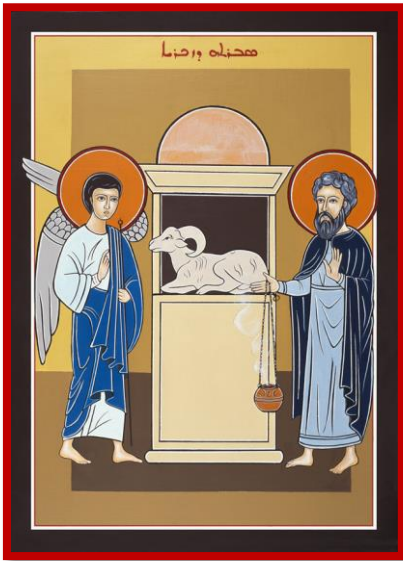


# Saint Joseph Maronite Catholic Church



## Announcement to Zechariah

November 15, 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)

*"For us, the men and women of the East are a symbol of the Lord Who comes again."* *Oriental Lumen*, John Paul II

- Qourboneh:** Masses: Sunday 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 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 \$30; Altar Bread \$25; Sacramental Wine \$45  
**Catechism:** Lenore Boles, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Parish Council President:** Ex-officio  
**Council Members:** Lenore Boles, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

### THIS DAY'S EPISTLE<sup>1</sup> Romans 4: 13-25

The promise made to Abraham and his seed, that they would inherit the earth, was not given through the Law, but through the innocence that is by faith. For if it were those who belong to the Law that were to inherit the world, then faith would be pointless and the promise meaningless, because the Law arouses wrath, there being no transgression without it. This is why we are by a gracious faith acquitted and why the promise shall be made certain for all of his seed, not just the ones who

belong to the Law, but also those who belong to the faith of Abraham (our common father, just as it is written, "I have established you as the father of many peoples"),<sup>2</sup> in the sight of the God in Whom you have believed, Who makes the dead to live, and Who calls into being the things that do not exist. Although without hope, in hope he believed that he would become the father of many peoples, as it is written, "thus shall your descendants be".<sup>3</sup> Even while he was reckoned as dead in his body (being one hundred years old) and

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

<sup>2</sup> Genesis 17: 15

<sup>3</sup> Genesis 15: 5

although Sarah had a dead womb, yet he did not falter in his faith.

He did not doubt the promise of God through a lack of faith, but rather by his faith he was emboldened, and so glorified God; and he was convinced that God would keep His promise to him.

This is why it was accounted to him as being righteous.

Moreover, this fact – that his faith was accounted to him as being acquitted – was not written for his own sake alone, but also for us, since it shall also be reckoned so to us, we who have believed in the One Who raised from the dead our Lord Jesus, the Messiah, He Who was handed over for our sins and Who rose for our justification.



*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>4</sup>

## **ABOUNA'S REFLECTIONS**

The divine redemption and salvation is a gathering-in, and **assembly**, a church; it is not an individual and merely personal affair.

The Areopagite<sup>5</sup> had been heavily influenced by the Gospel of Saint John, and he envisions the work of salvation as a vast hierarchy of all the universe radiating out from the Hidden Father as origin and source of all things in existence and, for the

intelligent beings in existence, of **grace**. Grace is offered within the One Divine Assembly, the Church, for the *purification, illumination, and perfection* of those who choose to respond to the Light.

From within God, the Divine Word is the Light that radiates the unseen and non-see-able Light that is the Hidden Father. The Origin of all that exists, the *Abo Gnizoh* is, to speak clumsily, a “superlight” (a reality beyond all created perception or understanding) and He is in this manner dark to all beings outside of the Trinity. The Divine Logos Himself is superabundant in the light and life that communicates in grace. Thus the Divine Son, the Word, is, Dionysius writes, a *dark ray*: a superabundant transmission of the transcending and super-excellent Divine Light, unseen Origin of all. This “Dark Ray” penetrates all creatures (it is what sustains them in existence) but hierarchically His presence is greater or less for each according to the Divine Economy.

For these reasons, all are **called to Assembly around Jesus in order to find the unique path to God**. *There is but one God, one Redeemer, one Gospel of truth, one path, one goal for mankind, and one salvation*. The Incarnate Word is the radiant point of light and grace to all creation. Salvation thus comes through assembly. It is for this reason that Jesus, Incarnate Word, radiant Dark Ray, is the Teacher of all – both of angels and of men.

Those who are illuminated are called upon, in turn, to share that light and grace with others, aiding them to enter the divine and healing light. This action, Denis says, is proper to charity that those who have received should freely give to others the treasures that they now possess. The goal of the work of grace is that each recipient arrive at being sculpted as the work of God, to become **Christiform**.

The purpose of the advent of the Messiah and the work of His Body, the Church, is to engrave deeper and deeper the presence of the divine light of grace within each individual so that each becomes “fully formed by light”. The deeper this luminous engraving the more Christ-like the individual

influence on both eastern and western theological traditions over many centuries.

<sup>4</sup> Homily 1.7.8 “on Ezechiele”

<sup>5</sup> Known as “Dionysius/Denis the Areopagite”, an anonymous 5<sup>th</sup> century Syrian theological writer who exercised enormous

becomes, the more holy he is transfigured; the end result is to be “filled” with the fullness of life and charity, to be completed in one’s being, entering the life of Christ in its fullness. This is to be “perfected”. But this course must be freely consented to, and actively engaged with, for it to become the reality of holiness to which each of us is called. Initiated in Baptism, we are to end our days transfigured in grace.

This work, as said, is an assembly – hierarchical and radiant in its cascade of lightsome grace from one to another in the ordered creation in which we find ourselves. The celestial realm illuminates the ecclesiastical, and the ecclesiastical order is light and grace descending from the *hierarchs*, that is to say, from the bishops.<sup>6</sup> Woe be to them – and to us – when this beautiful vocation in Christ is not fulfilled. Light, grace, and faith we have received, freely we must transmit them to others.<sup>7</sup> For the hierarchs, this is a strict obligation for which they will be severely judged or abundantly awarded.

To be purified, illumined, and perfected, all must allow themselves to be taught by the Lord and follow Him daily; this can only be done as members of the divine plan of salvation, *as members of One Body of Christ*. We either learn as members or we do not learn at all. The attempt to escape the hierarchical order of creation is the primordial offense and sin of Satan; it is an attempt to escape from the Divinity – the end result is the chaos of sheol and the despair of hell.

Christianity, thus, is an assembly, a gathering in of those who have been touched by the healing grace of salvation in the Divine Economy. The **historical appearance of God-made-Man**, born of the ever-Virgin in Bethlehem, is the fundamental gathering in. It is the joining of heaven and earth together in the single Person of the One Who is *both fully God and fully man*. For this reason Saint John views the Incarnation<sup>8</sup> as the fundamental work of redemption and salvation. His Death on Calvary is the crown of a transfiguring and divine life. The

fullness of Life bursts forth in the triumphant and glorious Resurrection.

When our Lord announced the arrival of the Kingdom of Heaven He was announcing an assembly – a gathering in of those who have heard the word of God in grace, first from out of the *qahal*<sup>9</sup> of ancient Israel, but then, subsequently, called from out of all the nations of the earth.

When Saint Paul wrote of our Lord’s entrance into *the Holy of Holies* (not made of human hands) through His Death and Glorification,<sup>10</sup> bearing His own Blood, he is teaching that Calvary was a “liturgy”, a public assembly of heaven and earth assumed into the Person of our Lord, entering into the Hidden God. When our Lord again appears in the future Parousia it will be in *glory* – not in the mercy of healing as He had done in His first advent – and in *justice*, in order to gather in all those who await Him with enthusiastic expectation.<sup>11</sup>

So it is, that before that last Day, we gather together and assemble in expectation and longing. We do this on *Sunday*, the first day of the week, the day of the Resurrection, the Eighth Day of salvation, and the pentecostal day of the Spirit: the Lord’s Day, the *Day of Christ*. Sunday will always be *the* central and re-occurring holy day for the Christian believer and it is in observing the weekly occurrence that we most easily begin to establish our minds and thinking “in God”.

*The Catholic and orthodox Faith can be practiced only by gathering, by assembling, by coming together as the members of Christ’s one, unique Body.* The Body of Christ is a mystic reality and a sacramental grouping of those who are being saved by His Cross.<sup>12</sup> This sacred assembly is “church” and it is the fundamental and sole reason that the Church exists – the heavenly Jerusalem established on earth<sup>13</sup> – and *the sole reason for which a parish exists*.

As members of this divine reality, how do we think? As Saint Paul wrote,<sup>14</sup> the path to salvation

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<sup>6</sup> This is the vision of the two principal works of Dionysius the Areopagite, the Celestial Hierarchy and the Ecclesiastical Hierarchy.

<sup>7</sup> St. Matthew 10: 7, 8

<sup>8</sup> St. John 1: 14-18

<sup>9</sup> Hebrew for a congregation, an organized assembly

<sup>10</sup> Hebrews 9: 11, 12

<sup>11</sup> Hebrews 9: 28

<sup>12</sup> *Proemion* from the Hoosoyoh of the Consecration of the Church, p. 11

<sup>13</sup> *Sedro* from the Hoosoyoh of the Consecration of the Church, p. 11

<sup>14</sup> Romans 10: 8-17

is through the mind, and the mind is enlightened by hearing the word of the Gospel. In fact, it might be better to ask, “**by what do we think?**” It is in principles, concepts, and ideas that we think, ponder, and reason; from these we make decisions and from these we act.

***Bad principles lead to bad choices, which lead to bad actions.***

To arrive at the luminous eye, we must begin with the **light of faith**, and this engrafted into a stable grasp of the **natural law**. Correct thinking is both natural and supernatural in effect. An individual will “put on the Mind of Christ” to the degree that he is able to receive and embrace the Catholic life as it has been lived for centuries within the Church. ***Our past is both our present and our future.*** The ancient grasp of faith should inspire and enlighten how we should approach the world today.

The easiest way for us to “put on this Mind” is by living, consciously and knowingly, the supernatural rhythm of the **Liturgical Year**: both the temporal and sanctoral cycles. The **Temporal Cycle** makes manifest the great truths of the Nativity and the Resurrection, and the **Sanctoral Cycle** (fixed to monthly dates) recounts to us in commemoration the saints of the Most High. The former cycle develops within us the Christic Mind in the Divine Mysteries, while the latter encourages us by setting forth examples and populating our imaginations with the lives and actions of the heroes and heroines of God. Both of these liturgical cycles are essential for us to grasp and enter in order to be fully formed and intelligent Catholics.

Entering as we do today the annually renewed Cycle of the Incarnation, ***we spiritually prepare to receive the Word into our hearts and minds*** that they may be illuminated by His gracious presence.

Dionysius the Areopagite wrote of the Logos as the Divine Fragrance that radiates out from Hidden Majesty penetrating all the universe.<sup>15</sup> The Person of the Word chose to “perfume” one singular creation in a unique manner and in that choice became *this* Man, *this* Jesus, born of the ever-virgin Mary, conceived in Nazareth and born in Bethlehem.

<sup>15</sup> We find this thought frequently reflected in the prayers of our Hoosoyeh.

May we then open our spirits and minds to the Divine Fragrance and receive the aroma of holiness as we render thanks and glory to Hidden Beauty for the grace of being given to the ability to see<sup>16</sup> and to appreciate the fragrant loveliness of the Divine Son present in our assembly and instructing us on our path together.

Together, let all progress on one path, in one light, toward One Brightness, trodding the same wise path laid out for us by the holy ones who have gone before us.

Not as a cliché, this is the true sense in which we can say, “together, we can do this”!

### LAST WEEK’S COLLECTIONS

(Budgeted: \$3,100.00)

**Regular Collection Last Week: \$2,131.00**

(Deficit 2020: \$31,782.00)

**Second Collection  
for the Patriarchal Charities: \$311.00**

**Next Special Collection, November 29<sup>th</sup>,  
Catholic University of America**

*(This provides funding for academic scholarships at CUA.  
Our own seminarians are given a 50% discount in tuition.)*

**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 15 9:00 For the Members of the Parish  
11:00 Catholic Extension Society**

**Mon 16 -----**

**Tue 17 †Richard Elias  
(Cindy Elias)**

<sup>16</sup> The luminous eye

Wed 18 Catholic Extension Society & Donors  
 Thu 19 Shaun & Kimberly Nibs and Family  
 (Rosalie Gallant)  
 Fri 20 Private Intention  
 (Abouna James)  
 Sat 21 Catholic Extension Society & Donors  
 Sun 22 9:00 For the Members of the Parish  
 11:00 Catholic Extension Society  
 Mon 23 -----  
 Tue 24 Gallant Family  
 (Rosalie Gallant)  
 Wed 25 Intentions of the Misner Family  
 Thu 26 †John & Margaret Allen  
 (Rosalie Gallant)  
 Fri 27 Private Intention  
 (Abouna James)  
 Sat 28 Catholic Extension Society & Donors  
 Sun 29 9:00 For the Members of the Parish  
 11:00 Catholic Extension Society  
 Mon 30 -----  
 Tue 1 Godchildren of Gary & Rosalie Gallant  
 (Rosalie Gallant)  
 Wed 2 Teresa Paré  
 (Suzanne Paré)  
 Thu 3 Gary Allen and Family  
 (Rosalie Gallant)  
 Fri 4 Fortieth Day of Rosanna Joseph  
 (Paul & Larry Mitchell and family)

order to inform you if need arise from a case of the virus.

- 5.) All vulnerable, elderly, and at-risk individuals should remain at home and follow the Liturgies as posted on the parish's website.
- 6.) The **Vigil** Masses are suspended until further notice.
- 7.) All who are retired, or who may have a freer weekday schedule, are asked to consider assisting at Mass during the weekdays, **Tues-Fri, 9:00am**; and on **Saturday at 10:00am**.
- 8.) **Everyone is asked to wear a face-mask** to safely control and cover all coughs, sneezes, etc.
- 9.) Hand sanitizers are available at the entrances and at the confessional.
- 10.) Seating at church must be "*first-come-first-served*" and will be closed at "50".
- 11.) Everyone must sit in such a way that there is *no one immediately in front* of them and *no one immediately behind* them. The pews have been blocked off for this purpose.
- 12.) To control crowd flow and bring greater security, **doors** will be **locked** at the beginning of each Liturgy.
- 13.) A *six-foot distancing* is to be observed by those who approach the Divine Altar and wish to receive the Divine Eucharist in **Holy Communion**.
- 14.) And, lastly, at the end of Mass, those who wish **to remain and pray** in the church are welcome to do so, but all others are asked *not to linger and visit within the church*. Please exit through the Appleton Street doorway. If one wishes to visit, please do so outside the church, being *mindful of the proper physical distancing*.

## The Life-giving Cross

**Please, take notice of our present protocols:**

- 1.) All Catholics, of whatever Ritual Church, are more than welcome at Saint Joseph. We are all one Body of Christ.
- 2.) During this pandemic, there is no obligation to assist at the Divine Sacrifice.
- 3.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 4.) All are recommended to give contact information (a list is provided at the door) in

### VOCATION ICON

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

Sat	Nov	<b>14</b>	Jim & Lenore Boles
Sun	Nov	<b>22</b>	Chris & Diane Wyder
Sun	Nov	<b>29</b>	Michael & Gayle Misner
Sun	Dec	<b>6</b>	Bruce & Doreen White
Sun	Dec	<b>13</b>	Steve & Allison Crate
Sun	Dec	<b>20</b>	Sue Paré & Lolo Salazar
Sun	Dec	<b>27</b>	Daja Gombojav & Family
Sun	Jan	<b>3</b>	Larry & Lisa Grard

## SCHEDULE OF READINGS

### ANNOUNCEMENT TO ZECHARIAH

November 15, 2020

Rom 4: 13-25      St. Luke 1: 1-25

### ANNOUNCEMENT TO THE VIRGIN MARY

November 22, 2020

Gal 3: 15-22      St. Luke 1: 26-38

## Monthly Memorial

The Sanctuary Lamp is being lighted this month by Dame Fefa *in memory* of **Sam, Lottie,** and **George Deeb.**



*May their memories 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:** Daja Gombojav, Anne El-Habre, Richard Karter, Lolo Salazar, Doreen Nader, and all those who suffer from disease, want, or depression.

❖ مَهْرًا كَسْفًا

## Announcement to Zechariah

p. 18

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

**Entrance Hymn:** LB *imsheeho* 53B

**Glory:** SB *glory*

**Qolo/Hymn:** LB *safro* 54

Creed p 748

### PRE-ANAPHORA:

**Transfer of Gifts:** LB *The Lord Reigns*

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

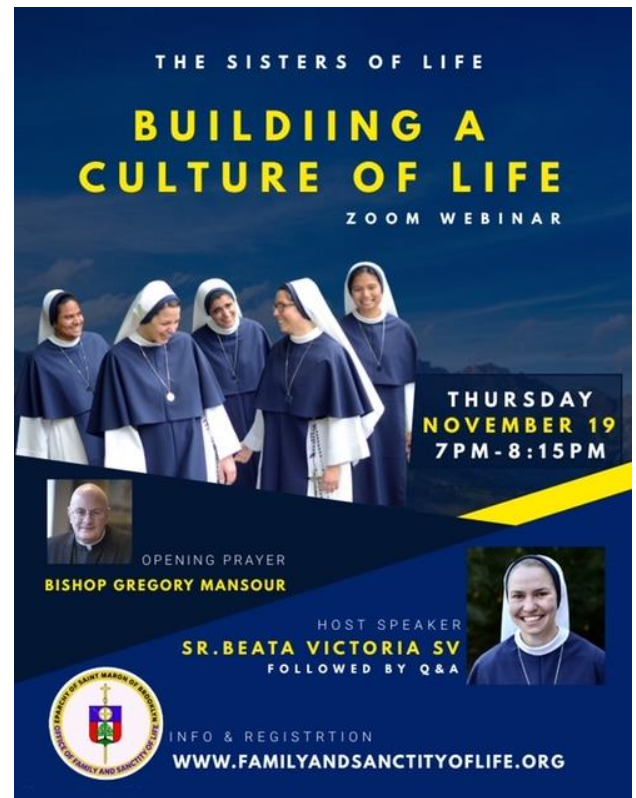
### ANAPHORA:

**Saint John, the Evangelist:** LB p 815

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

**Communion:** SB *Here I am, Lord; Seek ye first*

**Recessional:** SB *Alleluia #1*



THE SISTERS OF LIFE

# BUILDING A CULTURE OF LIFE

ZOOM WEBINAR

THURSDAY  
NOVEMBER 19  
7PM - 8:15PM

OPENING PRAYER  
BISHOP GREGORY MANSOUR

HOST SPEAKER  
SR. BEATA VICTORIA SV  
FOLLOWED BY Q&A

INFO & REGISTRATION  
[WWW.FAMILYANDSANCTITYOFLIFE.ORG](http://WWW.FAMILYANDSANCTITYOFLIFE.ORG)