

# Saint Joseph Maronite Catholic Church



## Commemoration of all the Faithful Departed

February 16, 2020

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

**Qoorboneh (Masses):** Saturday 4:00 p.m.; Sunday 10:00 a.m.; Tues. – Fr. 9:00 a.m. in the St. Jude Chapel  
The Miraculous Medal and the St. Jude Novenas are on Tuesday following the 9 a.m. Liturgy

**Sick Calls:** To receive the Eucharist and/or the Anointing of the Sick, please call the rectory.

**Confessions:** One half-hour before weekend 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 stipends:  
weekday intentions \$10; weekend intentions \$15

**Monthly Memorials:** Sanctuary Candles \$20; Altar Bread \$25; Wine \$45

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**Catechists:** Lenore Boles, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Parish Council President:** Lisa Grard  
**Ex-officio Council Members:** Lenore Boles, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

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### **This Day's Gospel<sup>1</sup> St. Luke 16: 19-31**

Now there was a rich man, clothed in fine linen and purple. Each day he celebrated lavishly.

And there was a poor man, named Lazarus, who was laid at the rich man's gate. He was afflicted with sores and longing to fill his stomach with the crumbs that fell from the rich man's table. Even the dogs would come and lick his sores.

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<sup>1</sup> *The Syriac Peshitta Bible with English Translation*, Gorgias Press, New Jersey, 2012, ed. George A. Kiraz and Andreas Juckel

Now it happened that the poor man died, and the angels carried him to Abraham's bosom. The rich man also died and was buried. As he was being tormented in *sheol*, he lifted his eyes from a distance and saw Abraham, with Lazarus at his bosom.

He called out in a loud voice,

*My Father Abraham, have pity on me; and send Lazarus to dip his fingertip in water and moisten my tongue for me, because I am tormented in this fire.*

"My son," Abraham said to him,

*remember that you received your good things during your life, and Lazarus his bad things.*

*Now, however, he is comforted here and you are tormented.*

*Besides all that, there is a great abyss set between us and you, so that they who wish to cross over from here to you cannot do so, nor can they cross from there to us.*

And he said to him in reply,

*Then I beg you, my father, to send him to my father's house; for I have five brothers. Let him go and testify to them, so that they will not come to this place of torment also.*

Abraham said to him,

*They have Moses and the prophets; let them listen to them.*

And he answered him,

*No, my Father Abraham. If someone should go to them from the dead, they will repent.*

And he said to him,

*If they will not listen to Moses and to the prophets, even if someone rises from the dead they will not believe 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>

## **ABOINA'S REFLECTIONS**

Death is the first "major mystery" we come across in life. In the eastern traditions we refer to death as the moment that a Christian "reposes". We do not evaporate, i.e. "pass away"; nor do we go on a journey, i.e. "to a better place"; we "sleep in the Christ".<sup>3</sup> This week we commemorate and pray for all those who have gone before us, those who have "reposed in Christ".

Life is also a mystery, but one that we experience directly and continually. What is it like to not have this experience? To be dead? This makes life, in some ways, even more confusing at times. Fuses begin to blow when we try to consider not only what "life" is, but whether it has "purpose" or not. Is it simply a random event of cosmic evolution where each human being just "simply happens" with no reason, for no purpose, and for no goal. And if life is only bleak purposelessness, can it be "ennobled" or elevated in practice? What does it mean to speak of "the good life"? And can one do so?

Divine Self-same Existence, Life Itself, hidden from our direct view and experience, has entered time among us in the person of the *Yeshua Msheeho*. Here lies the source of answers to life's queries, existence's mystery, and cosmic purpose.

Teddy Bears do not move, but kittens do. This discovery is among the great mysteries in the life of every infant. It is also the reason a baby grabs the cat or shoves the puppy into the floor: to see why it moves. The other toys do not move on their own. The toddler is examining why some things move on their own and others do not. Sadly, there also comes the day when a child sees his grandparent in the funeral home and wonders why she does not wake up to come home. As we mature, these types of incidents provoke the realization that there is something intrinsic that makes *living* things move,

<sup>2</sup> Homily 1.7.8 "on Ezechiel"

<sup>3</sup> I Cor 15: 18

with “move” taken in the largest sense: the powers of nutrition, growth and reproduction, along with simple locomotion.

What we call “life” is a very mysterious thing, but one that we all experience daily. As all living things come into life, so they shall also pass from the realm of the living; this is the most general sense of death. However, for some living things their existence continues in another form of continuity. The purely material life in this world simply ceases to exist at death – as with a cow, for example -- but for human beings existence continues beyond the moment of death.

We are so used to speaking of “body and soul” that we rarely stop to consider what this means. Even among the pagan peoples of the world there was and has been an awareness that human life continues in some form even after death. For the Greeks, they reasoned to this existence by the discernment of human actions and especially that of the human intelligence and reflection, and through this reasoning they came to the conclusion that there must be an immaterial element of man, that human beings are simultaneously material and immaterial in their make-up. They would have said that each human being is a psycho-somatic unit, one reality of immaterial mind and material body. Nevertheless, there is only one substantial reality in man.

As an aside, it is an important thing to note that often when one speaks of “body and soul” the phrase seems to indicate two things that are somehow “glued together.” This is altogether false. Each man is a single substantial reality, not two things stuck together.

Life, *the intrinsic principle of movement*, in a human being is an “act” composed of spiritual mind/consciousness and body. The body is this one reality’s physical extension formed by atoms, molecules, and chemicals. It is thus “material”. This material element of man must receive “animation” or it ceases to function.

It is often said that the “soul is in the body” as if there were a compartment somewhere in our head, but in fact it would be better to state “the body is in the soul.”

Does this sound bizarre? Perhaps, but it would be a better way to signify the fact that the material aspect of human existence is completely dependent on the animating and life-giving immaterial principle that we call “soul”.

When the body can no longer receive this animating influence – whether through trauma done to it, wasted by lingering disease, or worn-out through time by age and deterioration – it falls away. It is this breakup and dissolution that we call “death”. The Semitic term is *sheol*, which refers to *death*, the *grave*, and the *place* of the dead. It is more or less equivalent to the Greek term, *hades*.

As the human being is only one substance, there are two conclusions that flow from considering the moment of death:

- 1.) the body is no longer the same substance as it once was before death, it is now “corpse” and although related to its previous living condition, on its own it will proceed to disintegration;
- 2.) the disengagement of the body in death, however, does not hamper the existence of the immaterial element that we call the “soul”. It continues to live and function, although in a different mode.

The principle of human life continues to exist, consciously, but the body can no longer receive its vital input. As the dissolution of this union is imperceptible, the only way that we can discern the “moment of death” is by observing the cessation of the body’s functioning.

At this point, we should note that the state of death is not “normal” to man, and was not “intended” in Paradise. It has always been the divine intent to reconstitute His human creation in the Resurrection ... but this is for a later consideration. For now, we die.

In Eden, God created mankind to live and to continue to live – created in divine union and ennobled by grace – in divine friendship and to participate in Divinity’s very Nature. We were from the beginning meant to be the children of God and heirs of the Kingdom. Now, when death entered creation, through our first parents selfish collapse, an “abnormal” state occurred.

Death was not the original intent of the Creator.<sup>4</sup> As man is one substance, one psycho-somatic reality, the death's state of separation is a "state of violence" done to human nature. Although the material and immaterial realms themselves would not mix according to their own natures, they do constitute the one reality that is *human* nature. Considering the kinds of things that they are, it is logical that they should dissociate, but the fact remains that when they do so it is "violent" to man's intended condition.

The faithful exist in this unfulfilled state "awaiting in hope the life-giving Voice calling them to life".<sup>5</sup> Pagans simply die, throughout history incinerated to be disposed of, and, to the pagan mind, so purified. On the contrary, the faithful ones of Christ, who by their faith and baptism "die in Christ", are "reposed" and "laid to rest" in those places now called "cemeteries," that is, *dormitories*.

We accompany the person who traverses *sheol* by our prayers, fasting, and works of compassion (alms). This is the fundamental reason for the "mercy meal" at a funeral. Existence following death is portrayed as a path of fire in the Syriac tradition. The place of death is hidden to our experience, but seeing that it is portrayed as fire, it must not be without its trials and its purgations.

We commemorate our *reposed* not out of mere sentimentality, but because we form one life with them in the Body of Christ and share the same hope with them. Parents they may have been to us in this world, but within the Communion of Saints they are to us brothers and sisters.

We commemorate so as *to aid*. We commemorate *to assist*. As we commemorate we must also *reflect on our own lives* and frail existence. *Dust thou art, and unto to dust thou shalt return.*

Our considerations should inspire wisdom here-below so that we may walk as better disciples to the Incarnate Living One of Galilee.



<sup>4</sup> Wisdom 1: 13

## SCHEDULE OF READINGS

COMMEMORATION OF ALL THE FAITHFUL DEPARTED  
February 16, 2020

**I Thes 5: 1-11      St. Luke 16: 19-31**

ENTRANCE INTO THE GREAT FAST; THE MIRACLE OF  
CANA IN GALILEE  
February 23, 2020

**Rom 14: 14-23      St. John 2: 1-11**



### VOCATION ICON

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

Sun	Feb	<b>16</b>	Bruce & Doreen White
Sun	Feb	<b>23</b>	Steve and Allison Crate
Sun	Mar	<b>1</b>	Sue Paré and Lolo Salazar
Sun	Mar	<b>8</b>	Lowell Hawes
Sun	Mar	<b>15</b>	Larry & Lisa Grard
Sat	Mar	<b>21</b>	Jim & Lenore Boles
Sun	Mar	<b>29</b>	Chris & Diane Wyder

<sup>5</sup> Anaphora of the Twelve Apostles

*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:** Rosanna Joseph,  
Doreen Nader, Louise Saliem, and Virginia  
Poulin



### LAST WEEK'S COLLECTIONS

(Budgeted: \$3,050.00)

**Regular Collection: \$1,492.00**

**(Deficit: \$1,558.00)**

Whoa!! We now realize that the fuel oil costs for 2019 were well over **\$23,000.00**; thus our budgeted weekly amount was way off, as it was calculated for only \$1000.00 a month for fuel costs. Recalculate. We need to figure in 2k per month for fuel oil, although, hopefully this was exceptional, and you will note the new budgeted weekly amount above.

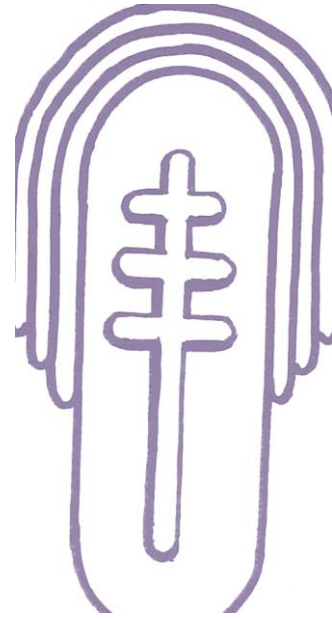
For those who may wish to assist in the beautification and dignity of the Holy of Holies, we have remaining expenses of **\$400.00** to pay for the new altar linens.

*Blessed be the Merciful One Who gives us  
the ability to sustain this apostolate.*

### INTENTIONS FOR THE QOURBONEH (MASSES)

Sat 15 †Paul LaVerdiere  
(Sheila Bonenfant)  
-- Catholic Extension Society & Donors

Sun 16 For the Members of the Parish  
Mon 17 -----  
Tue 18 Anna Bearce  
(Pam & Dan Casavant)  
Wed 19 Catholic Extension Society & Donors  
Thu 20 †Helen Bard  
(Pam & Dan Casavant)  
-- Catholic Extension Society & Donors  
Fri 21 Private Intention  
(Abouna James)  
-- Catholic Extension Society & Donors  
Sat 22 †Mary Hawes  
(Barbara Joseph)  
-- Catholic Extension Society & Donors  
Sun 23 For the Members of the Parish  
Mon 24 **9:00 am** Aly Lee (*the Choir*)  
**6:00 pm** For the Sick of the Parish  
Tue 25 -----  
Wed 26 Catholic Extension Society & Donors  
Thu 27 †Thelma Jean Wood  
(Brian Walker)  
-- Catholic Extension Society & Donors  
Fri 28 Private Intention  
(Abouna James)  
-- Catholic Extension Society & Donors  
Sat 29 †Ron Stevens  
(Herb Joseph)  
-- Catholic Extension Society & Donors  
Sun 1 For the Members of the Parish  
Mon 2 -----  
Tue 3 †Edwin Laabs, Sr  
(Ed Laabs and Family)  
-- Catholic Extension Society & Donors  
Wed 4 †Edwin Laabs, Sr  
(Ed Laabs and Family)  
-- Catholic Extension Society & Donors  
Thu 5 †Edwin Laabs, Sr  
(Ed Laabs and Family)  
-- Catholic Extension Society & Donors  
Fri 6 †Edwin Laabs, Sr  
(Ed Laabs and Family)  
-- Catholic Extension Society & Donors



# All Souls

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

**Entrance Hymn:** LB *edoneh* 97

**Glory:** SB *glory*

**Qolo/Hymn:** LB *bo'outho* 100

Creed p 748

**PRE-ANAPHORA:**

**Transfer of Gifts:** LB *The Lord Reigns (Faithful Departed)*

**Incense Hymn Offertory:** SB *I'maryam yoldat*

**ANAPHORA:**

**Saint Sixtus, Pope of Rome:** LB p 856

**Sign of Peace:** SB *tou ba*

**Communion:** SB *O Body of my Savior; On these Clouds*

**Recessional:** SB *I am the Bread of Life*

\*LB=Liturgical Book SB=Song Book



## Commemoration of all the Faithful Departed