

Announcement to the Mother of God

(Souboroh d'Yoldat Aloho)

November 26, 2017

St. Joseph Maronite Catholic Church



3 Appleton Street

Waterville, ME 04901

Office Phone: 207-872-8515

E-Mail: stjoesinmaine@yahoo.com

Pastor: Rev. Fr. James Doran

Subdeacon: Mr. Stephen Crate

website: <http://www.sjmaronite.org>

"The Eastern Rites are the Treasure of the Catholic Church" Saint John XXIII, Pope

- 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 **three months in advance**. Recommended stipends:
weekday intentions \$10; weekend intentions \$15
- Monthly Memorials:** Sanctuary Candles \$20; Altar Bread \$25; Wine \$45

Choir Director: Fefa Deeb **Parish Secretary:** Paula Mitchell **Catechists:** Lenore Boles, Director & K-1st; Jane Lee, 2nd; Shana Page, 3-5th **Parish Council:** Sheila Bonenfant, Lisa Grard, Lowell Hawes, Rosanna Joseph, David Lee, Ruth Lunn, Kevin Michaud, Paula Mitchell, Elizabeth Wilson **Ex-officio council members:** Subdeacon Steve Crate; Lenore Boles, Catechism; Shana Page, Rosary Sodality; Larry Mitchell, Knights of Columbus

THIS DAY'S GOSPEL St. Luke 1; 26-38

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the House of David; and the virgin's name was Mary. And he came to her and said, "Hail, *Full-of-Grace*, the Lord is with you!"

But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be.

And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you shall conceive in your womb and bear a son, and you will call His Name Jesus.

He will be great, and shall be called
the Son of the Most High;
and the Lord God will give to Him
the throne of His father David,
and He shall reign over the House of Jacob forever;
and of His Kingdom there shall be no end."
And Mary said to the angel, "How will this be, for I
do not know man?"
And the angel said to her,
"The Holy Spirit will come upon you,
and the Power of the Most High
shall overshadow you;
therefore the Child to be born
shall be called Holy, the Son of God.

And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible." And Mary said, "Behold, I am the handmaid of the Lord, let it be to me according to your word." And the angel departed from her.

ABOUNA'S REFLECTIONS

Inevitable death: a violence unintended by the Merciful Creator Part VI

Teddy Bears do not move, but kittens do. This discovery is among the great mysteries in the life of an infant. It is the reason a baby grabs the cat or shoves the puppy into the floor: to see why it moves. The other toys do not. The toddler is examining why some things move on their own and others do not.

And, sadly, comes the day when the child sees his grandparent in the funeral home and wonders why she does not wake up to come home. These incidents provoke our realization that there is something intrinsic that makes living things move, with "move" taken in the largest sense: the powers of nutrition, growth and reproduction.

What we call "life". It is a very mysterious thing, but something that we all experience daily. As all living things come into life, so they shall also pass from the realm of the living, 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 they mean. Even among the pagan peoples of the world there was and has been an awareness that human life continues in some way 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 through this reasoning they came to the knowledge that there is an immaterial element of man, that human beings are simultaneously material and immaterial in their

make-up; or, as they would have said: each human being is a psycho-somatic unit, one reality of mind and material body. There is only one substantial reality in man. This is an important thing to note as often when one speaks of "body and soul" it seems to indicate two things that are somehow "glued together," and this altogether false.

Life, the intrinsic principle of movement, in a human being is immaterial, while the body, our extension in matter and molecules, is, well, just that: material. The material element of man must receive the animation of the soul or it ceases to exist. It is often said that the "soul is in the body" as if there were compartment in our head, but in fact it would be better to state that "the body is in the soul". Bizarre? Perhaps, but this would be a better way to state the fact that the material aspect of human existence is completely dependent on the animating and life-giving 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 in age and wear - it falls away. It is this that we call "death". The Semitic term is *sheol*, which refers to *death*, the *grave*, and the *place* of the dead. This 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 this moment of death:

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

The principle of human life continues to exist, but the body can no longer receive its input. This is death. At this point, we should note that the state of death is not "normal" to man and it has always been the divine intent to reconstitute His human creation in the Resurrection... but this is for a later consideration.

In Eden God created us to live and to continue to live, elevated by grace to divine friendship, and participating in His very Nature by grace, we were

from the beginning meant to become the children of God and heirs of the Kingdom. Now when death entered the creation through our first parents an “unnatural” state occurred. Death was not the original intent of the Creator. Furthermore, as man is meant to be one substantial psychosomatic reality, the state of separation is a “state of violence” done to human nature. Although the material and immaterial realms themselves do 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 that they do so is “violent”.

All this complicated consideration is merely to state that human death is not *unnatural*, but it is *violence* done to human nature.

May the eternal Living One establish us in His merciful and gracious charity that we might enter the Light of His Eternity where we shall raise praise and glory to Him forever.



VOCATION DISCERNMENT WEEKEND

Our Lady of Lebanon Maronite Seminary will be holding a discernment weekend from **Friday April 13 to Sunday April 15 in Washington DC**. If you know of anyone discerning a vocation to the priesthood, or would like to know more, please give him Fr. Dominique Hanna’s phone number (404-525-2505) or let Fr. Dominique know, and he will gladly give him a call.

LAST WEEK’S COLLECTIONS

Regular Collection: \$1346.00

Patriarchal Charities, second collection: \$172.00

Blessed be the Hidden One Who gives us the ability to sustain the apostolate of our Savior

A PRAYER OF SOLIDARITY

Today is the *Day of Prayer for Persecuted Christians*. We should spend more time this week to make ourselves aware of the plight of our brothers and sisters who suffer persecution all around the world.

Statistically, Christians make up 80% of those who suffer *religious* persecution throughout the world.

O Hidden Father of all Nations,
the Eternal One,

in Thy Providence Thou hast willed
that Thy Church be ever united
to the suffering of Thy Son.

Look with mercy upon Thy servants
who are persecuted for their faith in Thee.

Grant them perseverance and courage
as they imitate the suffering Savior
and carry their crosses behind Him.

Bestow wisdom upon the leaders
and those responsible of nations and states
in order to effect peace among all peoples.

May Thy Spirit enlighten the minds
and open to conversion
those who most especially contradict Thy Will,
so that they might come to live
in harmony and peace.

To us all grant Thy grace to be made one
in truth and freedom in order that we might always seek
Thy Will in our lives.

In peace and tranquility may we raise adoration
and thanksgiving to Thee,
to Thy Redeeming Son, the Man of Sorrow,
and to Thy life-giving Spirit, now and forever. Amen

O Mother of the Light, Bearer-of-God,
obtain for us the grace to receive strength and radiant
courage to follow in the footsteps
of thy Son, the Incarnate Light.

Our Lady, Queen of Peace. Pray for us!

VOCATION ICON

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

Sun	November 26	Larry & Paula Mitchell
Sun	December 3	Lowell & Mary Hawes
Sun	December 10	Jodi Veilleux
Sun	December 17	MaryJo Hodgkin
Sat	December 23	Lenore Boles
Sat	December 30	Audrey Yotides
Sun	January 7	Chris & Diane Wyder
Sun	January 14	Greg Gillespie

INTENTIONS FOR THE QURBONEH (MASSES)

Sat	25	For the Parish Members
Sun	26	†Bob, Nancy, Bobby & Brian Sturtevant <i>(The Sturtevant Family)</i>
Mon	27	-----
Tue	28	†Edmond G. Pare <i>(Suzanne Pare)</i> -- Catholic Extension & Donors
Wed	29	†Souls in Purgatory <i>(M/M Mark Camarano)</i> -- Catholic Extension & Donors
Thu	30	†Lester Giguere <i>(Ann Giguere)</i>
Fri	1	†Robert Cyr <i>(Knights of Columbus)</i>
Sat	2	For the Parish Members
Sun	3	†Richard Elias, Sr. <i>(Cindy Elias)</i>

CHOIR REHEARSALS

*Thursdays at 6:00 p.m. in the parish hall:
November 30; December 7, 14, 21*

THIRD PRAYER FROM WEDNESDAY SAFRO

O Lord, grant peace to the world.
 May wars and battles cease throughout the earth,
 protect the churches and monasteries;
 unite them in the unity of the true Faith.
 Support and care for the people Thou hast acquired
 through Thy Precious Blood.
 Thus, strengthened by Thy calm and peace,
 we shall render glory and thanksgiving unto Thee, now
 and forever. Amen

Liturgical notes: † = Deceased, SI = Special Intention, AV = Anniversary, H = Health

*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 the Savior and Benefactor,
 the Lord of lords and Weaver of crowns,
 Thou art Lord and King of all. Amen*

Those for whom we pray: Jerry Fortin, Albert Joseph, Doreen Nader, Tala Poulin, Virginia Poulin, Beverly Rideout, Gordon Webber, Melissa Karter, Maxine Morrisette, Rebecca Bernard and Paul Mitchell

READERS' SCHEDULE

ANNOUNCEMENT TO THE BLESSED VIRGIN MARY

Galatians 3; 15-22	St. Luke 1; 26-38
November 25	Lenore Boles

VISITATION OF THE VIRGIN TO ELIZABETH

Ephesians 1; 1-14	St. Luke 1; 39-45
December 2	Lila Hallowell

COFFEE SCHEDULE 2017-2018

Nov 26	Shana Page & Dale Sturtevant
Dec 3	J. Veilleux & Elizabeth Wilson
Dec 10	Mary Bard & Lenore Boles
Dec 17	Jan Bourque & Pam Casavant

CENTURY 21 – SURETTE REAL ESTATE
Pam Casavant - Partner/ Associate Broker
Tel: 207-873-5634 Ext 219
e-mail: pcasavant@surette-realestate.com

LEBANESE CUISINE
34 Temple Street * Waterville, ME 04901
207-873-7813

GALLANT FUNERAL HOME INC.
Dana R. McInnis, Owner
John O. Gallant, Director
10 Elm Street * Waterville, ME 04901
Tel 873-3393 * Website: gallantfh.com

GHM Insurance Agency
Auto * Home* Business * Life * Benefits
51 Main Street – Downtown Waterville
Tel: 207-873-5101 www.ghmagency.com

GRONDIN'S CERTIFIED DRY CLEANERS
259 Main Street - Waterville, ME 04901 tel. 207-872-8132

SII Investments, Inc.
29 Mt. Merici Ave. – Tel: 207-872-8689

Waterville Florist
Thank you for your weekly flower donations
287 Upper Main Street
Tel: 207-872-7422 also 888-616-4880

Announcement
to the blessed Mother of God

p 27

Lighting of the Church: SB* p 21 #135/LB p 5
Jesus, Christ, O Source of Light

Entrance Hymn: LB p 27 Gabriel Spoke Words of
Peace

Glory: SB p 1 #2 Glory (English)

Qolo/Hymn: LB p 32 Your Announcement This
Day, O Lord

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB p 750 The Lord Reigns

Incense Hymn: SB p 3 #8 *Ikbal*

ANAPHORA:

St. John: LB p 815

Sign of Peace: SB p 32 #159 Prayer of St. Francis

Communion: SB p # Holy Mary

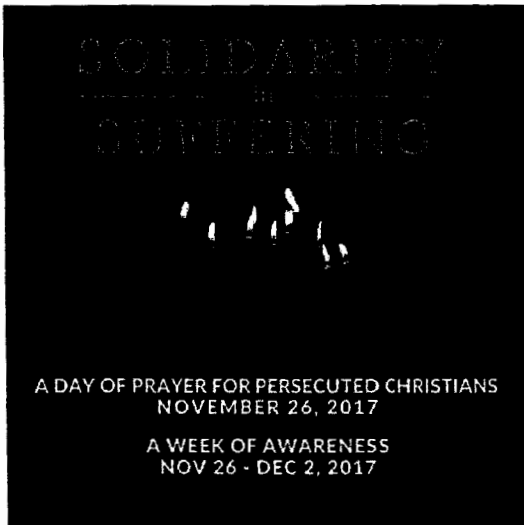
Recessional: SB p 20 #133 Immaculate Mary

**LB=Liturgical Book SB=Song Book*



United States Conference of Catholic Bishops

3211 FOURTH STREET NE • WASHINGTON DC 20017-1194 • 202-541-3000
WEBSITE: WWW.USCCB.ORG • FAX 202-541-3339



Solidarity at the Service of All People in the Middle East February 10, 2017

*A statement from Archbishop William E. Lori of Baltimore, chairman of the Ad Hoc Committee for Religious Liberty; Bishop Oscar Cantú of Las Cruces, New Mexico, chairman of the Committee on International Justice and Peace;
Bishop Joe S. Vásquez of Austin, Texas, chairman of the Committee on Migration; and Bishop Gregory J. Mansour of the Eparchy of Saint Maron of Brooklyn, chairman of the board of Catholic Relief Services*

Our Christian brothers and sisters in the Middle East need our solidarity, and the Middle East needs our Christian brothers and sisters. A concern for our Christian brethren is inclusive and does not exclude a concern for all the peoples of the region who suffer violence and persecution, both minorities and majorities, both Muslims and Christians.

A recent USCCB delegation visit to Iraq confirmed once again that what has happened—and continues to happen—to Christians, Yezidis, Shia Muslims, and other minorities in Syria and Iraq, at the hands of the so-called "Islamic State," is genocide. It is important for Syrians and Iraqis of all faiths to recognize this as genocide, for that recognition is a way to help everyone come to grips with what is happening, and to form future generations that will reject any ideology that leads to genocidal acts and other atrocities. Likewise, a particular focus on minorities is essential to forming communities that respect the rights of all, including members of the majority.

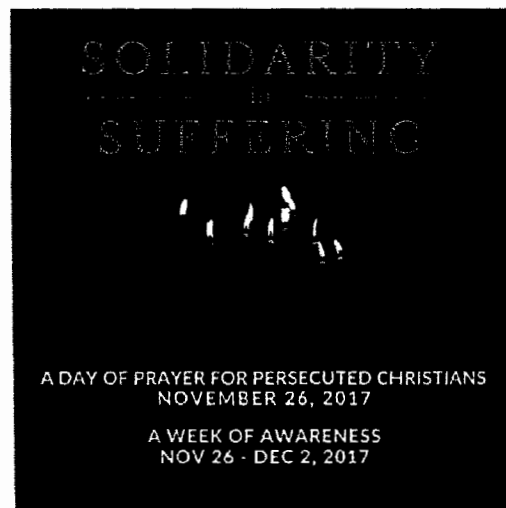
What can our nation do? The United States can:

- Accept our nation's fair share of the most vulnerable families of all religions and ethnicities for resettlement as refugees, including special consideration of the victims of genocide and other atrocities;
- Encourage both the central government in Baghdad and the regional government in Erbil to strengthen the rule of law based on equal citizenship and ensure the protection of all, including vulnerable minorities; U.S. assistance should help local and national efforts to improve policing and the judiciary, while encouraging appropriate self-governance at the local level; similar actions will also be needed in Syria; and
- Provide generous U.S. humanitarian and development assistance to refugees, displaced persons and communities in Iraq and Syria as they rebuild, including funding for trusted faith-based non-governmental agencies like Catholic Relief Services and local Caritas agencies so that aid reaches all groups, including majority and minority communities.

To focus attention on the plight of Christians and other minorities is not to ignore the suffering of others. Rather, by focusing on the most vulnerable members of society, we strengthen the entire fabric of society to protect the rights of all.

Recommended Aid Organizations

Aid to the Church in Need is an international papal foundation that provides pastoral and humanitarian assistance to the persecuted Church around the world. For 70 years, our donors have reached out to the suffering, the distressed and the poorest of the poor in more than 145 countries. Our objectives are: to support and promote the Church, especially in countries where Christians are suffering persecution or discrimination; and to further the other charitable work of the Church by providing practical assistance and pastoral care for persons in need, especially those who are living in, or are refugees from, such countries. Each year, we fulfill more than 5,000 projects through our spiritual and material aid programs. Our shared goal: To help strengthen the Church and keep the Faith alive.
Website: www.churchinneed.org/ Tel: (800) 628-6333
www.churchinneed.org/pray_for_persecuted_christians/



Catholic Near East Welfare Association (CNEWA) has been a lifeline throughout the Middle East, Northeast Africa, India and Eastern Europe for more than 90 years. Founded by Pope Pius XI in 1926, CNEWA works for, through and with the Catholic Eastern churches. In the Middle East, our activities are diverse, from helping to form priests to serve the people of God in Egypt to providing irrigation to farmers in southern Lebanon — from providing the best in neonatal care in Jordan to supporting sisters in Iraq — from providing emergency relief to Syrian refugees to counseling for war-scarred children in Gaza. CNEWA connects you to your brothers and sisters in need. Together, we build up the Church, affirm human dignity, alleviate poverty, encourage dialogue and inspire hope.

Website: www.cnewa.org Tel: (877) 284-3807

Catholic Relief Services (CRS) is the official overseas relief and development agency of the United States Conference of Catholic Bishops. CRS helps people in great need, including Christians and other minorities across the Middle East who are the target of persecution. We are on the frontlines in the “cradle of Christianity,” supporting people and communities regardless of race, creed or nationality. Our deep partnership with the Catholic Church allows us to respond quickly and deliver lifesaving assistance with a commitment to full recovery. First established in 1943 to support refugees fleeing war-torn Europe, our mission is rooted in the gospel of Jesus Christ. We provide lifesaving emergency relief in times of crisis, as well as address chronic poverty and injustice through innovative, sustainable development programs. Through our dedication to operational and programmatic excellence, we work to deliver maximum impact and full accountability to our supporters and the people we serve.

Website: www.crs.org Tel: (877) 435-7277

Knights of Columbus is the world’s largest Catholic fraternal organization, whose first principle is charity. That principle continues to guide the Knights’ projects in communities throughout the United States and around the world. The Knights first began assisting Christian refugees in the Middle East in the 1920s in the aftermath of World War I. More recently, in the aftermath of ISIS’ recent genocide, the Knights of Columbus committed more than \$15 million to supporting Christians and other religious minorities primarily in Iraq and Syria. Because the Christian refugees in the region have often been overlooked by American government and UN aid programs, the Knights have focused on providing these neglected communities – and the others they care for – with funds for medical care, food, clothing, housing and general relief. In addition, the Knights of Columbus has committed \$2 million to save the predominately Christian town of Karemles. The Knights also led advocacy and awareness campaigns in support of the genocide designations by both houses of Congress and by the Secretary of State.

Website: www.ChristiansAtRisk.org Tel: (800) 694-5713

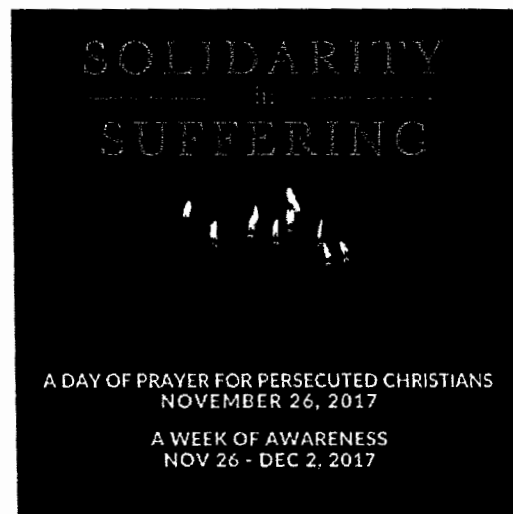


Department of Justice, Peace and Human Development
Office of International Justice and Peace

Background on Catholic Churches in the Middle East
September 2017

Seven Catholic Churches or "Rites," each bearing a great and ancient history with unique liturgical traditions and culture, comprise the Catholic Church in the Middle East. As is the case with other Christians, rather than living in segregated communities, these Catholic Churches are indigenous and have been integrated into their societies for centuries. They form part of ancient Christian communities that have long contributed vibrantly to their societies in the fields of science, philosophy, education, and medicine.

Each of these Catholic Churches is in full communion with Rome, but six Eastern Rite Churches are *sui iuris*, or self-governing, and have their own Patriarchs. All these Churches are immersed in Arabic culture and speak Arabic, although the Syriac Catholic liturgy is also conducted in Aramaic.



- The **Maronite Catholic Church** is the largest of the Eastern Catholic Churches in the Middle East at around 1.7 million members. It has a strong presence in Lebanon, with smaller communities in Syria, Jordan, Cyprus, and the Holy Land. However, slightly over half its members have emigrated from the Middle East to countries such as Argentina, Brazil, Australia, Mexico, Canada, and the U.S. The Maronite Church traces back to a community formed around St. Maron, a 4th century monk who led an ascetic life. The Maronites are proud that their church never lacked communion with the Holy See since its formation in the 4th century.
- The **Melkite Greek Catholic Church** is the next largest Eastern Catholic Church in the region, at 1.5 million members, of which over 700,000 reside in the Middle East, principally in Lebanon and Syria, but also in Jordan, Israel, Egypt and the Sudan, with a small number in Iraq. As with the Maronites, about half of its members have emigrated, moving especially to Brazil and Argentina, but also to Australia, Canada, the U.S., Venezuela and Mexico. The Melkite Church was formed in 1729 in Syria after a group separated from the Greek Orthodox Church to be in union with the Holy See.
- The **Armenian Catholic Church** has over 700,000 members, less than one tenth of whom reside in the Middle East and the remainder spread across Europe, North America, Latin America and Australia. The largest concentrations of Armenian Catholics within the Middle East are found in Lebanon and Syria but there are also dioceses in Iraq, Iran, Egypt, Turkey, and Israel. Until the 18th century, Armenian Catholics were under the authority of the Armenian Orthodox Patriarchate of Constantinople. Needing their own spiritual leader, the Armenian Catholic bishops in 1742, after

petitioning Rome, elected their first Patriarch, who chose as his patriarchal seat the monastery at Bzommar, Lebanon.

- The **Chaldean Catholic Church** has over 600,000 members, with about 45 percent residing in the Middle East. The Chaldeans are historically concentrated in Iraq as they came from the Assyrian Church of the East. In 1552, a group of Assyrian bishops decided to seek union with Rome. The Patriarch of Babylon of the Chaldeans sits in Baghdad, Iraq; Chaldeans comprise about two-thirds of Iraqi Christians. This Catholic Church is under particular stress due to the war in Iraq, and many Chaldeans have fled to escape the violence. Chaldeans can also be found in Iran, other Middle Eastern countries, Australia and the U.S. A large population of Chaldeans in Michigan has recently come under threat of deportation back to Iraq.
- The **Coptic Catholic Church**'s almost 164,000 members are in Egypt, particularly in Upper Egypt. In the 18th century, a Coptic Orthodox bishop became Catholic and the Pope appointed him Vicar Apostolic of the small community of Egyptian Coptic Catholics, which at that time numbered no more than 2,000. The Patriarch of Alexandria of the Copts, a position filled since 1947, is located in Cairo, Egypt.
- The **Syrian Catholic Church** is spread throughout much of the Middle East, but roughly 130,000 of its 200,000 members are in Syria, Iraq, and Lebanon. An increasing number are in the United States or Venezuela. The 17th through 18th centuries saw an increase in Syrian Catholics, and in 1729 the first in a long chain of Syrian Catholic Patriarchs was elected. The Patriarchate moved several times before settling in Beirut, Lebanon.
- The **Roman Catholic Church (Latin Rite)** remains a substantial presence in the Middle East with nearly 2.7 million members, more than any other Catholic Church. However, almost 2.5 million of these Latin Catholics are migrant workers who come from countries like the Philippines, India, and Ethiopia to work mainly in the Arabian Peninsula and Kuwait. Of the remaining 200,000, the Latin Patriarchate of Jerusalem comprises the largest number of Latin Catholics at about 160,000. These Roman Catholic jurisdictions function like other dioceses of the Latin Rite.

Resources

Expanded Details on Catholic Churches of the Middle East

<http://www.usccb.org/issues-and-action/human-life-and-dignity/global-issues/middle-east/who-are-catholics-in-the-middle-east.cfm>

Background on Christians of the Middle East

<http://www.usccb.org/issues-and-action/human-life-and-dignity/global-issues/middle-east/christians-in-the-middle-east/upload/christians-in-the-middle-east-backgrounder.pdf>

Detailed Statistics on Middle Eastern Catholic Populations

<http://www.usccb.org/issues-and-action/human-life-and-dignity/global-issues/middle-east/christians-in-the-middle-east/upload/statistics-on-catholics-in-the-middle-east.pdf>

Visit www.usccb.org/sdwp/international/mideast.shtml. Contact: Dr. Stephen Colecchi, Director, USCCB Office of International Justice and Peace, 202-541-3160 (phone), 541-3339 (fax), scolecchi@usccb.org.