

Saint Joseph Maronite Catholic Church



Announcement to the Ever-Virgin Mary

November 21, 2021

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

"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. 5:00pm) 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: Gayle Misner-Elias, *Secretary*; Steve Crate, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*; Matthew Stone, *Finance Committee*

THIS DAY'S GOSPEL¹ St. Luke 1: 26-38

And in the sixth month, the angel Gabriel was sent by God into Galilee, to a city named Nazareth, to a virgin espoused to a man whose name was *Yousef*, of the House of David; and the virgin's name was *Maryam*.
And the angel entered the house, and said to her:

Peace to thee, thou full-of-grace! The Lord is with thee: and blessed art thou among women. And when she saw, she was disturbed by his greeting; and she pondered, what this salutation could mean.
And the angel said to her:
Fear not, *Maryam*; for thou hast found favor with God. Behold, thou wilt conceive in thy womb, and wilt bear a son, and wilt call His Name *Yeshu'*.

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

He will be great, and will be called the Son of the Most-High, and the Lord God will give Him the throne of His father David.
 And He will reign over the House of *Ya'coub* forever; and of His Reign there will be no end.
 And *Maryam* said to the angel:
 How can this be, as I do not know man?
 The angel replied, and said to her:
 The Spirit of Holiness will come, and the Power of the Most-High will overshadow thee; therefore, He that is born of thee is holy, and will be called the Son of God.
 And behold, Elisabeth thy kinswoman, even she too hath conceived a son in her old age; and this is the sixth month with her who was called barren.
 For nothing is difficult for God.
 And *Maryam* said:
 Behold, I am the handmaid of the Lord; be it to me, according to thy word.
 And the angel departed from her.



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

A word is expression of the mind's experience and, in a manner, is the result of a man's personhood and being. Being uttered, the word opens the mind to another, and in this way the use of words reveals a person.

Words have value, variously good or bad, rarely neutral: those words thought, those spoken, those received, and those overheard by chance carry transmitted force within themselves.

Word communicates and gives expression. Its purpose is to connect with another, *mind-to-mind*; word thus opens to union between persons. This is also why a lie is so profoundly disturbing, unnatural, and sinful. Lying contradicts the very nature of word and communication, and, by deceptively falsifying it, it breaks union and trust with others. The lie encloses the liar within himself and breaks bonds with others. We have all at some point or another been disappointed or let down by lies.

This sacred season of **Announcements** that opens the liturgical year is a moment for us to consider "word" as idea conceived, as message spoken, as thought expressed, and, ultimately, as the Eternal Mind manifested, incarnated, entering history, healing, and enlivening the human spirit in grace. This communicative expression - word - is the path of the Gospel, and the spoken word is essential to it.

In no other way can the divine be communicated from one to another except through the basic strength of word. Grace enlivens those words and makes them flourish. Creation comes through "word": "لَوُكَلِّمُ الْوَسْطَ الْجَبْرُوتِ";³ and the New Creation also comes through "word": incarnate in history and touching the mind of each through the grace of faith: "the Light that enlightens every man who comes into the world".⁴ Word is the essence of **catechesis**.

Used in the form of reasoning, word becomes *discursive*, laboring to communicate something beyond the mere sounds that it makes, or the letters that compose its writing. This is **ordinary speech**.

The spoken word is the vehicle of the divine Apostolic Tradition that has been bequeathed to us. It is this to which we must listen in order to receive the healing of grace. Tradition requires that the predecessors communicate what they have received, and that the newer generation receive

² Homily 1.7.8 "on Ezechiel"

³ Genesis 1: 3 : "let there be light"

⁴ St. John 1: 9

what is communicated; but the transmission is freely given. It must be intelligent and intelligible in each generation. Nevertheless, that which is transmitted belongs neither to the preceding generation which communicates, nor to the generation that receives it. *Tradition transcends both communicator and the receiver, possessed by neither, and shared by both.*

Tradition, especially divine, cannot be a possession, and therefore it cannot be treated as if it were “owned”. This is much of the problem of the previous two centuries, most especially the last eighty years or so: tradition, heritage, family, life, and, in a more tragic manner, the catechesis communicating Catholic Faith and Tradition – *the deposit of the faith once confided to the saints*⁵ – have been treated as “possessions” to be changed, ignored, or disregarded at will.

The apostolic faith and its living reality that we call “Tradition” is *fenqitho*: a treasured gift that was first bestowed on the world through the prophetic word and definitively breaking forth in time through the perfecting Incarnation of the Eternal Word. *The apostolic kerygma is nothing other than the verbal extension of the Word Incarnate.* It touches each generation, and in each generation some “listen” unto healing, while others remain “deaf” to its grace.

Words matter also as they form the judgements by which we act. How we hear forms the way we think, and the way we think subsequently molds the way we hear. Listening engages the will in one manner or another. “He who has ears to hear; let him hear”,⁶ was a constant rejoinder of our Lord, and it is the imperative by which souls are “saved” or are “lost”.

Last week, during the days of the **Announcement to Zachariah, St. John 8** was presented to us for contemplation. In it, the clash between our Lord and the Jews clearly centered on free-will, choice, and the bias of the Jews not to listen: they made themselves unable to hear what our Lord was actually saying. To listen is a skill, and it necessitates engagement of the will. We are free to hear, or not.

How then do we hear and listen? We can use our Lord’s famous parable of the “Sower of the Seed” to consider the fundamental character types portrayed.

- 1.) There are *some who “filter” everything* by their own pre-conceptions. They are filled with their own conceits, unable to hear something else or something new. These are effectively deaf; the seed of word is lost on the tamped down and hardened pathway of dirt.⁷ These are difficult interlocutors, and they often fly off the handle in their incomprehension, whose hearts harden through lack of understanding. Locked into their own judgements, these people easily hold grudges.
- 2.) There are *those who are “superficial”*; they hear, but do not listen. Little enters their minds as they flit along from flower to flower, or from stress to stress in life here below. They live, and thus “hear”, only on the surface of life. Mere appearances form their judgements. The Voice of God to them withers up in such superficiality. They are, as taught our Lord, the rocks upon which the seed of word falls. The sun shines, and the word that had been given to them withers in frivolous thought, or in the stress of life. Word has no root in them. These go from superficiality, to isolation, to emptiness, to despair, and, without change in course, to destruction.
- 3.) There are *those who receive “tradition” and “word” in an earthly and worldly manner.* Their religion is a pleasant thing to possess. They “love” it all, but hold on to none of it in the end, except perhaps with *inutile* childhood memories. Our Lord described these individuals as the ones who can “listen”, but it is a momentary perception bound up with the thistles and scrub of this world. Turmoil in their mind, suffocation of soul, and the clouding of spirit become the end result as, says our Lord, the riches, cares, and anxieties of this world smother

⁵ St. Jude 1: 3

⁶ St. Matthew 11: 15

⁷ St. Matthew 13: 3-9

the good that He tries to produce in them through word.

To these type of people, those pleasant and ephemeral “religious” memories are just one more “thing” among many in their earthly accumulating. They have not laid up treasures in heaven⁸ during the time they have been given.

The saddest part of the worldly path is that these think they are “successful” and that they “have the things of the world” in achievement. “Things” they may possess, but word has been lost to them in the jumble of their other “stuff”. These, too, do not bear fruit. They “hear”, but they hear in such a way as to put the faith as a “possession”, one thing among many in their lives, but which, for that very reason is reduced to a *commodity* and lost. Faith and Tradition cannot be possessions, and when they are treated as such they are mutilated and disfigured beyond benefit. They become “knock-offs” of the real thing. What was meant to be radiant and healing light, transformative in grace, has been rammed by these individuals into an overwhelmed closet of a worldly life, and all is lost in the jumble.

On the other hand, when true connection is made verbally between persons, then one can communicate more deeply, *heart-to-heart*, and once *this* is achieved it often needs only a word; sometimes at this point silence is the best and most efficacious “word”. Silence becomes the language of perfect petition and profound love; but these types of silent transcendent words require trust as they also expose one to misunderstanding. Correct thought pushes us forward, and words open us to others. Love and friendship always risk vulnerability. Even when not deceptive, or in a lie, words have the power to cut and wound.

Love takes risks and sees the world differently; it sets aside the banal and the pedestrian. And when gracified – i.e. when it is infused divine **charity** – it transcends the world entirely. While charity is perfected in silence, she dances continually with words, and she opens herself in trust.

Words may not always lead to love, but love is not possible without antecedent words.

Words matter, but without listening they are rendered inefficacious; and without prayer, the enlightening divine word cannot operate its healing.

This is why we teach children how **to listen** and how **to pray**. It is more than mere courtesy and politeness that we seek; even pagans can accomplish as much. We have the dual responsibility to pursue not only good-mannered conversation here below, but to do so finally in a grace-filled conversation before the Word of the Unclouded Bright One. Both forms of listening, the earthly and the supernatural, are interrelated, and one who blocks out words from others by an incomprehension and inability to listen will be all the more likely deaf before the subtler voice of the divine.

Words transfer knowledge and knowledge informs. Discernment perceives goodness, and love is born. In their best sense, *words express the desire for union with another*. Bringing one into union with others, and ultimately with God, is the meaning of words being “communicative”.

It is true that love often bumbles through words in attempt to grow, but in response and reciprocity it flourishes. Mind and heart, *more than mere knowledge*, are ultimately what are communicated in words: **who** we are as persons, and not just what we say. Actions follow suit.

This is why the Eternal Word was made flesh in historical time among us.

Listening, cherishing the gift of the apostolic faith’s tradition, expanding the spirit in fidelity to grace through prayer, the silence of the mind, the calming of the imagination, the purification of the will, and the cleansing of the mind’s perception are all components of what the Syriac tradition calls “the luminous eye”. This is a teaching; this is a gift; this is a training; this is an asceticism; this is an accomplishment; this “eye” is a treasure; this is the fountain of life that nourishes the planting of grace;

⁸ St. Matthew 6: 20

it is the healing of the human person; *this* is the root of life eternal.

And its absence indicates death and perdition.

This is one reason, among others, why the cacophony of modern life kills the spirit and destroys the mind – sending many people to despairing destruction in this life and eternal grief in the next. We insufficiently appreciate the turmoil of mind and the clouding of spirit that result from the modern world’s commotion and tumult.

During this time of **Announcements**, we should strive to develop “ears to hear”. This liturgical season carries with it the graces to rediscover the consoling truths of the Gospel, and to foster silence in our spirits;
to renew our ability to listen;
to quiet the heart;
to still our lives with order and harmony; and, most importantly,
to learn to pray in *receptivity* and *attentiveness* before the Luminous Word and Fragrant Center of Creation, in delicate perception of the word, that when attained and engrafted into our souls brings life to those who receive it:⁹

*Know this, my beloved brothers:
let every person be quick to hear,
slow to speak, slow to anger;
for the anger of man does not produce the
righteousness of God.*

*Therefore, put away all filthiness
and rampant wickedness
and receive with meekness
the implanted word,
which is able to save your souls.*

*But be doers of the word,
and not hearers only,
deceiving yourselves.
For if anyone is a hearer of the word
and not a doer,
he is like a man who looks intently
at his natural face in a mirror.
For he looks at himself and goes away
and at once forgets what he was like.*

*But the one who looks into
the perfect law, the law of liberty,
and perseveres,
being no hearer who forgets,
but a doer who acts,
he will be blessed in his doing.*

*If anyone thinks he is religious
and does not bridle his tongue
but deceives his heart,
this person's religion is worthless.*



SCHEDULE OF READINGS

ANNOUNCEMENT TO THE EVER-VIRGIN MARY

November 21, 2021

Gal 3: 15-22

St. Luke 1: 26-38

THE VISITATION OF THE VIRGIN TO ELIZABETH

November 28, 2021

Eph 1: 1-14

St. Luke 1: 39-45

VOCATION ICON

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

Sat	Nov	13	Jim & Lenore Boles
Sun	Nov	21	Chris & Diane Wyder
Sun	Nov	28	Michael & Gayle Misner
Sun	Dec	5	Steve & Allison Crate
Sun	Dec	12	Sue Paré & Lolo Salazar
Sun	Dec	19	Daja Gombojav & Family
Sun	Dec	26	Larry & Lisa Grard

⁹ St. James 1: 19-26 ESV

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Two Weeks: \$4,246.00

Patriarchal Charities Collection: \$240.00

(Budget Deficit 2021: \$37,767.00)¹⁰

An additional **\$000.00** has come in this week toward the needed construction collection of **\$39,000.00**.¹¹

Second Sunday each month is a second collection to cover our **monthly fuel-oil costs**.

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

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 21 9:00am For the Members of the Parish

11:00am Nicholas Family
(Mary Nicholas)

Mon 22 -----

Tue 23 Nicholas Family
(Mary Nicholas)

Wed 24 †Fr. Dominique Bourmaud
(Abouna)

Thu 25 †The Maroon Thomas Family
(Pam & Dan Casavant)

Fri 26 †Fr. Joseph Koterski
(Mary Nicholas)

Sat 27 †Darrell Mitchell
(Donna-Jo Mitchell)

Sunday Vigil 5:00pm Private Intention

Sun 28 9:00am For the Members of the Parish

11:00am Cliff & Jacqueline Clemotte
(Daja Gombojav)

Mon 29 -----

Tue 30 †Poulin & Casavant Families
(Pam & Dan Casavant)

Wed 1 †Adolf Veilleux Family
(Pam & Dan Casavant)

Thu 2 Fr. Paul Dumais
(Gombojav Family)

Fri 3 †Poulin & Casavant Families
(Pam & Dan Casavant)

Sat 4 †Beth Pipenburg
(Daja Gombojav)

Sunday Vigil 5:00pm Private Intention

Sun 5 9:00am For the Members of the Parish

11:00am Michael Eagan, Jr.
(Michael Eagan)

Mon 6 -----

Tue 7 †Adolf Veilleux Family
(Pam & Dan Casavant)
Vigil Immaculate Conception 6:00pm
Private Intention

Wed 8 †Beulah Sandoval Reiken
(Daja Gombojav)

Thu 9 †Poulin & Casavant Families
(Pam & Dan Casavant)

Fri 10 Students of Magdalene College
(Daja Gombojav)

The Life-giving Cross

Please, take notice of our present protocols:

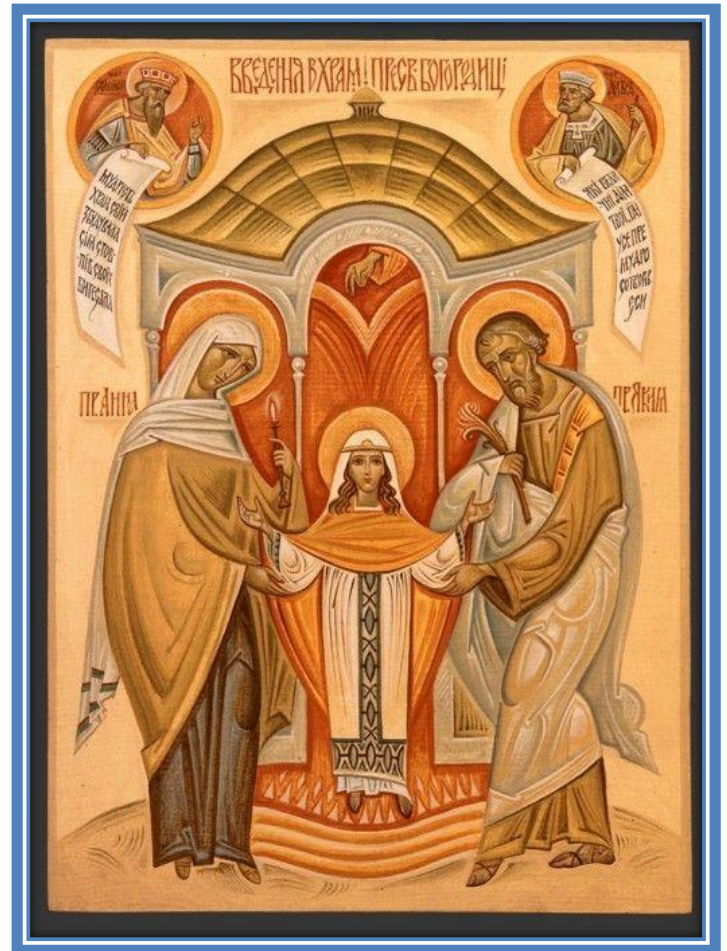
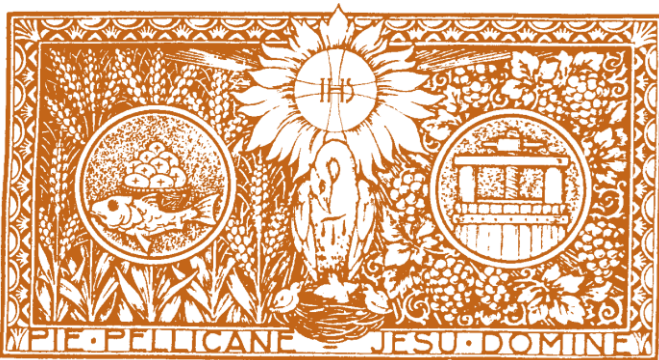
- 1.) All Catholics, of whichever Ritual Church, are more than welcome at Saint Joseph. We are one Family of God and one Body of Christ.
- 2.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 3.) Wearing a face-mask is optional, but is **recommended** for all those indoors.
- 4.) As discussed in parish council meetings prior to the pandemic, in order to bring greater security and peace of mind, the **doors** will be **locked** at the beginning of each Liturgy.

¹⁰ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00

¹¹ This makes the amount toward our matching Challenge Grant (20k), to be presently \$15,035.00. This collection is being

made to cover the needed **building maintenance projects**, estimated at \$60,000.00.

- 5.) Hand sanitizers remain available at the entrances and at the confessional.
- 6.) The ancient, canonical, and serious obligation to attend Mass on Sundays and holydays has now been restored for all the Catholics of Maine.
- 7.) And, lastly, at the end of Mass, those who wish to **remain and pray** in the church are welcome to do so, but out of **respect** for the House of God and **charity** to one's neighbor **all are asked *not to linger, socialize, or visit within the church.*** If one wishes to visit, please do so outside or in the parish hall.



The Presentation of the Ever-Virgin Mary in the Temple

November 21st

SERVERS OF THE DIVINE ALTAR

November 21st:

9:00am: A. Michaud/ M. Carter

11:00am: L. Michaud/S. Nappi

November 28th:

9:00am: M. Carter/ N. Carter

11:00am: S. Nappi/I. Misner-Elias

*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: Margaret Mae Lambert, Jodi LaChance, Mary Theresa Huebner, Maureen Martin, Mary Morin, Larry Grard, Sarah Grace Misner-Elias, Evan Domonkos, Catherine Mandel, Cindy Elias, David Bourque, Barbara Joseph, Madeleine Dombroski, Sally Derosby, Tala Poulin, Richard Karter, Lolo Salazar, Charlotte Iserbyte, Rita Hikel, and all those who may suffer from illness, disease, want, or depression.

December 5th:

9:00am: A. Michaud/N. Carter
11:00am: L. Michaud/I. Misner-Elias

December 12th:

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

December 19th:

9:00am: A. Michaud/ M. Carter
11:00am: I. Misner-Elias/L. Michaud

December 26th:

9:00am: M. Carter/ N. Carter
11:00am: I. Misner-Elias/ S. Nappi

مَلِكًا حَاجِبًا : Priest
!

Shlomoh l'koulkhoun!

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

هَوَّعَ وَهَمَّ وَكُرَّ : People
!

W'am rouHoh deelokh!

(literally: and with spirit your!)

Announcement to the Ever-Virgin Mary

p. 27

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

Entrance Hymn: LB *fsheeto* 56A

Glory: SB *al majdu*

Qolo/Hymn: LB *ehnono nouhro shareero* 57A

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *iqbal*

ANAPHORA:

Saint John Chrysostom: p 876

Sign of Peace: SB *tou ba*

Communion: SB *O Bread of Life; Arsal Allah*

Recessional: SB *Elykee Salam*



*Saint Catherine of Alexandria
Martyr*

November 24th