

Saint Maron Catholic Church

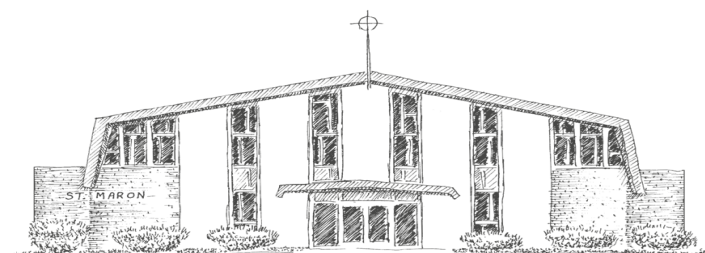
Healing of the Hemorrhaging Woman

March 1, 2026

As we continue our Lenten journey, the Gospel of this third Sunday presents us with two powerful stories: the healing of the hemorrhaging woman and the raising of Jairus' daughter. At first glance, they seem like two separate miracles. Yet both reveal the same truth: Jesus is the Lord of life.

The woman had been suffering from a hemorrhage for twelve long years. She had spent all her savings on doctors, but her condition only grew worse. In biblical language, blood is a sign of life. By losing blood, she was slowly losing her life. At the same time, we encounter Jairus' daughter, a twelve-year-old girl, an age that symbolizes the beginning of womanhood and the potential to give life. Yet instead of blossoming into life, she was dying. Both figures, though different in age and circumstance, stand before us as images of life slipping away, powerless to save themselves.

There is, however, a striking difference in how they approach Jesus. Jairus, a synagogue official, openly falls



at Jesus' feet and begs Him to heal his daughter. It is a bold and public act of faith. The hemorrhaging woman, on the other hand, approaches quietly from behind. She says to herself, "If I only touch the tassel of His cloak, I shall be healed." In a sense, she seems to "steal" the miracle. Jesus is on His way to Jairus' house when she interrupts the journey, and immediately she is healed.

Yet Jesus does not allow her to disappear into the crowd. He calls her forward. Trembling, she falls at His feet. Both Jairus and the woman kneel before Him, one in petition, the other in gratitude. In bringing her to the center of the community, Jesus does more than confirm her healing. He invites her into a relationship. She had touched His garment, but now she must meet His gaze. The miracle is not magic; it is an encounter. "Your face, Lord, do I seek" (Psalm 27).

Lent invites us to ask: Do we sometimes treat our faith like a ritual without relationship? We fast, kiss icons, light candles, wear crosses, yet do we truly speak to Jesus? Do we seek His face? The woman teaches us that real healing begins when faith becomes a personal encounter.

This week, let us dare to approach Christ with humility and courage. Let us bring before Him the hidden wounds that slowly drain our spiritual life. We should not be ashamed of our faith or stand at a distance. Let us come close, bow before Him, speak to Him, and allow Him to heal us. This is how we truly live Lent: by seeking the face of Jesus and entering into conversation with Him.

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LITURGY INTENTIONS

Sun. Mar 1: Healing of the Hemorrhaging Woman

(Num 15:37-41; 2 Cor 7:4-11 Lk 8:40-56 Lit. p 207)

- **9:30 am**

Liturgy for Philip Agby, Anniversary Remembrance,
by Dinah Agby

Liturgy for Margaret Helou, by Cesar & Diane Helou

**Liturgy for Margaret & Boulus Helou and Victoria,
Charbel, and Katrine Fares,** by Cesar & Diane Helou

- **11:30 am**

**Liturgy for All Deceased Members of the Derjani
Family,** by Michel & Roberta Kabeity and Family

**Liturgy for All Deceased Members of the Kabeity
Family,** by Michel & Roberta Kabeity and Family

Liturgy for all sick people in our parish

NEXT WEEK

Sun. Mar 8: Parable of the Prodigal Son

(Zech 3:1-7; 2 Cor 13:5-13 Lk 15:11-32 Lit. p 217)

- **9:30 am**

Liturgy for Mary Thomas, 3 Year Anniversary, by
Family

**Liturgy for people who died without confession and
receiving the last sacrament**

Liturgy for Grace El Tawil

- **11:30 am**

Liturgy for Marie Cherfan, by Family

Liturgy for Angel Isakof, 5 Year Anniversary, by
Kalia & Albert Fares and Family

**Liturgy for people who died without confession and
receiving the last sacrament**

CATECHISM OF THE CATHOLIC CHURCH

GRACE AND JUSTIFICATION

II Grace

The preparation of man for the reception of grace is already a work of grace. This latter is needed to arouse and sustain our collaboration in justification through faith, and in sanctification through charity. God brings to completion in us what he has begun, "since he who completes his work by cooperating with our will began by working so that we might will it:"

Indeed we also work, but we are only collaborating with God who works, for his mercy has gone before us. It has gone before us so that we may be healed, and follows us so that once healed, we may be given life; it goes before us so that we may be called, and follows us so that we may be glorified; it goes before us so that we may live devoutly, and follows us so that we may always live with God: for without him we can do nothing.

God's free initiative demands man's free response, for God has created man in his image by conferring on him, along with freedom, the power to know him and love him. the soul only enters freely into the communion of love. God immediately touches and directly moves the heart of man. He has placed in man a longing for truth and goodness that only he can satisfy. the promises of "eternal life" respond, beyond all hope, to this desire:

If at the end of your very good works . . ., you rested on the seventh day, it was to foretell by the voice of your book that at the end of our works, which are indeed "very good" since you have given them to us, we shall also rest in you on the sabbath of eternal life.

Grace is first and foremost the gift of the Spirit who justifies and sanctifies us. But grace also includes the gifts that the Spirit grants us to associate us with his work, to enable us to collaborate in the salvation of others and in the growth of the Body of Christ, the Church. There are sacramental graces, gifts proper to the different sacraments. There are furthermore special graces, also called charisms after the Greek term used by St. Paul and meaning "favor," "gratuitous gift," "benefit." Whatever their character - sometimes it is extraordinary, such as the gift of miracles or of tongues - charisms are oriented toward sanctifying grace and are intended for the common good of the Church. They are at the service of charity which builds up the Church.

Collection February 22, 2026

Sunday Collection	\$ 2,115
Online Donations	\$ 50
Donation by Mail	\$ 10
Coffee & Donuts	\$ 154
Second Collection	\$ 423
You can support the Church by mail or through our website donating online www.saintmarondetroit.org/donate-online	

BREAD AND WINE

Please contact the Rectory to donate the Host and Wine for \$50.00/month, we will be accepting donations from **three different families each month.**

- Bread and Wine for the month of March 2026, in Loving Memory of all **Deceased Members of the Mabarak Family**, by Robert L. Mabarak & Melissa A. Gilmore
- Bread and Wine for the month of March 2026, in Loving Memory of **Reem Safadi**, by George & Janet Safadi
- Bread and Wine for the month of March 2026, in Loving Memory of **Dr. Daher Rahi**, by Chrissy Kassab and Family

St. Maron Church - Detroit

PALM SUNDAY LUNCHEON

SUNDAY MARCH 29TH
AFTER 11:30AM LITURGY

ADULTS \$30 - KIDS \$20

RSVP By March 21st to 313-824-0196



SAINT MARON CHURCH


Eucharistic Adoration

"Nowhere on earth are we more welcomed or loved than by Jesus in Eucharist."

LITURGY
11.00 am

ADORATION
12.00 - 6.00 pm

Friday March 6th, 2026
Every First Friday of the month



Saint Maron Church

Lent is a time for Christians to seek renewal of their faith and relationship with God.



Lenten RETREAT



Jesus

Fr. Daniele Criscione

Saturday, March 14th from 11am to 4pm



RSVP by March 07, to 313-824-0196

St. Maron Church
Liturgy for the Feast Day of

ST. JOSEPH

Wednesday, March 18th | 7 PM

St. Maron Church
11466 Kercheval Avenue
Detroit, Michigan

Easter Lily Plants and Spring Bulbs 2026

PLEASE PRINT CLEARLY (\$30 each)

In Memory of:

In Thanksgiving:

For: _____

Donated By: _____

Return with payment to the office OR put in collection basket by **March 25, 2026**

