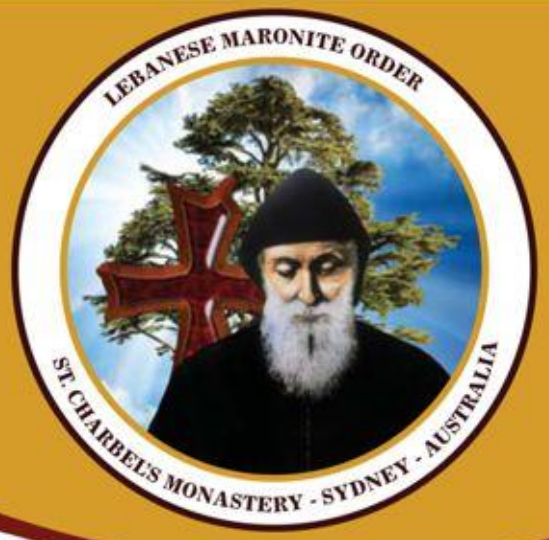


KADISHAT

قاديشات



Weekly Bulletin of St Charbel's Parish ~ Maronite Catholic Church

28th Year—Number 1422 Sunday 26/04/2020

السنة الثامنة والعشرون—العدد 1422 الأحد 26/04/2020

Season of the Glorious Resurrection

زمن القيامة المجيدة

The 3rd Sunday — The two Disciples of Emmaus

الاحد الثالث — تلميذا عماوس

Sunday's Readings: 2 Corinthians 5: 11-21 & John 20: 26-31

قراءات الأحد: الرسالة: 2 قورنثس 5: 11-21 & الإنجيل: يوحنا 20: 26-31

“Were not our hearts burning within us while he was talking to us?”

”ألم يكن قلبنا ملتهبا فينا إذ كان يكلمنا؟“

“Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, ‘What are you discussing with each other while you walk along?’ They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, ‘Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?’ He asked them, ‘What things?’ They replied, ‘The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.’ Then he said to them, ‘Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?’ Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, ‘Stay with us, because it is almost evening and the day is now nearly over.’ So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, ‘Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?’ That same hour they got up and returned to Jerusalem..” Luke 24: 13-53



”وإِذَا اثْنَانِ مِنْهُمَا كَانَا مُنْطَلِقَيْنِ فِي ذَلِكَ الْيَوْمِ إِلَى قَرْيَةٍ بَعِيدَةٍ عَنْ أُورُشَلِيمَ سَمِيَّةٍ عُلُوًّا، اسْمُهَا ‘عَمَّاوُسُ’. وَكَانَا يَتَكَلَّمَانِ بَعْضُهُمَا مَعَ بَعْضٍ عَنْ جَمِيعِ هَذِهِ الْخَوَالِدِ. وَفِيمَا هُمَا يَتَكَلَّمَانِ وَيَتَخَاوِرَانِ، اقْتَرَبَ إِلَيْهِمَا يَسُوعُ نَفْسُهُ وَكَانَ يَمُشِي مَعَهُمَا. وَلَكِنْ أَمْسَكَتْ أَعْيُنُهُمَا عَنْ مَعْرِفَتِهِ. فَقَالَ لَهُمَا: ”مَا هَذَا الْكَلَامُ الَّذِي تَتَخَاوِرَانِ بِهِ وَأَنْتُمَا مَاشِيَانِ عَابِسَيْنِ؟“ فَأَجَابَ أَحَدُهُمَا، الَّذِي اسْمُهُ كَلِئُوبَاسُ وَقَالَ لَهُ: ”هَلْ أَنْتَ مَتَّعِرٌ وَحَدِّكَ فِي أُورُشَلِيمَ وَلَمْ تَعْلَمْ الْأُمُورَ الَّتِي حَدَّثَتْ فِيهَا فِي هَذِهِ الْأَيَّامِ؟“ فَقَالَ لَهُمَا: ”وَمَا هِيَ؟“ فَقَالَ: ”الْمُخْتَصِّصَةُ بِيَسُوعَ النَّاصِرِيِّ، الَّذِي كَانَ إِنْسَانًا نَبِيًّا مُقَدِّرًا فِي الْفِعْلِ وَالْقَوْلِ أَمَامَ اللَّهِ وَجَمِيعِ الشَّعْبِ. كَيْفَ أَسْلَمَهُ رُؤَسَاءُ الْكَهَنَةِ وَكَغَامَنَا لِقَضَاءِ الْمَوْتِ وَصَلْبِهِ. وَنَحْنُ كُلُّنَا نَرْجُو أَنَّهُ هُوَ الْمُرْمَعُ أَنْ يُقْدِيَ إِسْرَائِيلَ. وَلَكِنْ، مَعَ هَذَا كُلِّهِ، الْيَوْمَ لَهُ ثَلَاثَةٌ أَيَّامٍ مُنْذُ حَدَثَ ذَلِكَ. بَلْ بَعْضُ النِّسَاءِ مِنَّا حَدَّثْنَا إِذْ كُنَّا بَاكِرًا عِنْدَ الْقَبْرِ، وَلَمَّا لَمْ يَجِدْنَ جَسَدَهُ أَنْتَيْنِ قَائِلَاتٍ: ‘إِنَّهُنَّ رَأَيْنَ مَنْظَرَ مَلَائِكَةٍ قَالُوا إِنَّهُ حَيٌّ. وَمَضَى قَوْمٌ مِنَ الَّذِينَ مَعَنَا إِلَى الْقَبْرِ، فَوَجَدُوا هَكَذَا كَمَا قَالَتْ أَيْضًا النِّسَاءُ، وَأَمَّا هُوَ فَلَمْ يَرَوْهُ.“ فَقَالَ لَهُمَا: ”أَيُّهَا الْغُيْبَانِ وَالنَّبَطِيَّانِ الْقُلُوبِ فِي الْإِيمَانِ بِجَمِيعِ مَا تَكَلَّمُ بِهِ الْأَنْبِيَاءُ! أَمَا كَانَ يُبْنَعِي أَنْ الْمَسِيحَ يَتَأَلَّمُ بِهِذَا وَيَدْخُلُ إِلَى مَجْدِهِ؟“ ثُمَّ ابْتَدَأَ مِنْ مُوسَى وَمِنْ جَمِيعِ الْأَنْبِيَاءِ يُبَسِّرُ لَهُمَا الْأُمُورَ الْمُخْتَصِّصَةَ بِهِ فِي جَمِيعِ الْكُتُبِ. ثُمَّ اقْتَرَبَا إِلَى الْقَرْيَةِ الَّتِي كَانَا مُنْطَلِقَيْنِ إِلَيْهَا، وَهُوَ تَطَاهَرٌ كَأَنَّهُ مُنْطَلِقٌ إِلَى مَكَانٍ أَبْعَدَ. فَأَلْزَمَاهُ قَائِلَيْنِ: ”امْكُثْ مَعَنَا، لِأَنَّهُ نَحْوُ الْمَسَاءِ وَقَدْ مَالَ النَّهَارُ.“ فَدَخَلَ لِيَمْكُثَ مَعَهُمَا. فَلَمَّا انْكَأَ مَعَهُمَا، أَخَذَ خُبْزًا وَبَارَكَ وَكَسَّرَ وَنَادَاهُمَا، فَالْتَفَتَتْحَتْ أَعْيُنُهُمَا وَعَرَفَاهُ ثُمَّ احْتَمَى عَنْهُمَا، فَقَالَ بَعْضُهُمَا لِبَعْضٍ: ”أَلَمْ يَكُنْ قَلْبُنَا مَلْتَهَبًا فِيْنَا إِذْ كَانَ يُكَلِّمُنَا فِي الطَّرِيقِ وَيُبْضِحُ لَنَا الْكُتُبَ؟“ فَحَامَا فِي تِلْكَ السَّاعَةِ وَرَجَعَا إِلَى أُورُشَلِيمَ..“ لوقا 24: 13-35



May, month of special devotion to Virgin Mary
أيار، شهر تكريم مريم العذراء

“The coronavirus has revealed the extent to which modern life is organized around money rather than people”
Pope Francis

Jesus is walking with us

Luke is the only one of the four Gospel writers to include this story. It is a story that reveals to us how Jesus opens our eyes to see Him and how He walks with us on our journey.

Today's Gospel links the scriptures with the sacrament, which are two of the ways most people experience Jesus.

They lacked understanding

The two disciples lacked insight into Christ's presence because they lacked the understanding of Christ and His works. They also lacked awareness even though Jesus was standing in their presence; they were unable to recognise Him.

Jesus appeared to the two disciples in their grief to allow them to lean on Him, but also to explain salvation history in order to increase their understanding. He did not leave them because they lacked faith; instead, He walked with them and revealed himself by teaching them, by being present with them and enduring their faithlessness and calling them back to belief. The Word had not only cut through their coldness, it had penetrated to comfort them as well. It gave them insight and understanding.

The Eucharist

We encounter Christ every time we celebrate the Eucharist just as the two disciples on the road to Emmaus. We recognize Christ in the breaking of bread, the real presence of Christ in the Eucharist. Christ is present in the Eucharist, present, in His body, blood, soul and divinity.

Reading the word of God

The story of the Emmaus road showed us that merely reading the Bible is not enough. The two disciples would have known their Scriptures well, but failed to recognise Jesus. There are dangers of being people who only read the Bible but do not seek to find Jesus in all of it. When we read the Bible, we should pray that God gives us hearts that burn within us, to live and obey his truth. Our Bible reading should affect our hearts and the message of Jesus must change the direction of our life. Then we will truly know Jesus in all His glory.

The one you cannot see is with you

Where did the Lord wish to be recognized? In the breaking of bread. We break bread, and we recognize the Lord. It was for our sake that he did not want to be recognised anywhere but there, because we were not going to see him in the flesh, and yet we were going to eat his flesh. So if you're a believer, any of you, if you're not called a Christian for nothing, if you don't come to Church pointlessly, if you listen to the Word of God in fear and hope, you may take comfort in the breaking of bread. The Lord's absence is not an absence. Have faith, and the one you cannot see is with you. (Saint Augustine)

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Saint Catherine of Sienna-Maronite Feast Day: April 29.

Saint Catherine of Sienna was born into a family of 25 children on March 25, 1347 and died April 29, 1380 in Italy. From her earliest childhood she began to see visions and practice severe mortification. She consecrated her virginity to Christ at the age of seven. When she was sixteen, she took the habit of the Dominican Tertiaries. After three years of heavenly visitations, she underwent the mystical experience known as, 'spiritual espousal'. She re-joined her family and began to tree the sick and the poor and laboured for the conversion of sinners. She suffered with extreme pain for most of her life and sometimes went with no food except for the Eucharist. She was nearly always happy and full of practical wisdom. She remained cheerful despite the persecutions she received from those of her order.

"كنا نرجو"

على طريق عماوس حصل واحد من اجمل ظهورات ما بعد القيامة، ظهور غني بالكثير من العلامات التي تثبت الايمان. ظهور يجسد القداوس الذي نقيمه بمراحله الثلاثة ليتورجيا الكلمة، إعلان الايمان والإفخارستيا والتي قام بها يسوع نفسه.

كلوياس وتلميذ آخر (يقول الكثير من شراح الكتاب انه لوقا كاتب الانجيل، لأنه بحسب تقليد كنسي، لا يذكر كاتب الانجيل اسمه) يعودان الى قريتهما عماوس محملان بخيبة امل وانكسار وهزيمة. انتهت القصة، وما كانا يرجوانه من يسوع بعد ان آمننا به رجلاً قديراً وتبعاه لثلاثة سنوات انتهت. لقد قاسا كل شيء على مستوى احلامهما ورغباتهما، أراداه ان يكون الشخص الذي رسماه في خيالهما وحدنا له الأهداف وانتظرا تحقيقها ولما رأنا أعين الجسد ان هذا لن يتحقق بسبب موت الصليب، أخذنا قرار العودة. كنا يتكلمان حزينين عابسين عن حوادث الصلب والموت والدفن واختفاء الجسد (ليس القيامة)، مع انهما سمعا من النساء ان الملائكة قالوا انه حي، ولكن لأن من زار القبر لم ير يسوع، لذلك لم يصدقا. فقط ما تراه اعين الجسد يؤثر بهما.

من كان يتوقع ان يترك يسوع الاحد عشر تلميذا حائرين ملبكين، ويأتي وراء هذان التلميذان. هذا يقول لنا ان يسوع يفقد كل نفس حزينة فاقدة الرجاء ضعيفة مهما كانت واينما كانت، عند يسوع اهتمام خاص بكل فرد منا.

مشى يسوع جنبهما إنما لم يعرفاه، السبب هو ذاته، ينظران بعيني الجسد، يأتي يسوع الينا بعلامات كثيرة، بفقير ومحتاج، بأحداث وظواهر، بوعظة كاهن، بكلمة عابر. العالم مليء بيسوع الحي ولكن أعيننا تُمسك عن رؤيته بسبب ضعف إيماننا وبأسنا وبسبب صورته التي رسمناها في مخيلتنا ونتوقعها هي فقط، والسبب الأكثر ضرراً والذي يضع الغشاوة الأكبر على عيوننا هي الخطيئة.

شرحا له يسوع كما فهماه باستعمال كلمة "كان"، وهذه من اكثر الاخطار على حياة المؤمن، فيسوع ليس محدوداً في كتاب او سرد تاريخي معين او وصية وارشاد، هو ليس ماضٍ غير واتعلم عنه وأدرس ما قاله، يمكن ان يقال هذا عن كثير من الشخصيات في التاريخ، يسوع حي، واستطيع ان التقيه في أي لحظة أرفع بها الغشاء عن عيني فأنظر جيداً وحينها اتعرف الى يسوع الإله الحي والرب الصرخة التي اطلقها توما في الاحد الماضي، وليس النبي القدير، كما عرفا عنه.

كل هذا أدى الى التوبخ العنيف، "يا قليلي الفهم، وبطني القلب عن الايمان" لتأتي بعدها العبارة المحورية في النص: "أما كان يجب على المسيح أن يعاني تلك الآلام فيدخل في مجده" فتعيد اليهما الصواب ليستطيعا فهم غاية يسوع وليس غايتهم في يسوع.

لقد أصبح كل شيء واضحا عندما أخذ الخبز وباركه، وهنا انفتحت عيونهم مع كسر الخبز الذي هو علامة حضور الله، علامة حضور يسوع الدائم في الإفخارستيا. لقد عرفاه "امكث معنا يا رب". لكنه لم يعد موجودا هنا، لقد اختفى، انه غير موجود بجسده لكن حاضر في غيابه، ونحن وإن لم نره رؤية العين لكننا نعرف ونؤمن أنه حاضر في سرّ القربان.

"يا قليلي الفهم" تعبير نشعر انه يتوجه لنا في كثير من الأحيان في كثير من المواقف التي نأخذها في حياتنا. ولكننا دائماً ننتظر يسوع يرافق ضعفتنا يشرح لنا بثقة ما غاب عنا ويدخل بيتنا فتفتتح عيوننا ونعرفه.

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29 نيسان القديسة كاترينا السيانيّة

ولدت كاترينا في سيانا، إحدى المدن الإيطالية، سنة 1347. تعلمت على يد أمها الصلوات والتأملات. فحباها الله برؤى سماوية وهي في السادسة من عمرها. تعبدت للعدراء مريم واتخذت يسوع خطيباً لها وهي بعمر سبع سنوات.

إنطعت جراحات يسوع الخمسة في جسدها. قصت شعرها رمزاً لنذر البتولية. إنضمت إلى رهبنة مار فرنسيس الثالثة للعلمانيين، واتّسحت بالشوب الفرنسيسكاني وهي تقيم في بيت والديها تمارس التشفّ والصوم والعبادة. راح المسيح يظهر لها حتّى توافد كثير من المؤمنين إليها، فترشد الجميع وتساعد الفقراء منهم من ثروة والديها، وتشفي المرضى من بينهم بصلاتها. أقنعت البابا غريغوريوس المقيم في أفينيون بضرورة العودة إلى رومة. خطبت في مجمع الكرادلة بطلب من البابا أوربانوس السادس. رقدت بالرب سنة 1380. أعلنت قديسة سنة 1461، ومعلمة للكنيسة سنة 1971.



Amoris Laetitia On Love in the Family

Chapter 8:

Accompanying, discerning and integrating weakness Rules and discernment

306. In every situation, when dealing with those who have difficulties in living God's law to the full, the invitation to pursue the *via caritatis* must be clearly heard. Fraternal charity is the first law of Christians (cf. Jn 15:12; Gal 5:14). Let us not forget the reassuring words of Scripture: "Maintain constant love for one another, for love covers a multitude of sins" (1 Pet 4:8); "Atone for your sins with righteousness, and your iniquities with mercy to the oppressed, so that your prosperity may be prolonged" (Dan 4:24[27]); "As water extinguishes a blazing fire, so almsgiving atones for sins" (Sir 3:30). This is also what Saint Augustine teaches: "Just as, at the threat of a fire, we would run for water to extinguish it... so too, if the flame of sin rises from our chaff and we are troubled, if the chance to perform a work of mercy is offered us, let us rejoice in it, as if it were a fountain offered us to extinguish the blaze".



Pope via Twitter @Pontifex

The pandemic reminds us there are no differences or borders between those who suffer. We are all frail, all equal, all precious. May we be profoundly shaken: Now is the time to eliminate inequalities and heal the injustice undermining the health of the entire human family!

هذا الوباء قد نكرنا بأنه لا يوجد اختلافات وحدود بين الذين يتألمون. جميعنا ضعفاء وجميعنا متساوون وجميعنا قتيمون. إن ما يحصل يهزنا في داخلنا: لقد حان الوقت لإزالة عدم المساواة وإصلاح الظلم الذي يهدد جذور سلامة البشرية بأسرها!

The logic of pastoral mercy

307. In order to avoid all misunderstanding, I would point out that in no way must the Church desist from proposing the full ideal of marriage, God's plan in all its grandeur: "Young people who are baptized should be encouraged to understand that the sacrament of marriage can enrich their prospects of love and that they can be sustained by the grace of Christ in the sacrament and by the possibility of participating fully in the life of the Church".³⁵⁴ A lukewarm attitude, any kind of relativism, or an undue reticence in proposing that ideal, would be a lack of fidelity to the Gospel and also of love on the part of the Church for young people themselves. To show understanding in the face of exceptional situations never implies dimming the light of the fuller ideal, or proposing less than what Jesus offers to the human being. Today, more important than the pastoral care of failures is the pastoral effort to strengthen marriages and thus to prevent their breakdown.

Next Sunday: The logic of pastoral mercy (cont)

Quote of the week

Athanasius of Alexandria

Feast day May 2nd

"It was a dictum of his that the soul's energy thrives when the body's desires are feeblest."



Bishop's Corner

Year of Maronite Outreach

3rd Sunday of the Resurrection



Dear Brothers and Sisters,

On this third Sunday of the Season of the Glorious Resurrection, our Maronite liturgy leads us to reflect on the Gospel of the Road to Emmaus. This gospel is one of the most vivid accounts of Christ's appearances after His resurrection.

We read that Cleopas, with his friend whose name is not given, because he is each of us, are leaving Jerusalem. They had hoped that Jesus would save Israel. The adventure had been great but it had ended badly and they wanted to leave it behind them. Turning their backs on Jerusalem, the city of God, they set off for Emmaus, the place where Judas Maccabee had defeated the Syrian armies. So Emmaus is a glorious village in the history of Israel. The disciples had heard that women went to the tomb and found it empty but they were disheartened and were leaving Jerusalem like nothing really changed for them. Cleopas and his companion explained everything to the stranger who joined them on the road. They had hoped that the Messiah would be like Judas Maccabee: a man who would expel the Roman invader and allow God's people to live their faith. Even after all this time with Jesus, they had not understood the wisdom of God. Jesus takes them back to what the prophets had said and explains to them that the Messiah had to suffer to enter into his glory. As Jesus speaks to them and reminds them of the Scriptures, a fire is rekindled in their hearts. Jesus speaks to the disciples and the word awakens a new life in them. With a burning heart, they invite him to stay with them.

On the road to Emmaus and at the house of the two disciples the Risen Lord celebrated the first mass after his Resurrection. He walked with them and brought to them the words of life, He explained to them the scriptures and how it pointed to him. This is the first part of the mass where the congregation of the believers enter into a dialogue with God, listens to his living Word and the homily given by the priest.

In the house, Jesus sat down with the two disciples at the table and this is the second part of the Mass where we celebrate the mystery of salvation, that we call the Anaphora. At the table, Jesus took the bread, blessed it, broke it and gave it to them, and their eyes were opened. It is not a coincidence that it is around the supper table that the disciples' eyes are opened and they see Jesus for who He really is.

Following the example of the 2 disciples of Emmaus returning back to Jerusalem that same night, we should be ready to give witness to the resurrection of Jesus Christ. But we need to know him first. Through the Eucharist, we understand and know Jesus for He is personally and truly present in the sacrament. Through the lens of the Eucharist, Jesus comes most fully and vividly into focus. Let us open eyes and hearts that we may encounter Jesus on our own road to Emmaus.

I wish you a blessed Sunday!

+ Antoine-Charbel Tarabay



Aged Care Excellence
To Serve with Love

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Masses of the week

قداشات الأسبوع

All services will be streamed LIVE on Facebook @SaintCharbelsSydney and Saint Charbel's Sydney YouTube Chanel

Saturday 25th April 2020:

السبت 25 نيسان 2020:

7.30 Morning Mass

7.30 قداس باللغة العربية

5.30 (Forty) Abdallah Youssef Hajj from Rmeich

5.30 (أربعون) المرحوم عبد الله يوسف الحاج من رميش

Sunday 26th April 2020: Third Sunday of Resurrection

الأحد 26 نيسان 2020: الأحد الثالث بعد القيامة

7.00 (Memorial) Farid and Josephine Assaf from Achach

7.00 (تذكري) المرحوم فريد عساف وزوجته جوزفين وعموم موتاه من عشاش

8.15 (Memorial) Nakia Chalhoub from Aachach

8.15 (تذكري) المرحومة نقيه شلهوب زوجة رشيد شلهوب من عشاش

9.45 (Forty) Habib Fayez Safi from Minyara

9.45 (أربعون) المرحوم حبيب فايز صافي من منيارة (نذكر معه والده فايز وعموم موتاه)

11.15 (Forty) Samira Elias Moussa Tahan from Mazraet Abi Saab

11.15 (أربعون) المرحومة سميرة الياس موسى زوجة بشارة الطحان من مزرعة بني صعب (ونذكر معها عموم موتاه)

5.30 Arabic Mass

5.30 قداس باللغة العربية

7.00 English Mass

7.00 قداس باللغة الإنكليزية

السبت 2 أيار 2020:

Saturday 2nd May 2020:

السبت 2 أيار 2020:

7.30 Morning Mass

7.30 قداس باللغة العربية

4.00 (Forty) Susan Boutros Nakhoul from Karem El Moher

4.00 (أربعون) المرحومة سوزان حنا بطرس أرملة المرحوم موسى يوسف نخول من كرم المهر (ونذكر معها زوجها المرحوم موسى ووالديها وبيت حميها وعموم موتاه)

5.30 (Memorial) Badie Attieh from Kfarzeina

5.30 (تذكري) المرحومة بادي عطية من كفرزينا

Sunday 3rd May 2020: Fourth Sunday of Resurrection

الأحد 3 أيار 2020: الأحد الرابع بعد القيامة

7.00 (Memorial) Antoine Youssef Nehme from Zgharta

7.00 (تذكري) المرحوم أنطوان يوسف فؤاد نعمة من زغرتا

8.15 (Memorial) Khalil Khoury and Mtanios Al Betti from Bkerkasha

8.15 (تذكري) المرحوم خليل مخايل لحود الخوري من بقرقاشا (ونذكر معه والديه وإخوته والمرحومين مطانيوس منصور البطي وزوجته آفلين وابنته لودي وعموم موتاهم)

9.45 English Mass

9.45 قداس باللغة الإنكليزية

11.15 (Year) Boutros Elias Barakat from Beit Baleis

11.15 (سنة) المرحوم بطرس الياس بركات من بيت بلعيس (ونذكر معه زوجته المرحومة سعيدة وموتاهم)

5.30 (Year) Greige Tannous from Kahef el Malloul

5.30 (سنة) المرحوم جريج طنوس من كهف الملول (ونذكر معه إبنته أنطوانيت وعموم موتاه)

7.00 English Mass

7.00 قداس باللغة الإنكليزية

القداشات التذكارية خلال الأسبوع

المرحومين: جميل وياسمين نصيرة وإبنهم بدوي وعموم موتاهم + طنوس يوسف مارون وزوجته وأولاده وكنته سوزي + الياس بطرس القزي وإبنه جوزيف وحفيده روبيرت وموتاه + لميا زوجة يوسف سعيد القزي + سعيد جرجس القزي وزوجته لطيفة + سامي طوبيا + جريس سعيد القزي + هيكل سعيد القزي + سميرة سعيد القزي + بهيج مخلوف حرب وزوجته أديبة وإبنهم فايز وطوني يونس وعموم موتاهم + دومينيك بيروتي + جرجس وإسبر يرق ونعمة يرق + كرم حنا وأمينة حنا وعموم موتى بيت حنا + سركيس أيوب وموتاه + يوسف اسطفان بولس + لمرحومين وجيه ونهاد قسطنطين + منصور وجمال حرب وإبنتهم جوزفين + هناء شمالي + حليم رياقوس وجو ياسمين سابا + طنوس مخايل سابا وأنطونيوس وديع سركيس سعد وعموم موتاهم - تيريز فريد القزي + مرشد ودلال وكتر الشدياق وعموم موتاهم + يوسف زخيا الدويهي وزوجته حسنة وأولاده سايد وبربر وأليس وحليم زخيا الدويهي وزوجته مريم + سليمان شربل وزوجته وبناته جوزفين وسوسان وأولادها + سعيد زخيا الدويهي وزوجته مريم وموتى أستراليا + زهية أنطوان شربل + جوزيف حنا سيدة + توفيق الجعيتاني وزوجته آفلين ووالدته بديعة يوسف الجعيتاني + طانيوس سركيس وزوجته سيدة وحفيدتهم سوزي + المرحوم منير فرحات.

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إذا أردت أن تصلك قداشات عن طريق البريد الإلكتروني ارسِل رسالة إلى

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