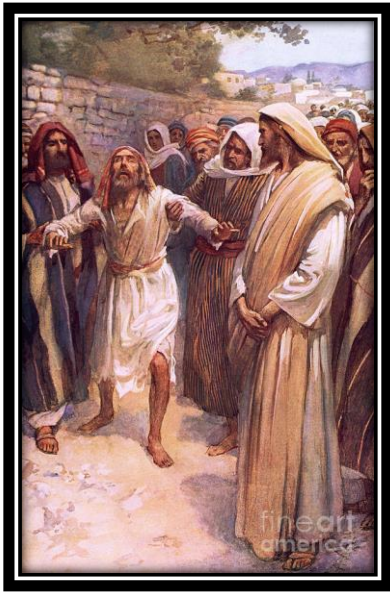


# Saint Joseph Maronite Catholic Church



## The Healing of the Blind Man

Hosanna and Sixth Week of the Great Fast

April 3, 2022

Welcome all visitors to the beautiful heritage of Antioch

3 Appleton Street  
Waterville, ME 04901  
Office Phone: 207-872-8515

Pastor: Rev. Fr. James Doran, KHS  
Subdeacon: Mr. Stephen Crate  
website: <http://www.sjmaronite.org>  
e-mail: [stjoesinmaine@yahoo.com](mailto:stjoesinmaine@yahoo.com)

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*"For us, the men and women of the East are a symbol of the Lord Who comes again."* *Oriental Lumen*, John Paul II

- Qourboneh:** Sunday: (Vigil, Sat. 4:30pm) Sunday Morning 9:00 and 11:00 a.m.; Tues. – Fr. 9:00 a.m.; Sat. 10:00a.m.  
**Sick Calls:** To receive the Divine Eucharist and/or the Sacred Anointing, please call the rectory.  
**Confessions:** One half-hour before the Sunday Liturgies and by appointment.  
**Baptisms:** *Parents* should refer to the website and then contact the parish through the parish e-mail address.  
**Marriage:** Please refer to the parish website and contact the parish a **minimum 6 months before** finalizing the date of your wedding.  
**Mass Intentions:** For *specific* dates requested, please submit at least **two months in advance**. Recommended stipend: \$15  
**Monthly Memorials:** Sanctuary Candles \$35; Altar Bread \$30; Sacramental Wine \$55  
**Catechism:** Steve Crate, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Pastoral Council Chair:** Suzanne Paré  
**Pastoral Council Members:** Suzanne Paré, *Chair*; Gayle Misner-Elias, *Secretary*; Steve Crate, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*; Matthew Stone, *Finance Committee*

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### THIS DAY'S GOSPEL<sup>1</sup> St. Mark 10: 46-52

And they came to Jericho.  
And as Jesus went out of Jericho, He and His disciples and a great multitude; *Timai bar Timai*, a blind man, was sitting by the side of the way, and begging.

And he heard that it was Jesus the Nazarean; and he began to cry out, and to say:  
Thou, Son of David, have mercy on me!  
And many rebuked him, that he might be silent.  
But he cried out the more, and said:  
Thou, Son of David, have mercy on me!

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<sup>1</sup> Based on The New Testament, translated from the Syriac Peshitto Version, Gorgias Press, New Jersey, 2001, translated by James Murdock, STD, 1893

And Jesus stood and directed him to be called.  
And they called the blind man, and said to him:

Take courage; arise, He calleth thee.  
And the blind man cast off his garment, and arose, and went to Jesus.

Jesus said to him:

What wilt thou, that I do for thee?  
And the blind man said to Him:

Rabbi, that I may see.

And Jesus said to him:

Go; thy faith hath procured thee life.  
And immediately his sight was restored; and he followed after Him.



*You will progress in understanding the Holy Scriptures only to the degree that you yourself have made progress through contact with them.*  
St. Gregory the Great (AD 540-604)<sup>2</sup>

## **ABOUNA'S REFLECTIONS**

An appeal is an invitation to do good. It is Bishop Gregory himself who asks us each Lent to participate in his desire to do good, a special good, something beyond the ordinary good that we do all year long, and one for which extra effort and generosity is needed – this is a good in our eparchy, not just for our parish; it is a good that even transcends national boundaries. Lent allows us to become better than we would normally be.

The bishop is asking us to share in the apostolic work that assures the future of our eparchial priesthood, and one that sends support and

consolation to our Christian brothers and sisters who suffer in Lebanon.

In the Old Testament, through a life of trial and betrayal, the great prophet Joseph, son of Jacob, was exalted by God in his sufferings. These sufferings and hardships were the very path through which the Good One brought him to a place where he could aid his family and bring help to many others. “Go to Joseph”, became the by-word of the assistance assured when one had recourse to him in one’s own trials.

In the New Testament, Saint Joseph, the Just One, called to espouse the Ever-Virgin Mary, the one who stood as the angel of protection to the Tree of Life and its Fruit in the house of Nazareth, the new Eden, was also made to walk the mysterious paths of trials, incomprehension, and difficulties. His fidelity became the rocklike foundation for the Holy Family, and he provided for the Messiah and His most pure Mother.

Both these men were *protectors, givers, and providers of good*: one during famines in Egypt, and the other under persecutions of the Child Jesus and exile of his family.

We, in turn, as disciples of the Sacred Heart, are asked to walk in the footsteps of these Josephs, to traverse the difficult paths that can often make up our lives, but to do so with the determination of the children of God who have received the vision of God’s goodness, and who have been assured of the divine assistance in all our needs. In fact, our salvation is dependent *not* on giving “for good causes”, but simply to give as God gives from His goodness. God does not give to His creatures because they are good, but does so **because He is good**. The Good One makes creatures good from His love, and we are consciously to imitate this perfection by making *our lives ones of giving and gift*. This is to be “perfect as your Father in Heaven”.<sup>3</sup>

We are meant to be continuously bounteous, imitating the Lord Jesus, and to struggle against calculating and selfish hearts.<sup>4</sup>

<sup>2</sup> Homily 1.7.8 “on Ezechiel”

<sup>3</sup> St. Matthew 5: 48

<sup>4</sup> St. Luke 6: 38 For, with what measure ye measure, it will be measured to you.

As “other Josephs”, Bishop Gregory comes each year in a special way to ask our assistance in “doing good”, in protecting the down-trodden, and in advancing the Kingdom of God. Quite simply, we are asked to fathom the depths of our hearts in order to make the extra sacrifices needed to do good for others – in imitation of Saint Joseph, the Just One.

The prophet Joseph and Saint Joseph, the Just One, should be models to us in our Christian life. They are men to be admired, and, even more importantly, their lives and characters must be *imitated* in our actions.

With the recently published financial report of 2021 in the bulletin, one will have noticed that the collection of last year’s Lenten Appeal was just over **\$1,600.00**. A similar amount was collected in 2020 and the years before that. And while this is a generous amount in comparison with our regular second collections, it must be noted that the bishop’s appeal at Lent is a unique collection and a singular opportunity to do good. One must also note that it is a set amount that we must send to Brooklyn. The amount is imposed and does not depend on our “free choice”. To some this may seem hard, but it is due to the fact that the eparchial offices must be able to estimate aid – and be able to rely on collections – to do the necessary apostolic works that they have before them.

The Lenten Appeal annually *is* an appeal, but it **also** an *additional assessed tax* from the eparchy. All the “second collections” that go on throughout the year are simply the amounts collected that are forwarded to our bishop, but the Lenten Appeal is *a singular collection each year*.

This means quite simply that **each of our active families** in the parish are being assessed and must contribute **\$49.00** in order to achieve what Bishop Gregory is asking of us, and this assessment must be paid whether this amount is collected or not.<sup>5</sup> It is the active members of the parish who will

determine her future, her present health, and her continuing well-being.

In this matter, it is not the household alone that renders to God, but every working and income-earning parishioner, regardless of age (yes, even the paperboys) who is meant to contribute to the support and building up of their parish. As the catechism reminds us, this is a question of **justice** and not one of charity; it is an amount due and something that is returned to the Living God for all the good that He gives to us in this life. We receive all things from the Good One, and we return to Him our tithe while keeping the other 90% as our own. It has been this way from even before the Gospel. The collections and support of the apostolic work of the Church are not tips or gratuities that we throw into the basket if we happen to come to the Divine Liturgy or frequent the parish.

Our yield to the God of the Kingdom is not something extraneous to our duties as Maronite Catholics – it is central, and one of the precepts of the Church – but more importantly, our fidelity in this matter permits us to share in His work of salvation and the effort to extend His Kingdom.

Fortunately, some parishioners are able to contribute more than the minimal amount required, but it must be said that most do not come anywhere near the amount asked by the bishop. We must pull our weight each, make sacrifices under the Life-Giving Cross, participate in our Lenten sacrifices, plumb the depths of our graced hearts, and empty our purses to do as much as we honestly can in response to the bishop’s appeals to our goodness and sacrificial generosity. One must keep in mind that the Appeal is made during the Great Fast for the precise reason that it is at the time when we are to be the most serious and sacrificial in our Catholic lives. The Lenten Appeal is meant to be a collection from out of the goods and monies we have saved through our faithful observances and Lenten practices in order to contribute them to others.<sup>6</sup>

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<sup>5</sup> The non-active members (but who remain listed in the register) are of no help in these matters as they contribute little or nothing to sustain our beloved parish, let alone the eparchial apostolate. We know that this is hard, but those who are faithful must often bear the additional burdens of those who are not. It has ever been the case in the history of the

Church that those who wish to be saints must fill in for the absences and inaction of many, and make up for the baptized who choose to do nothing.

<sup>6</sup> **II Corinthians 8: 1-9** *Now we want you to know, brethren, about the grace of God that has been bestowed on the Churches of Macedonia. In a period of severe affliction, their abundant joy and*

Our participation is set at **\$4,000.00** by the bishop. We must see this sum as our small part in the apostolic work of our *eparchial church*.

So, please, during these weeks of Lent let us all work to generously achieve that which the bishop is asking from each of us.

If one has not yet contributed the **\$49.00 assessed in the Lenten Appeal**, then please set it aside and put it in an envelope marked "Lenten Appeal" (if the boxed envelope has already been used) and place this contribution in the next collection so that the parish office can continue to process these funds for Bishop Gregory and our eparchy's work.

We must send in our parish's contribution to the Bishop at the end of Lent.

*Do not hold out your hand to receive,  
only to pull your hand back  
when you should give.*

*If you have gained something through your  
work, give it away as a ransom for your sins.*

*Do not hesitate to give,  
nor complain when you give,  
for you know the Good Paymaster  
of your reward.*

*Do not turn away from anyone who is in need,  
but share everything with your brother,  
and do not say that anything is your own.  
For if you all share in the heavenly things,  
how much more in earthly things?'*

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*their extreme poverty have overflowed in rich generosity on their part.*

*I can testify that they **contributed to the limit of their resources, and even beyond, begging us insistently for the privilege of sharing in this service to the saints.***

*Far exceeding our expectations, they gave themselves first to the Lord, and then, by the will of God, to us. As a result, we urged Titus that, inasmuch as he had already begun this work of charity, he should bring this enterprise to a successful completion among you. Now, inasmuch as you excel in everything – in your faith, your eloquence, your knowledge, your concern for others, and your love for us – **so we wish you also to excel in this generous undertaking.***

*I am not saying this to you as a command, but rather I am **testing the genuine character of your love by the concern you show for others.** For you are well aware of the grace of our Lord Jesus Christ. Although he was rich, he became poor for your sake **so that by his poverty you might become rich.***

*I will now give you my advice about what I believe is appropriate in this matter. Last year, **you were the first not only to engage in***

Saint Joseph always provides for those devoted to him (of this we must never doubt) and **God**, from Whom all good things come to us, *will never be outdone in generosity*. Generously we must embrace the Gospel; generously we must serve; generously we must render to His service from that which we have received; generously we must give; and, generously we are to model our lives upon the ones who gave themselves fully to the service of the Most High.

Generosity echoes the steps of Calvary.

The God Who has given us our lives, our talents, and all that we possess, will respond with ever greater bounty to our attempts. From out of the abundance that we have all received in this world we must act, and from out of the divine generosity shown to us, we must yield in charitable and thoughtful service to others. The bishop appeals to the generosity of our hearts. Can we remain deaf to such a call?

In the **annual Lenten Appeal**, we are given the concrete possibility to imitate Saint Joseph's beneficence, share in his achievement, and magnanimously accomplish the glory of God through our generosity.

In truth, the bishop is not appealing for money from us, but rather he is providing us the opportunity to enlarge our hearts in grace, and to do great evangelical good to many.

**this good work but also to do so willingly.** Now finish it, so that your eagerness may be matched by completing it according to your means.

**As long as the goodwill is present, the gift will be acceptable according to what one has, not according to what one does not have.** I am not suggesting that others should have relief while you are reduced to difficult straits. Rather, there should be an equitable balance. **Your surplus at the present time should relieve the needs of others, so that their surplus may relieve your needs, and in this way there will be equality.** As it is written,

*"The one who gathered much did not have too much,  
and the one who gathered less did not have too little."*

(Exodus 16: 18)

<sup>7</sup> First part, "the Way of Life", taken from the **Didache**, also known also as The Teaching of the Twelve Apostles. This is an ancient text from among the Apostolic Fathers considered to date from the first or early second century.



## Schedule of Readings

**6<sup>TH</sup> WEEK OF LENT: HOSANNA WEEK**

**THE HEALING OF THE BLIND MAN**

April 3, 2022

**II Cor 10: 1-7      St. Mark 10: 46-52**

**HOSANNA SUNDAY**

April 10, 2022

**Phil 1: 1-13      St. John 12: 12-22**

### VOCATION ICON

*"Request therefore the Lord of the harvest to send forth laborers into His harvest."* St. Matthew 9: 38

Sun	Apr	3	Daja Gombojav & Family
Sun	Apr	10	Ira & Catherine Mandel
Sun	Apr	17	Dean & MaryAnn Carter
Sun	Apr	24	Chris & Diane Wyder
Sun	May	1	Michael & Gayle Misner
Sun	May	8	Steve & Allison Crate
Sun	May	15	Larry & Lisa Grard
Sun	May	22	Sue Paré & Lolo Salazar

*Grant them health, and raise them up  
from their illness, and make them  
to have perfect health of body and soul  
and strengthen them in spirit;  
for Thou art our Savior and Benefactor,  
the Lord of lords and Weaver of crowns,  
Thou art Lord and King of all. Amen*

**Those for whom we pray:** Christian Disuag, Daja Gombojav, Margaret Mae Lambert, Mary Theresa Huebner, Mary Morin, Larry Grard, Sarah Grace Misner-Elias, Cindy Elias, Barbara Joseph, Madeleine Dombroski, Sally Derosby, Tala Poulin, Richard Karter, Lolo Salazar, Rita Hikel, and all those who may suffer from illness, disease, want, or depression.

### INTENTIONS FOR THE QOURBONEH (MASSES)

Sun	3	9:00am	For the Members of the Parish
		11:00am	†Jacinta Marie Sigaud (Armelle Sigaud)
Mon	4	-----	
Tue	5	Lolo Salazar	(Steve & Allison Crate)
Wed	6	Rita Hikel	
Thu	7	†Jeff Marshall	(Pam & Dan Casavant)
Fri	8	Nicholas Family	(Mary Nicholas)
Sat	9	Gayle Misner-Elias	(Michael Misner-Elias)
		<b>Vigil of Hosanna Sunday</b> <i>private intention</i>	
Sun	10	9:00am	For the Members of the Parish
		11:00am	†George Aaron Johnson (Lynette Deming Johnson)
Mon	11	-----	
Tue	12	†Alice von Hildebrand	(Mary Nicholas)
Wed	13	Patricia & Larry Perron	(Jodi Gosselin)
Thu	14	MC Private Intention	(Abouna)
Fri	15	Private Intention	(Abouna)
Sat	16	<b>Ramsho, Baptism, and Eucharistic Vigil of the Glorious Resurrection</b> -- Cameron Griffiths	
Sun	17	9:00am	For the Members of the Parish
		11:00am	†Roger Charette (the parish)
Mon	18	-----	
Tue	19	†Joan Gottardi	(Donna-Jo Mitchell)
Wed	20	Isaac Misner-Elias	(Misner-Elias Family)
Thu	21	Benjamin Misner-Elias	(Misner Family)

Fri 22 †Alden Acker  
(Jodi Gosselin)

Sat 23 Nicholas Family  
(Mary Nicholas)

! : Priest  
مَلِكًا حَتْلَجَهْ

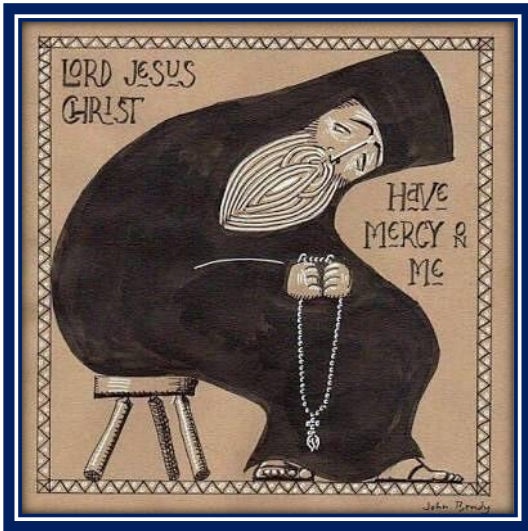
*Shlomoh l'koukhoun!*

(literally: Peace [be] to all you!)

! : People  
وَهُمْ وَكُور!

*W'am rouHoh deelokh!*

(literally: and with spirit your!)



## Daily Confession of Sins

I confess to Thee, my Lord God and Creator – one Holy Trinity glorified and adored, the Father, Son, and Holy Spirit – all my sins that I have committed all the days of my life, at every hour, at the present time, and in the past, day and night, in deed, word, and thought; and I acknowledge those things that I have neglected to do, which would have been for my spiritual good.

I confess all my sins against the true faith, my despondency against true hope, and my selfish violation of Thy radiant charity – both against Thee and against my neighbor.

I repent of my self-centered sins of gluttony, inebriation, idle talk, vanity, pride, arrogance, impurity, indolence, a spirit of contradiction, disobedience, a rebellious and indignant heart, a slanderous tongue, my detraction, scorn, and the grudges I harbor in the hardness of my heart.

I confess all my sins of disparagement, negligence, self-love, avarice, theft, lying, dishonesty, greediness, jealousy, envy, anger, rash judgments, hatred, and the manipulation of others.

I confess all my sins and disordered use of my senses: my wandering eyes, my undisciplined tongue, my desire to hear gossip, and to pamper myself with sweet aromas and fragrances; that I preoccupy myself with flavors, tastes, and my appetites and that I have made a god of my belly; I do not fast as I should; and I acknowledge my exaggerated desire for comfort, to have pursued selfishly and inordinately the softness, sensuality, and pleasures of touch.

These sins I acknowledge, along with all my faults – those that corrupt the spirit, indulge the body, and disorient the soul – through which I have angered Thee, my God and Creator, the Radiance of my spirit, and I have violated charity and justice in regard to my neighbor. Compassion I have not shown as I should.

Sorrowing, and repenting of these, I stand guilty before Thee, Thou Who didst create me in the light of Thy eternal love; O my Savior, Thou Who hast borne the weight of my sins, have mercy on me; O Spirit of Holiness, grant me Thy grace and true strength of will to convert with ardent heart and spirit.

Aid me, O Lord my God, so that I may entreat Thee humbly and with true tears of compunction.

Forgive my past sins through Thy compassion, and absolve me from all the sins which I have expressed in Thy sacred presence, for Thou art good, compassionate, and the Lover of Mankind.



### LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$2,608.00

(Budget Deficit 2022: \$11,386.00)<sup>8</sup>

Contributions to the **hot-water system** in the parish **hall** (re-imburement for the project) thus far: **\$1,000.00**<sup>9</sup>

Thank you for your **generous contributions** in covering, piece by piece, the many needs of our parish.

An additional **\$150.00** has come in this week toward the **needed masonry construction and maintenance** collection of **\$39,000.00**.<sup>10</sup>

**BISHOP'S LENTEN APPEAL 2022:**

**\$4,000.00 due**

Contributions to date: **\$2,253.00**

**Second Sunday each month** is a second collection to cover our **monthly fuel-oil costs**.

*Please remember to sustain the apostolic work of this parish through regular contributions.*

## Schedule for the Great and Holy Week of the Passion of our Lord and God

### **The Temptation of Jesus in the Wilderness**

Friday, April 8<sup>th</sup>

Divine Qourbonoh: 9:00 am

Stations and Adoration  
of the Life-giving Cross: 6:30pm

### **Lazarus Saturday**

Saturday, April 9<sup>th</sup>

Divine Qourbonoh: 10:00 am  
*Followed by skit and celebrations with the children*

Ramsho of Hosanna Sunday: 4:00 pm

Sunday Vigil: 5:00 pm

<sup>8</sup> Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00/Deficit 2021: \$35,178.00

<sup>9</sup> Our responsibility for this expense remains at \$4,905.00.

<sup>10</sup> This makes the amount toward our matching Challenge Grant (20k), to be presently \$15,460.00. This lengthy collection is being made to cover the needed **building maintenance projects**, estimated at \$60,000.00, two-thirds of which will come from the challenge grant and matching funds.

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## **Hosanna Sunday**

Sunday, April 10<sup>th</sup>

Divine Qourbonoh and Liturgy,  
the Blessing of Palms and Entrance of our Lord  
into the Holy City: 9:00 am

Divine Qourbonoh: 11:00 am

**Rite of Coming into the Harbor: 6:30 pm**

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## **Great and Holy Tuesday**

Tuesday, April 12<sup>th</sup>

Divine Qourbonoh: 9:00 am

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## **Great and Holy Wednesday**

(Spy Wednesday)

Wednesday, April 13<sup>th</sup>

Divine Qourbonoh: 9:00 am

The **Rite of the Lamp and Anointing: 6:30 pm**

**Ramsho** of Great and Holy Thursday  
of the Mysteries: 8:00 pm

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## **Great and Holy Thursday of the Divine Mysteries**

(Maundy Thursday)

Thursday, April 14<sup>th</sup>

Divine Qourbonoh, Liturgy  
and Eucharistic Adoration: 6:00 pm

**Ramsho** of Great and Holy Friday  
of the Crucifixion: 8:00 pm

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## **Great and Holy Friday of the Crucifixion**

Friday, April 15<sup>th</sup>

*(remember to bring flowers for the Tomb)*

Liturgy, the **Signing** of the Chalice: 11:30 am

**Collections for the Holy Land to be made  
at both Liturgies**

Liturgy, the Death and Burial  
of our Lord and God: 6:30 pm

**Ramsho** of Great and Holy Saturday  
of the Light: 8:30 pm

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## **Great and Holy Saturday of the Light**

Saturday, April 16<sup>th</sup>

Liturgy of the **Rite of Forgiveness: 11:30 am**

- 1.) **Ramsho** of the Glorious Resurrection,
- 2.) Sacred **Baptism** and **Chrismation**,
- 3.) **Vigil** of the Glorious Resurrection:

Suite of Liturgies commencing at 4:00 pm

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## **The Glorious Resurrection of our Lord and God**

Sunday, April 17<sup>th</sup>

Divine Qourbonoh, Opening of the Tomb,  
and the **Rite of Peace: 9:00 am**

Divine Qourbonoh: 11:00 am

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**Blessing of Paschal/Easter Foods  
after each Mass**

*Please bring your baskets and foods  
to the bema after the Liturgy*



## *Servers of the Divine Altar*

### April 3<sup>rd</sup>:

9:00am: M. Carter/ N. Carter  
11:00am: S. Nappi/I. Misner-Elias

### April 10<sup>th</sup>:

9:00am: A. Michaud/N. Carter  
11:00am: L. Michaud/I. Misner-Elias

### ጳጵሴ ጳጵሴ ጳጵሴ April 17<sup>th</sup>:

9:00am: M. Carter/ Alonzo Michaud  
(torchbearers: N. Carter/I. Misner-Elias)  
11:00am: L. Michaud/ S. Nappi

### April 24<sup>th</sup>:

9:00am: A. Michaud/ M. Carter  
11:00am: I. Misner-Elias/L. Michaud

### May 1<sup>st</sup>:

9:00am: M. Carter/ N. Carter  
11:00am: I. Misner-Elias/ S. Nappi

### May 8<sup>th</sup>:

9:00am: A. Michaud/ M. Carter  
11:00am: L. Michaud/S. Nappi

### PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *iqbal*

### ANAPHORA:

Saint Peter, Chief of the Apostles: p 774

Sign of Peace: SB *tou ba*

Communion: SB *O, Bread of Life; Open our Eyes*

Recessional: SB *Ha Salah*

# BENEDICTION AND ADORATION OF THE MOST HOLY CROSS



preceded  
by Stations,  
on Fridays  
of Lent  
at 6:30 pm

## The Healing of the Blind Man p. 246

Lighting of the Church: LB\* p 5

*Jesus Christ, O Source of Light*

Entrance Hymn: LB *ehnono nouhro shareero* 123

Glory: SB *irhamni*

Qolo/Hymn: LB *bo'outho d'mor ya'coub* 124

Creed p 748

Choir Practice, Tuesday,  
April 5<sup>th</sup>, 5:00pm

# The Traditional and Patriarchal Norms for the Great Fast

A.) Ash Monday and the First Week of Great Lent and Great Week of the Passion and especially Great and Holy Friday of the Crucifixion through to noon on Saturday of the Great Light are Days of Fast and Abstinence according to our traditions.



B.) For all, as a minimum requirement according to the sacred canons, we must fast on Ash Monday and on Good Friday. Abstinence must be observed on **all Fridays** of Great Lent. The days of fast are strictly to be free of all flesh meats.

C.) From the age of reason onward, all are obliged to follow the abstinence from all meat, meat products, and dairy products on these fast days.

D.) All Fridays throughout the year are traditional days of fast and abstinence from all meat and dairy products.

E.) In general, the sick, expectant mothers, and the elderly who need to eat regularly are exempted from fasting and abstinence, especially those who are under medical care for chronic illnesses.

F.) Saturdays and Sunday are not, in the eastern traditions, days of fasting as are the weekdays.

- 1.) Traditionally, abstinence is observed from all meat and meat products, from all dairy products, eggs, and from fish.

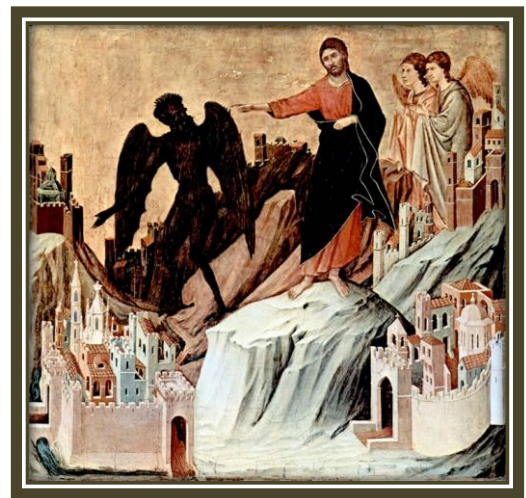
- 2.) Traditional mitigation on Saturday and Sunday does allow for the consuming of shellfish and wine (or other alcohol).
- 3.) There is no fast restriction of time. One may eat at any hour.
- 4.) Fish also may be eaten on Sha'neenee (Hosanna Sunday/Palm Sunday)

G.) Breaking the Fast is permitted also on the following feastdays:

- 1.) Saint John Maron (March 2);
- 2.) The Forty Martyrs (March 9);
- 3.) Saint Patrick (March 17<sup>th</sup>);
- 4.) Saint Joseph (March 19<sup>th</sup>); and,
- 5.) The Annunciation (March 25<sup>th</sup>).

**QUANTITY:** In our tradition, the weekday fast means no food whatsoever between midnight and noon, only water and medication are permitted.

**QUALITY:** Also, in our traditional eastern tradition, the days of fast are in practice more or less vegan, that is, no meat, no seafood, no meat products, no dairy products, and no eggs are eaten.



Temptation of Our Lord  
in the Wilderness

The Fortieth Day of Lent  
April 8<sup>th</sup>