> , requested by his loving family.
3/22 4:00pm	<b>Saint Joseph Annual Hafli</b>  One year anniversary for <b>Mary Simon</b> , requested by her loving family.
3/23 8:30am 10:30am	Memorial liturgy for <b>Youssef Hoyek</b> , requested by his son Gaby Hoyek.
3/29 4:00pm	
3/30 8:30am 10:30am	Eleventh anniversary for <b>Antoine Barkett</b> , requested by his loving family.

### *Weekend Reading Schedule 3/2*

Saturday at 4:00pm     **Donald Solomon**

Sunday at 8:30am     **Donna Treglia**

Sunday at 10:30am     English: **Tara Badway**

Arabic: **Rita Tebcherany**

## Maronite Sunday Readings

### **Isaiah 55: 1+6-13**

All you who are thirsty, come to the water! You who have no money, come, buy grain and eat; Come, buy grain without money, wine and milk without cost! Seek the LORD while he may be found, call upon him while he is near. Let the wicked forsake their way, and sinners their thoughts; Let them turn to the LORD to find mercy; to our God, who is generous in forgiving. For my thoughts are not your thoughts, nor are your ways my ways—oracle of the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, my thoughts higher than your thoughts. Yet just as from the heavens the rain and snow come down And do not return there till they have watered the earth, making it fertile and fruitful, Giving seed to the one who sows and bread to the one who eats, So shall my word be that goes forth from my mouth; It shall not return to me empty, but shall do what pleases me, achieving the end for which I sent it. Yes, in joy you shall go forth, in peace you shall be brought home; Mountains and hills shall break out in song before you, all trees of the field shall clap their hands. In place of the thornbush, the cypress shall grow, instead of nettles,\* the myrtle. This shall be to the LORD's renown, as an everlasting sign that shall not fail.

## **ASH MONDAY 2025**

March 3

Divine liturgy and distribution of Ashes at 7:00pm.



**“Remember that you are dust and unto dust you will return”**

### **Every Friday during Lent Stations of the Cross and Adoration of the Cross**



**At 7:00pm**

### **Romans 14:14-23**

I know and am convinced in the Lord Jesus that nothing is unclean in itself; still, it is unclean for someone who thinks it unclean. If your brother is being hurt by what you eat, your conduct is no longer in accord with love. Do not because of your food destroy him for whom Christ died. So do not let your good be reviled. For the kingdom of God is not a matter of food and drink, but of righteousness, peace, and joy in the holy Spirit; whoever serves Christ in this way is pleasing to God and approved by others. Let us then pursue what leads to peace and to building up one another. For the sake of food, do not destroy the work of God. Everything is indeed clean, but it is wrong for anyone to become a stumbling block by eating; it is good not to eat meat or drink wine or do anything that causes your brother to stumble. Keep the faith (that) you have to yourself in the presence of God; blessed is the one who does not

condemn himself for what he approves. But whoever has doubts is condemned if he eats, because this is not from faith; for whatever is not from faith is sin. Praise be to God always.

### **John 2:1-11**

On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." (And) Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.

**Roman rite Sunday readings**  
Eighth Sunday in Ordinary Time

**Sirach 27:4-7**

When a sieve is shaken, the husks appear; so do one's faults when one speaks. As the test of what the potter molds is in the furnace, so in tribulation is the test of the just. The fruit of a tree shows the care it has had; so too does one's speech disclose the bent of one's mind.  
Praise no one before he speaks, for it is then that people are tested.

**Responsorial Psalm**

**Psalm 92:2-3, 13-14, 15-16**

R (cf. 2a) **Lord, it is good to give thanks to you.**

It is good to give thanks to the LORD, to sing praise to your name, Most High,  
To proclaim your kindness at dawn and your faithfulness throughout the night.

**R Lord, it is good to give thanks to you.**

The just one shall flourish like the palm tree, like a cedar of Lebanon shall he grow.  
They that are planted in the house of the LORD shall flourish in the courts of our God.

**R Lord, it is good to give thanks to you.**

They shall bear fruit even in old age; vigorous and sturdy shall they be,  
Declaring how just is the LORD, my rock, in whom there is no wrong.

**R Lord, it is good to give thanks to you.**

**Reading II**

**1 Corinthians 15:54-58**

Brothers and sisters:

When this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about:

*Death is swallowed up in victory.*

*Where, O death, is your victory?*

*Where, O death, is your sting?*

The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brothers and sisters, be firm, steadfast, always fully devoted to the work of the Lord, knowing that in the Lord your labor is not in vain.

**Gospel**

**Luke 6:39-45**

Jesus told his disciples a parable, "Can a blind person guide a blind person? Will not both fall into a pit? No disciple is superior to the teacher; but when fully trained, every disciple will be like his teacher. Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own? How can you say to your brother, 'Brother, let me remove that splinter in your eye,' when you do not even notice the wooden beam in your own eye? You hypocrite! Remove the wooden beam from your eye first; then you will see clearly to remove the splinter in your brother's eye. "A good tree does not bear rotten fruit, nor does a rotten tree bear good fruit. For every tree is known by its own fruit. For people do not pick figs from thornbushes, nor do they gather grapes from brambles. A good person out of the store of goodness in his heart produces good, but an evil person out of a store of evil produces evil; for from the fullness of the heart the mouth speaks."





**Knights of Columbus**

Cranston #1738  
70 Pettaconsett Ave.  
Cranston, RI 02920

## Lenten Dinner

Where: Cranston Council 1738, 70 Pettaconsett Avenue,  
Cranston, RI 02920

When: Friday, March 14, 2025 from 5:30PM to ?????

Rich's Famous Clam Chowder

Baked Haddock with Ritz Craker Stuffing

Meatless Baked Ziti

Salad, Bread & Butter

Deserts

Cash Bar

Cost is \$20.00 per person

Price includes one glass of wine or draft beer

Dinner to be served at 6:15PM

Please RSVP to Alan Caruolo either by email(preferred) [agc1266@cox.net](mailto:agc1266@cox.net) or text/call (401)225-9546 no later than Friday February 28, 2025



### Pre-Lenten dinner income and expenses report

Adult admissions	\$3750 .00
MYO and children	Free
Bar inome	\$928.00
Bar expenses	\$215.95
Raffle income	\$715.00
Raffle expenses	\$315.00
Entertainment expenses	\$600.00
Total income	\$5393.00
Total expenses	\$1130.95
Net income	<b>\$4262.05</b>

A heartfelt **THANK YOU** to all who donated, participated, and volunteered for the success of our Pre-Lenten dinner. It was a lovely dinner full of fellowship and love, full of fun and entertainment, and absolutely great food and drinks. May our parish family continue to grow in faith and fellowship!



*Saint George  
Maronite Catholic Church, Cranston RI  
Presents*

76TH ANNUAL  
**SAINT JOSEPH'S  
HAFLI**

**SATURDAY | MARCH 22, 2025**

**VENUS DE MILO**

75 Grand Army of the Republic Hwy, Swansea, MA

*FEATURING  
The Talented Singers*

WISSAM IBRAHIM



WAEEL HADDAD



**Grand  
Raffle**  
With  
CASH PRIZES  
DRAWING DURING  
EVENT

**\$100 REGULAR**



**\$150 VIP**

**Doors Open at 7 pm  
Mezza and Dinner Included  
CASH BAR**

*For Tickets Contact*  
**George Thomas 401-480-8812  
Joslyeen Accaoui 401-829-6861  
Rachel Nassif 401-359-6005**

**Ash Monday** is rich in historical, liturgical, and theological meaning, marking the start of Lent—a season dedicated to reflection, penitence, and renewal.

### Historical Origins

- **Ancient Use of Ashes:** The practice of using ashes as a symbol of sorrow, humility, and repentance is ancient. In the Old Testament, ashes and sackcloth were worn to express mourning and contrition during times of personal and communal crisis. It signified a heart turned toward God in humility and repentance.
- **Adoption by Early Christians:** Early Christians adopted the symbolism of ashes to express penitence and to remind us of the inevitability of human mortality. By the Middle Ages, the ritual had become an integral part of the Church's liturgical life. It signified not only a personal acknowledgment of sin but also the communal nature of the journey toward spiritual renewal.
- **Connection to Palm Sunday:** In our Catholic tradition, the ashes used on Ash Monday are made by burning the palms from the previous year's Palm Sunday.

### Liturgical Significance

- **The Ritual of Imposition:** On Ash Monday, the priest marks the forehead of each participant with ashes in the shape of a cross. This visible sign serves as a public confession of sin and an outward symbol of an inward commitment to spiritual transformation.

- **Scriptural Reminders:** The words often spoken during the imposition—"Remember that you are dust, and to dust you shall return"—echo biblical themes found in Genesis and the Psalms. This refrain serves as a reminder of human mortality and the transient nature of earthly life, urging believers to focus on eternal truths.

- **A Time of Fasting and Reflection:** Ash Monday is also a day of fasting or abstinence, which sets the tone for the 40-day Lenten period. This is not merely about giving up food but is intended as a means of self-examination, prayer, and preparation for the celebration of Easter.



### Theological Meaning

- **Acknowledgment of Sin:** The use of ashes is deeply symbolic—it confronts us with our frailty and sinfulness. This acknowledgment is the first step toward repentance, a core principle in Christian theology. It reminds us that spiritual renewal often begins with the recognition of one's shortcomings.

- **Invitation to Renewal:** While the imagery of ashes may evoke mourning and sorrow, it also points to rebirth. Just as a forest fire clears the way for new growth, the period of Lent is seen as an opportunity to clear away the old habits and sins, making room for a renewed relationship with God.

**Communal and Personal Reflection:** The observance of Ash Monday is both a personal and communal act. While each individual is invited to reflect on their personal failings, the public nature of the ritual reinforces the idea that the journey toward repentance is shared by the whole community. This collective observance can foster a sense of solidarity, as all are united in the desire for spiritual transformation.



## Why do we pass the collection basket during Liturgy?

particularly at the time when the bread and wine are brought forward? This practice holds deep theological and liturgical significance. This moment, known as the Offertory, serves as a rich symbol of *the faithful's participation in the Eucharistic celebration and their commitment to the Church's mission.*

1. The act of bringing forward bread and wine, alongside monetary donations, symbolizes the integration of the faithful's offerings into the Eucharistic sacrifice. The *bread and wine* represent not only the physical sustenance provided by God but also the spiritual offerings of the community. As we present these gifts, we are also offering our lives, prayers, and *works to God*, which are united with Christ's sacrifice on the altar.

2. The Offertory reflects the communal nature of the Church. By bringing forward gifts, we express our unity and *shared responsibility* for the Church's mission. This act signifies that the Eucharist is not merely an individual act of worship but a communal celebration where all members contribute to the life of the Church.

The practice of collecting donations during the Offertory has its roots in the early Christian community, where believers would bring gifts to support the Church and assist those in need. This tradition is reflected in the writings of early Church Fathers, who emphasized the importance of sharing resources as an expression of faith and love for one another. The collection during the Offertory serves as a continuation of this ancient practice, reinforcing the connection between the Eucharist and the call to charity.

### *What is Theological Significance of our generous donations?*

1. *Participation in Christ's Sacrifice:* The Church teaches that the Eucharist is both a sacrificial memorial and a sacred banquet. By participating in the Offertory, we acknowledge our role in the ongoing sacrifice of Christ. The donations collected are seen as an extension of this sacrifice, as they are used to support the Church's mission and assist those in need.



2. *Response to God's Generosity:* The act of giving during the Offertory is also a response to God's generosity. We recognize that all we have is a gift from God, and our offerings are a way to express gratitude and commitment to the Church's work. This aligns with the teaching that the Eucharist is a celebration of thanksgiving, where we offer back to God what we have received.

تجمع الكنيسة الكاثوليكية التبرعات خلال تقديم القرايين، لأسباب متعددة تتعلق بالمعاني الروحية واللاهوتية والعملية.

تقديم الخبز والنبيد، جنبًا إلى جنب مع التبرعات المالية، يُعتبر رمزًا قويًا للتكامل بين ما يقدمه المؤمنون من موارد مادية وما يُقدّم من قرايين روحية. فالخبز والنبيد يمثلان هدايا من خلق الله، بينما التبرعات تعكس استجابة المؤمنين لنعمة الله وعطائه. من خلال تقديم هذه الهدايا، يُظهر المؤمنون التزامهم بالمشاركة في الحياة الكنسية ودعمها.

تقديم التبرعات يعكس الوحدة بين أعضاء الجماعة. فالجميع يساهمون في دعم الكنيسة ومساعدة المحتاجين، مما يعزز الشعور بالانتماء والتضامن. هذا الفعل يُظهر أن الاحتفال بالقداس ليس مجرد تجربة فردية، بل هو احتفال جماعي حيث يشارك الجميع في تقديم الهدايا.

تُعتبر التبرعات استجابة لكرم الله وعطائه. فالكنيسة تعلم أن كل ما لدينا هو هدية من الله، وتقديم التبرعات هو وسيلة للتعبير عن الشكر والامتنان. هذا يتماشى مع مفهوم الأوفرتوري كاحتفال بالشكر، حيث يُقدّم المؤمنون ما لديهم كعلامة على تقديرهم لنعمة الله.

تُستخدم التبرعات التي تُجمع لدعم الكنيسة واحتياجاتها، بما في ذلك دعم الكهنة والأنشطة الخيرية. هذا يعكس التزام الكنيسة بمساعدة الفقراء والمحتاجين، وهو جزء أساسي من رسالتها.

تعود جذور هذه الممارسة إلى المجتمعات المسيحية الأولى، حيث كان المؤمنون يجلبون الهدايا لدعم الكنيسة ومساعدة المحتاجين. هذا التقليد استمر عبر العصور، مما يعكس أهمية العطاء والمشاركة في الحياة الكنسية.

في الختام، تجمع الكنيسة الكاثوليكية التبرعات خلال تقديم القرايين كجزء من الاحتفال بالقداس، مما يعكس التكامل بين القرايين والتبرعات، ويعزز الوحدة والتضامن بين المؤمنين، ويعبر عن الاستجابة لكرم الله. هذه الممارسة تدعم أيضًا الكنيسة والمحتاجين، وتستند إلى تقاليد تاريخية عميقة.