

Saint Joseph Maronite Catholic Church



Announcement to the Ever-Virgin Mary

November 22, 2020

Welcome all visitors to the beautiful heritage of Antioch

3 Appleton Street
Waterville, ME 04901
Office Phone: 207-872-8515

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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:** 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 EPISTLE¹ Galatians 3: 15-22

Brethren, I speak according to a human mode, for when a testament of men is established, no one can reject or replace anything in it. But the promise was made to Abraham and to his seed; He did not say to him "and to your

seed" as though many, but rather "to your seed", as though one, which is the Messiah. This is what I am saying: the covenant² was established beforehand by God in the Messiah; the Law, which came four hundred and thirty years later, is not able to nullify the promise or render it invalid.

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

² i.e., to Abraham

ABOUNA'S REFLECTIONS

For if the inheritance came from the Law, it would therefore not come from the promise, but God gave it to Abraham through promise. Why then was the Law given? It was added because of transgression until the Seed to Whom the promise had been made would come. The Law was given through angels by means of a mediator. Now a mediator does not represent one,³ but God is one. Is the Law therefore contrary to the promise of God? Not at all! For if a Law had been given which was able to give life, then truly righteousness would have come through the Law. But rather, Scripture confined everything under sin so that the promise made through the faithfulness of Jesus the Messiah might be given to those who believe.



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)⁴

The great historical events of mankind's redemption are renewed liturgically and are treasured by us in *anamnesis*.⁵ The Mysteries of the Nativity of the Word among us, and then His Death and Glorification for our healing and justification are made present to us sacramentally, in mystery, as divine *rozeh* through the Liturgical Year. In these events, we are mindful of the entrance into time by the Eternal One, Who transcends all time and moments. When Eternity entered time, time was transformed. Our calendar to this day commemorates these events in the usage of the terms "BC"⁶ and "AD"⁷ to count years and measure decades. Each day is now considered sacred and every moment carries grace in its embrace. The better that we use our time, the more mindful we are of its transparency and the presence of holiness before us, the more easily we enter into the holiness promised to those who listen.

These Works of the Divine Economy are *Rozeh*, sacred mysteries that reveal to us the Kingdom and the Divine Will. The Eternal Spirit is made manifest through them. Time itself is transfigured by grace and the calendrical dates are more than bare commemorations. *Preparation, Celebration, Thanksgiving*; these are the three essential parts of each of the great Temporal Cycles of the Church's Liturgical Year.

"Christmas"⁸ and the Glorious Resurrection⁹ are the two titles given to these liturgical cycles. They have preparations, times of central celebrations, and a period following for weeks of gratitude and thanksgiving. Two cycles: one in movement downward from the divine into humanity, the other the movement of humanity into the divine.

The Holy Nativity both commemorates, and sacramentally makes present, the historical entrance of the Divine Word among men; likewise, the Glorious Resurrection liturgically and sacramentally makes present the full healing and

³ i.e., only one party

⁴ Homily 1.7.8 "on Ezechiel"

⁵ Greek; this is a *calling to mind, remembrance*. The Divine Mysteries effect the living memory of the divine Body of Christ. This is the Church's transformation of time in her yearly "memory".

⁶ English, "before Christ"

⁷ Latin, "anno Domini", "in the year of the Lord"

⁸ That is, the "Mass of Christ"

⁹ "Easter" in the more common parlance, but this term is a hangover from pagan times, rites of spring, and fertility goddesses.

salvation of humanity in the Glorification of the Word Incarnate. In one cycle it is Eternity that enters into passing – ephemeral – time, and in the latter fragile men are raised up into the Immutable One in eternity.

The Nativity of the Word Incarnate is **prepared** by the Season of Announcements; and the Glorious Resurrection is prepared by the Great Fast (Lent¹⁰). Both are seasons of fasting, abstinence, and orientation toward the great Mysteries. Until recently, the Latin Church observed fasting much more rigorously – all Wednesdays and Fridays during Advent – until the twentieth century. For us Maronites, up until the eighteenth century this season was one of fasting similar to Lent, but which then was reduced to the “Novena” immediately preceding December 25th. This novena remains our days of strict fasting.

The most important task for us to do to free our minds and hearts is to shake off the pagan modes of thought and the celebration of winter. Announcements/Advent is a preparation for the great Mysteries; it is not the weeks of “Christmas”. Many people are confused about this, and as the stores and online shopping want us to buy, buy, buy, they try to put us in the “Christmas mood” somewhere around October to entice us to open our wallets. This is commercialism, not Christianity. Christians fast, pray, and prepare for the Holy Nativity. The “Twelve Days of Christmas” are those that come between December 25th and the Epiphany; they do *not* come *before* those dates.

The **second stage** of the cycle is celebration. This for the Holy Nativity are the “Twelve Days of Christmas”. Note well that we celebrate Christmas from the end of December through to the middle of January. There are no “mid-winter blues” or “post-holiday depression” for Catholics, at least not for those who have learned to think like Catholics. January is precisely the most ancient celebrations of the Holy Nativity as the Epiphany predates the Latin Christmas of December 25th by a century or more.

The Twelfth Day of Christmas is actually the ancient “target” of our celebrations. It is also why

Epiphany remains to this day a “holyday of obligation” even in the Latin Church, even if this obligation is no longer observed in the United States. For us Maronites, the Great Epiphany – *Denho* – retains its glory for those who have eyes to see. The Jordan burns in fire by the Messiah’s descent to baptism at the hands of Saint John, the Forerunner. For us, then, it is also the most important day for baptisms.

The **third part** of the liturgical cycle is thanksgiving. These are the weeks of gratitude, and the application to our lives of the fruits of contemplation and the graces we have received through the sacred commemorations. This is why our ancient tradition is to speak of the “Sundays after Epiphany” and the “Sundays after Pentecost”. This manner of naming these Sundays is to remind us that they are extensions of the central Mysteries of the cycle and are not disembodied Sundays that just hang out in space and time with no reference.

The Sundays that follow Epiphany hold graces and holiness different from the Sundays that follow Pentecost, much as Epiphany and the Resurrection reveal different aspects of divine holiness, although all are manifestations of the one Messiah. We of course live these realities each year individually together, that is, as one Body of Christ, but with individual members receiving grace and light according to the disposition and preparedness of each.

We do have a **third annual season** belonging to the temporal cycle, but it also shares in the sanctoral cycle: The Season of the Holy Cross. In our Maronite tradition this final annual season begins with the sanctoral holyday of the Exaltation of the Holy Cross on September 14, but then continues for the weeks following until the end of the liturgical year. This season does not exist in the Roman Church and its equivalent liturgically would be something similar to what Advent has historically been: a contemplation and preparation for the final Parousia – the end of the world.

The sacred season of the Holy Cross is unique in that it does not have three parts like Christmas and Easter, nor is it a simple single-day calendrical Feastday. Holy Cross is a commemoration of the

¹⁰ This word is a Saxon one meaning “Spring”.

“Sign of the Son of Man”, and rather than commemorating a past historical event it anticipates and turns us toward the Day of Judgment, the Day of the Lord. It celebrates the Sacred Icon of our Redemption – the Living and Life-giving Cross – in its discovery in the fourth century by Saint Helena, and again in its recovery from the Persians in the seventh century under the Emperor Heraclius.

Holy Cross is a holyday of weeks celebrated in time, commemorating the past, anticipating the future, orienting us to eternity. Here, time is subsumed into the Eternal Now; reminding us that our lives here below are meant to have transcendent purpose, meaning, and a supernatural mode in which we are to live by grace.

In these considerations we find peace that only Christ can give, not the world. Transfigured in the Victorious Cross today, we transform our individual lives in the Messiah to look with open faces toward the Day of His full Manifestation in glory. *Maranatha!*

There was no “ordinary time” in the mind of our Catholic and orthodox ancestors. All time has been sanctified, and each moment is now a moment of grace and salvation.

INTENTIONS FOR THE QOURBONEH (MASSES)

- 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)
- Sat 5 **Catholic Extension Society & Donors**
- Sun 6 9:00 For the Members of the Parish
11:00 Catholic Extension Society
- Mon 7 -----
- Tue 8 †**Edward Atkins**
(Barbara Atkins)
- Wed 9 †**Anita Marchetti**
(Mike & Maureen Martin)
- Thu 10 **Catholic Extension Society & Donors**
- Fri 11 **Private Intention**
(Abouna James)

LAST WEEK’S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$3,495.00

(Deficit 2020: \$31,387.00)

Next Special Collection, November 29th,

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.

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 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.**
- 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*.

VOCATION ICON

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

Sun	Nov	22	Chris & Diane Wyder
Sun	Nov	29	Michael & Gayle Misner
Sun	Dec	6	Bruce & Doreen White
Sun	Dec	13	Steve & Allison Crate
Sun	Dec	20	Sue Paré & Lolo Salazar
Sun	Dec	27	Daja Gombojav & Family
Sun	Jan	3	Larry & Lisa Grard
Sat	Jan	9	Jim & Lenore Boles

SCHEDULE OF READINGS

ANNOUNCEMENT TO THE VIRGIN MARY

November 22, 2020

Gal 3: 15-22

St. Luke 1: 26-38

THE VISITATION OF THE VIRGIN TO ELIZABETH

November 29, 2020

Eph 1: 1-14

St. Luke 1: 39-45

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 لِكُلِّهِمْ

Announcement to the Ever- Virgin Mary

p. 27

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

Entrance Hymn: LB *imsheeho* 56A

Glory: SB *al majdu*

Qolo/Hymn: LB *shareero* 57A

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint John Chrysostom: LB p 876

Sign of Peace: SB *tou ba*

Communion: SB *O Bread of Life; O Mary, we
pray*

Recessional: SB *Immaculate Mary*

