

Saint Joseph Maronite Catholic Church



Consecration of the Church

November 6, 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
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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, *Sodality/Almoner*; M, *Finance Committee*

THIS DAY'S EPISTLE¹ Hebrews 9: 1-12

Now, under the first (covenant), there were ordinances of ministration, and a worldly sanctuary.

For in the first tabernacle which was erected, there was the candlestick, and the table, and the bread of the presence; and this was called the Holy Place.

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

But the inner tabernacle, which was within the second veil, was called the Holy of Holies. And there were in it the golden censer, and the ark of the covenant, which was all overlaid with gold; and in it were the golden urn which contained the manna, and the rod of Aaron which sprouted, and the tables of the covenant; and over it were the cherubim of glory, which overshadowed the *hoosoyoh* (seat of mercy). But there is not time to speak particularly of each of the things which were so arranged.

And into the outer tabernacle the priests, at all times, entered, and performed their ministration.

But into the interior tabernacle, once a year only, the high priest entered, with the blood which he had offered for himself and for the sins of the people. And by this the Holy Spirit indicated, that the way to the Holy was not yet manifested, so long as the first tabernacle was standing; and this was a symbol, for that time, during which oblation and sacrifices were offered that could not make perfect the conscience of him who offered them: but (they consisted) only in food and drink, and in ablutions of divers things; which were carnal ordinances, and were set up until the time of the renovation.

But the Messiah Who came, was a High Priest of the good things which He wrought: and He entered into the great and perfect Tabernacle, which was not made with hands and was not of these things created. And He did not enter with the blood of goats and calves; but with the Blood of Himself, He entered once into the Sanctuary, and obtained eternal redemption.



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)²

ABOUNA'S REFLECTIONS

*Come and shine in purity
at the altar of the Lord,
where the priest stands
between God and all humanity.*

In the first verse of the entrance hymn for the **Consecration of the Church**, these beautiful, hopeful, and expectant words open our new liturgical year. They express a disposition of spirit that should ground our lives and flourish all our days.

"Church" is assembly. "Church" is separation, not for alienation, but for consecration. To make something sacred has always had a first meaning of "setting aside". This "setting aside" of "church" is done to remove it from the mundane and profane and turn it to be holy – "set aside" exclusively – to the Lord.

² Homily 1.7.8 "on Ezechiel"

“Church” is chosen from out the world to gather men and angels into God. This first week of the liturgical year commemorates the historical consecration of Constantine the Great’s basilica in Jerusalem, but “church” is a larger concept than that. “Church” is cosmic in its heavenly reality, universal in its earthly expanse, and, in its particular and individual realization, it is the whole person consecrated to God.

Pseudo-Macarius taught that “you must consider yourself the temple of God”.³ The Lord Jesus entered the world in order to cast out the powers of darkness and to reclaim us as His very own dwelling and temple. Salvation begins as conquest.

The dispersal of darkness, and reclaiming the original creation, harkens back to the world as first created – the Garden – when its totality was God’s Temple in which *Adam* was priest, who tended creation, adorned it, embellished it, and returned it (the “priestly” act) in beauty and grace to the Creator. From the beginning, man is called to holiness, and this is a work of direction, elevation, partnership, and collaboration where the Good One can freely dwell in friendship and “walk” among His creatures as He did with *Adam* in Paradise.

Found in the Syriac tradition, The Book of Steps, describes three “churches”. The first is the celestial Church of those enrolled in Heaven. The second is the earthly and sacramental Church that lives in time here below. And the third is the “little church” of the human heart. These are the places where God walks, communicates, and loves.

It is stated that the second church was established to open the first, in order to access the third. Present in the sacramental Church of the Mysteries we pray, “O Lord, have compassion and pour out Your mercy upon all of us, that we may enjoy the gifts of Your heavenly Church.”⁴ And where the Triune God is present, so too are the angels. Grace present within the individual thus consecrates the “little church” of the “heart”.

When grace is received in gratitude, nourished in fidelity, adorned in prayer, and returned in loving

charity, the human person – his “heart” – is made the “little church” of God’s good pleasure, a new paradise, and the garden in which He “walks” and communicates with His beloved. The angels themselves surround the Hidden One in their glory and they gather that blessed “heart” with them and raise it before the glory of the divine Throne of God and the Lamb.⁵

Considering this beautiful Syriac thought, can we say that our heart has become a new garden in creation open to the most holy Good One? Each human heart is called by grace to be a “church”, within the Church, living consciously and in motion toward the radiant and transcendent Church above.

Faith, gratitude, vision, charity, purpose, resolve, and labor: these are the steps on the path of holiness. We are meant to receive creation so as to cherish and adorn it, but with the darkness of sin clouding our judgment and purpose, this first requires seriousness and intent to sweep clean the heart and prepare the ground so that ornament may prevail.

To consecrate is to sacralize and set aside as inviolable, ultimately in the service of God. Understood in this way, all our actions are meant to be detached from the world, uncluttered in attachments, purified of emotional upset, elevated in purpose and goal, consecrated, and strengthened into something “untouchable”, rendered pure for the service of God. Historically, churches are consecrated for the service of the christened assemblies that meet within them, and in the Mystery of the Church on earth all creation is brought into that assembly through her sacramental workings in gratefulness and charity.

Personally, we are each called by faith and baptism to consecrate the “little church” of our “hearts”. This is the *priesthood of the faithful*, fundamental to our Christian lives and rooted in our baptism. Daily, habitually, at each moment, we open ourselves to the Divine Presence, which we facilitate in prayer and by fasting. Only the children of God are truly empowered to unfold their hearts in generous response to the All Holy.

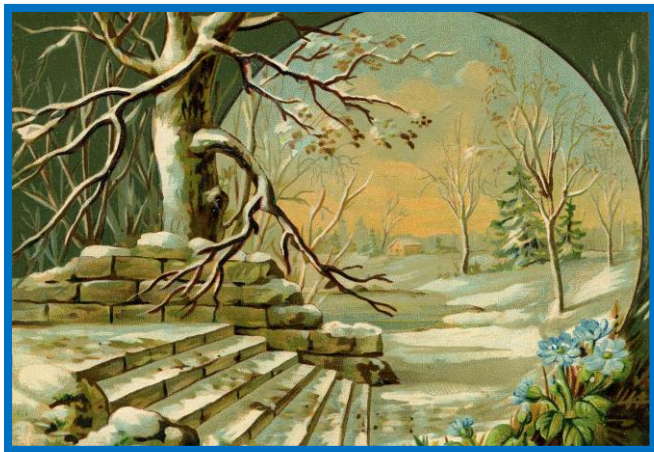
³ George Maloney, SJ, ed., Pseudo-Macarius: The Fifty Spiritual Homilies and the Great Letter, New York: Paulist Press, 1992, p. 256

⁴ Anaphora of Saint John Maron, *amnesis*, p. 903, Book of Offering

⁵ The Apocalypse chapters 4 and 5

Therefore, within the christened heart there is an altar of offering, as it were, and the Name of the Three-times Holy is to find there a place of inviolate love, a place where He is received by the holder of that "little church".

Are we as free as children, or are we still ensnared in the duplicity of the world, misdirected by the illusions of life, and bedazzled by the pomps of the devil?



A new liturgical year ought to bring with it a renewal of spirit and a new mind standing humbly before the mercy of the Sacred Heart. Sinners we are, but we are also children of the Kingdom. It is good for us to pause and consider briefly "newness" at the beginning of a fresh Liturgical Year.

Although we don't usually think of it in this way, if we allow grace to take root, each moment of our lives then becomes **renewal**. No two moments are the same, and each point in time is open to renewal before the Immutable One. In each instance of our lives, we stand at the threshold of holiness, and understood from this perspective, the Christian life is *liminal*, living in *this* creation, but receptive to divine life from on high. Grace is a perpetual and penetrating power stabilizing us in God.

It may strike us as unusual, but contrition and charity, repentance and hope, tears and faith, sorrow and joy, are inseparable qualities moving us toward the God of all consolation. The first of the pair purifies, while the other receives.

With God there is no time. The eternal One is subsistent perfection in which there is no change or variance. Time is a creature, and like all creatures it is changeable. It has movement, variance, mobility, and change.

The Eternal One is infinitely present, with no past and no future. *Past* and *future* are our references relative to our experience; they are not God's. So it is that when the Eternal touches creation, *grace* enters time. This is the gift of God's love, sharing His eternity with us if only for a moment. The more that grace changes, qualifies, and transforms a creature, the more that creature finds stability and grounding in the supernatural life of God. When grace touches time, the creature is renewed.

Each moment of grace, then, is "new", whether the person be a sinner converting from a life of profound malice, or whether she has lived in the innocence of her baptism over decades. Grace is renewal, and each instance has the potential to turn us inward, upward, and forward, oriented toward God. Grace is needed not only for conversion; it is also necessary for each act of virtue performed whether one is in the state of grace or not. Grace moves the individual inward in repentance, upward in faith, and forward in charity.

Renewal also means a break from that which is defective. Grace seeks to close the wounds of the past, and separate us from our sins, our bad habits, our faults, and our sins of omission. Underlying all healing grace must be **contrition**. In the Christian East, grace permeates a healthy and tearful process inspiring the individual to move from sinful wounds to transfiguring divinity – thus it also requires a break with all the occasions of sin that drag us down and swallow us up.

Contrition is to be "broken up" by what we see in our lives that falls short of the glory of God.

Contrition and repentance become habitual dispositions when we understand them correctly, and they ground the entire spiritual life of a Christian. We are contrite and repentant not because we are morose, but because we desire to love. True love pursues the good, hates what is

evil,⁶ seeks virtue, and embraces the true. In order to love in this manner, then, we have to break with all that is selfish, sinful, and falsifying in human life.

Understanding all this, we easily see that the beginning of the liturgical year is the perfect time to examine deeply our lives, and allow ourselves to be awed by the possibilities of grace. We are not called to strive for the “possible” or the “nice”, but for the “unattainable” (that which is seated in God) because it is that which God holds out to us by promise and mercy.

Honestly, where should our lives be after so many years of grace? Deep wounds, hidden infidelities,⁷ and the denial of our sins cripple us. They shackle our spirits. Uprooting them through penitence, we are liberated and freed in the presence of grace. This is true “renewal”.

The Christian East has always understood the gift of tears, remorse, contrition, humility, and repentance to underlie everything in the spiritual life. “Jesus, son of David; have mercy on me, a sinner!”⁸, we pray daily. When we clearly see what has been uprooted, broken, and battered by sin in our lives then we undoubtedly perceive, in hope, what must be “fixed”. But the contrary is also true: without repentance there can be no healing. The unrepentant are the “walking wounded”, and these live life, and approach death, unhealed.

Grace stabilizes us, secures our spiritual footing, and brings us ever closer to the Immutable One, Whose charity steadies our wavering love, cauterizes our selfishness, purifies our intentions, turns us outwardly to the true and eternal Good, and fortifies our weakness in order to persevere on the path of the Kingdom.

Grace offers brilliant transformation, and repentance gives birth to hope. Conversion must be a constant and continual reality in our lives: always forward, ever better, purged of insincerity, open to the divine light, and turned to holiness. This is the “little church”, purified within the earthly Church, and oriented toward the eternal Church.

We should pray for the grace to truly see ourselves as God sees us, painful as this may be. Submitting our sins to the merciful tribunal of the **Sacrament of Penance** brings balm to the spirit, peace to the mind, healing to the emotions, detachment to the passions, and strength that binds up our wounds. A *general confession of the last twelve months* is an admirable way to begin the new year, healing the past, grasping more intently the present, and moving us ever more deeply into the eternal.

The greater our union with Christ, the greater will be the stability of our peace. By grace we are embraced by the Unchanging One, but at present we live in the “not-yet”; time is volatile. Each moment of graced life is an “intermingling” of heaven and earth, but God has revealed to us His desire to make descend the New Jerusalem into our hearts.

Contrition, repentance, healing, and renewal. Can there be any other things that possess more beauty and value than these? We must offer them habitually on the inner altar of the “little church” so that the heavenly watchers might gather there as the Three-times Holy One walks in freedom within a restored loving garden – all as He intended it to be from before the foundation of the world.



⁶ Romans 12: 9

⁷ Psalm 19:13-14

⁸ St. Mark 10:46-52, St. Luke 18:9-14.

The Sanctuary Lamp
burns in November
in memory of **Bob Derosby**
at the request
of Selwa Derosby.



May his memory be eternal!

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: Stephen Michaud,
Dame Fefa, Kevin J. Michaud, Sheila Bonenfant,
John Gallant, Gareth Belton, Katrina Nappi, Holly
Perron, 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, Rita Hikel, and all those who may suffer
from illness, disease, want, or depression.



For the Healing of the wounded
world *through the Immaculate
Heart of Mary*
an alms of Sacramental Wine
(October through December) has
been offered by Kevin Koski

*May the Mother of God bring health
and well-being to the world through the
Divine Eucharistic Sacrifice of her Son!*

Schedule of Readings

CONSECRATION OF THE CHURCH

November 6, 2022

Heb 9: 1-12

St. Matthew 16: 13-20

ANNOUNCEMENT TO ZECHARIAH

November 13, 2022

Rom 3: 13-25

St. Luke 1: 1-25

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 6 9:00am Parishioners of Saint Joseph

11:00am Sava Nappi

(Misner-Elias Family)

Mon 7 -----

Tue 8 Gayle Misner-Elias

(Michael Misner)

Wed 9 †Barbara Middleton

(Pam & Dan Casavant)

Thu 10 Abouna's intentions

(Michael & Gayle Misner-Elias)

Fri 11 Catherine Mandel

(Misner-Elias Family)

Sat 12 Saturday, 10:00 am

†Patricia Thomas

(Abouna)

4:30pm Sunday Vigil

Private Intention

Sun 13 9:00am Parishioners of Saint Joseph

11:00am Laya & Nada Joseph

(Abouna)

Mon 14 12:00pm Ginnaz for Elizabeth Serwin

(Carter Family)

Tue 15 -----

Wed 16 †Scott Seelig

(Ed & Margie Laabs)

Thu 17 †Sam & Nimera Nammour Maroon

(Paul & Stephen Maroon)

Fri 18 †Jules Blanchet & Valenda Cloutier
(Paula & Larry Mitchell)

Sat 19 Saturday, 10:00 am
Anna Evans
(Daja Gombojav)

4:00pm Ramsho
of the Announcement to Mary

4:30pm Sunday Vigil
Private Intention

Sun 20 9:00am Parishioners of Saint Joseph
11:00am †Ralph Nappi
(Sava Nappi)

Mon 21 -----

Tue 22 Abouna's Intentions
(Michael & Gayle Misner-Elias)

Wed 23 Anna Evans
(Daja Gombojav)

Thu 24 †Jean Deeb
(Paul & Stephen Maroon)

Fri 25 Ira Mandel
(Misner-Elias Family)

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Two Weeks: \$6,297.00

(Budget Deficit 2022: \$33,045.00)⁹

Special Collection,
World Mission Sunday: \$192.00

(91% of this collection goes to the Society for the Propagation of the Faith, and 9% to the Catholic Near East Welfare Association CNEWA)

Donations to date to install **next heat-pumps** in the church to burn cleaner, more efficiently, and lower fuel-oil costs: **\$11,035.00**¹⁰

Second Sunday each month is a second collection to cover our **monthly fuel-oil costs**. The next twelve months will cost us **over \$30,000.00**.

Please be as generous as you can.

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



*After the Divine Mysteries,
at both 9:00 and 11:00am,
there is a gathering in the parish hall
for coffee and freshly baked muffins
on the **second and fourth Sunday**
of each month.*

⁹ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00/Deficit 2021: \$35,178.00

¹⁰ The next twelve-month contract for heating oil is set to cost over **\$30,000.00**. The projected cost for these heat-pumps

installation is **\$9,700.00**. Your generosity to this project has been exceptionally edifying.

SERVERS OF THE DIVINE ALTAR

November 6th:

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

November 13th:

9:00am: N. Carter/ C. Gombojav
11:00am: J. Gamble / S. Nappi

November 20th:

9:00am: L. Michaud / M. Carter
11:00am: R. Nappi / P. Carter

November 27th:

9:00am: C. Gombojav / N. Carter
11:00am: S. Nappi/ I. Gombojav

December 4th:

9:00am: M. Carter / A. Michaud
11:00am: J. Gamble / P. Carter

December 11th:

9:00am: C. Gombojav / N. Carter
11:00am: I. Gombojav/ S. Nappi

December 18th:

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

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *I'maryam yoldat*

ANAPHORA:

Saint Mark the Evangelist: p 835

Sign of Peace: SB *tou ba*

Communion: SB *Father of Truth; Praise God*

Recessional: SB *Joyful, Joyful*

مُحَمَّدًا خُذْهُ ! :Priest

Shlomoh I'koulkhoun!

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

هَؤُلَاءِ وَهَؤُلَاءِ ! :People

w'am rouHoh deelokh!

(literally: and with spirit your!)

VOCATION ICON

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

Sun	Nov	6	Suzanne Paré
Sun	Nov	13	Daja Gombojav & Family
Sun	Nov	20	Ira & Catherine Mandel
Sun	Nov	27	Dean & Mary Ann Carter
Sun	Dec	4	Michael & Gayle Misner
Sun	Dec	11	Steve & Allison Crate
Sun	Dec	18	Anne Marie Mathieu

Consecration of the Church p. 7

Lighting of the Church: LB p 5
Jesus Christ, O Source of Light

Entrance Hymn: LB *fsheeto* 233

Glory: SB *al majdu*

Qolo/Hymn: LB *toobaik 'eedto* 234

Creed p 748

Saint Michael
the Archangel

Heavenly Watcher

November 8th

