

## *Wedding Feast of Cana*

Great Lent is a time for change, for transformation. The Maronite Church begins Great Lent with Cana Sunday, a commemoration of the transformation of water into wine at the wedding feast of Cana of Galilee. This change prepares us for the evening when He changed wine into his blood and bread into his body.

Cana is situated 750 feet above sea level. It is known as Cana of Galilee in order to distinguish it from Cana in Cocco. Saint Jerome said that he was able to see Cana from Nazareth. Cana of Galilee was the town of Nathaneil and it is to this town that Jesus will return to heal the son of the royal official.

The actual circumstances of the wedding are unknown. Perhaps Nathaneil had invited Jesus and his followers to the wedding feast in his village. Some say that the groom was related to Mary, the Mother of Jesus, or was one of the friends of Jesus. In the Middle Ages, legend held that it was the wedding feast of John the Beloved.

According to Jewish law, the wedding of a virgin was to take place on a Wednesday. The wedding was to be followed with eight days of celebration and an abundance of food and drink was essential. At this the wedding wine began to diminish.

Mary had only to mention to Jesus that something was going wrong: "They have no wine." Jesus understood that his mother was not simply making an observation, but was seeking his powerful intervention. On her part, Mary was confident that he would listen to her. She had given birth to him and had lived with him for thirty years, so she had faith in him. At first, Jesus responded with an apparent refusal. "Woman, (is a term of respect which he would also use on the cross) how does this concern of yours involve me?" The reason for his response was that his hour had not yet come, namely the hour of his death and resurrection, after which he would answer all the prayers of his mother.

Jesus came into the world for a definite purpose and task, as we all do. He did not see his life in terms of the immediate needs of any particular moment, but only in terms of his purpose and the eternal plan of the Father. All of his deeds had to correspond and lead to the ultimate purpose of his life.

Mary knew that her prayer would not be refused; she told them to do whatever he told them. Mary trusted in her son and her request was fulfilled. She told the servants as she tells all of us: do whatever my son tells you.

Jesus instructed the servants to fill the six waterpots. The number six might be significant because in the of the time, six was an imperfect number (seven was considered as perfection.) The six waterpots can represent the imperfection of the old law, which Jesus is to fill with the wine of the Gospel and his grace. The imperfection of law was transformed into the perfection of grace. These jars held 180 gallons of water, which was to be transformed into excellent wine, what was originally lacking is now to be found in superabundance.

Aside from the rich theological significance of the transformation of water into wine, let us reflect on the simplicity and "homeliness" of the act. Jesus knew that the lack of wine would be source of embarrassment to the groom and misfortune for the guests. He did not rejoice in the misfortune of others, but used his great power to save a simple man of Cana from humiliation. Let us imitate his example and be concerned with the simple needs of those around us and how we can fulfill them.



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### ***Let us Pray the Rosary***

Please join fellow parishioners as we pray the Holy Rosary every **Sunday at 10:15 a.m.** in preparation for the Divine Liturgy and in honor of our Blessed Mother, Mary.

### ***Ushers***

**Sunday, March 1, 2020**

Fawzi Abou Chabki, Victor Beasley, Kevin Pitzer & Tony EL-Khoury

### ***Thank you for your generosity***

Summary of the Collection for **Sunday, February 16, 2020**

Regular Sunday Collection	\$ 1727
Pledges	\$ 725
Donation by mail	\$ 25
Tuesday:	\$ 60

### ***Attention All Youth***

The **annual regional youth retreat** for young people ages 13 to 18 years old will take place the weekend of **March 27, 28, 29, 2020 at St. Anthony Church in Richmond, Va.** This is a great opportunity for our youth to get together in both religious and social activities. The deadline for registration is **February 27**. If you would like for your child to attend, please let me know by email at [ourladyoflebanonchurchdc@gmail.com](mailto:ourladyoflebanonchurchdc@gmail.com) or by calling the office at (202) 2 91-5153.

### ***Parish's Email***

Please note the Parish's email is:

[OurLadyofLebanonChurchDC@Gmail.com](mailto:OurLadyofLebanonChurchDC@Gmail.com). Besides the pastor's personal email address, no other email is to be used for parish business.

### ***Bishop's Annual Appeal***

The Bishop's Annual Appeal for 2020 will start on **Ash Monday, February 24, 2020** and will last until **Easter Sunday, April 12, 2020**. Please send in your contribution, earmarked **Bishop's Appeal**, before Easter Sunday. Thank you for your generosity.

### ***Ash Monday***

The Liturgy for **Ash Monday [February 24]** will be at 7:30 p.m. Blessing of Ashes will take place at the Liturgy. Ash Monday is a day of complete fast and abstinence.



Ash Monday

### ***Why Ash Monday***

Lent, the 3<sup>rd</sup> liturgical season of the Maronite calendar serves as a preparation for Resurrection, and consists of fifty days. This period, longer than the traditional forty days, reflects the monastic penitential emphasis on conversion, spiritual awakening and personal renewal. Every Sunday is counted in the fifty day cycle of Great Lent unlike others Churches. These fifty days spiritually prepare the Church for the Glorious Resurrection and then the fifty days after it, give birth to the Church at Pentecost. Therefore, Lent for Maronites begins on Cana Sunday leaving the whole question of Ash Wednesday, a Latin para-liturgical event, late as a symbolic call of the Church to repentance. When the Maronite Church adopted this Latinization, namely Ashes some 500 hundred years ago, it decided to place it closest to the beginning of Lent – **hence Ash Monday**.

### ***Are You Interested in Serving as a Lector?***

We are looking for people to form teams and serve as lectors (read the Epistles in Arabic or English) during the Liturgy. **Please let me know** if you would like to be a lector and what language you prefer. Once we have a few volunteers, teams will be formed and the schedule will be announced in the weekly bulletin. The assigned readers will have to be present in the church at least 10 minutes before liturgy starts for last minute preparation and be dressed appropriately. Thank you for your willingness to serve in this ministry.

Name: \_\_\_\_\_

English:

Arabic:

### ***Act of Contrition***

O my God, I am heartily sorry for having offended You, and I detest all my sins because of Your just punishments, but most of all because they offend You, my God, who art all good and deserving of all my love. I firmly resolve with the help of Your grace to sin no more and to avoid the near occasion of sin. Amen.

### ***February 23, 2020, Cana Sunday, Entrance into Lent***

**Sunday, February 23, 2020 at 11: 00 o'clock**

Andre George Abi-Nader

**Ash Monday, February 24, 2020 at 7:30 p.m.**

Divine Liturgy, Blessing and Distribution of Ashes

**Tuesday, February 25, 2020 at 7:30 p.m.**

**No evening Liturgy**

**Sunday, March 1, 2020 at 11:00 o'clock**

Emile, Antoine and Charbel Touma

**Tuesday, March 3, 2020 at 7:30 p.m.**

Divine Liturgy and Benediction with the Holy Cross

**Sunday, March 8, 2020 at 11:00 o'clock**

**Tuesday, March 10, 21020 at 7:30 p.m.**

Divine Liturgy and Benediction with the Holy Cross

**Sunday, March 15, 2020 at 11:00 o'clock**

### ***Scripture Readings***

**Sunday, March 1, 2020, Sunday of the Leper**

Rom 6:14-23; Mark 1:35- 45