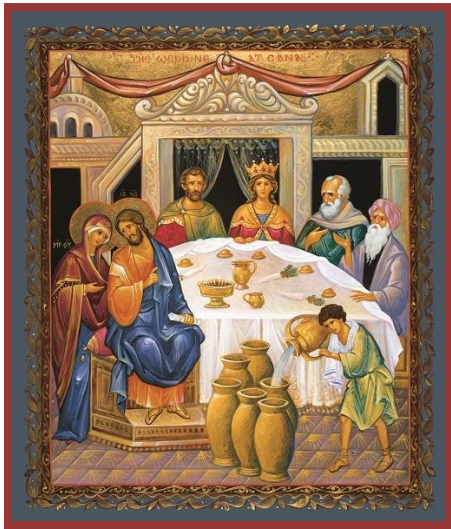


# Saint Joseph Maronite Catholic Church



## Entrance into the Great Fast

### First Sign of Cana in Galilee

February 23, 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.”* Orientale 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. John 2: 1-11**

On the third day a wedding feast took place in Cana, a town of Galilee.

Jesus' Mother was there, and Jesus and His disciples had also been invited to the wedding feast.

The wine ran out, and Jesus' Mother told Him, "They have no wine".

Jesus said to her, "What is that between Me and you, Woman? My hour has not yet come".

His Mother said to the servers, "Do whatever He tells you".

Now six stone water jars were sitting there for the purifications of the Jews, each holding two or three *quadrantals*.<sup>2</sup>

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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

<sup>2</sup> *Reb'a*: a liquid measure of a little over 39 liters. Therefore, about 20-30 gallons of wine were produced.

“Fill the jars with water,” Jesus said to them. So they filled them to the brim.

He told them, “Now draw some out and take it to the head of the banquet”.

So they took it.

When the chief steward had tasted the water that had become wine, and did not know from where it had come (though the servants who had filled them with water knew) the head of the banquet called the bridegroom, and he said to him, “Everyone brings out the good wine first, and then what is lesser once they are drunk; but you have kept the good wine until now”.

This is the first sign Jesus did in Cana of Galilee, showing forth His glory. And His disciples believed in 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>3</sup>**

## **ABOUNA’S REFLECTIONS**

Marriage and family are central to the history of redemption and the spread of the Gospel’s healing.

On the other hand, the Eternal Kingdom enters time through the Divine Eucharist and Priesthood. God Himself acts in time through these transcendent sacraments. These two *rozeh* are the moments that the Bright One directly touches events and persons in this valley of tears. However, from the human

perspective, it is in Crowning that humanity rises up toward to the eternally Mysterious One.

Christian marriage, a union raised to be a channel of sanctifying grace, is a reflection and participation in the Incarnation and the redeeming Body of Christ. Catholic Matrimony has been instituted as a restoration of humanity’s original integrity, a commission within the tradition of faith, and the fundamental building block of human social order as God intends it to be.

In the Sacred Crowning, humanity is restored to its fundamental creation: *adom*, male and female, in one flesh.<sup>4</sup> Our Lord made it clear that His intent was to restore and elevate what had become severely wounded over the centuries. *Adom* was created one with authority as vice-regent in creation. By elevating and transforming this original unity through the sacrament, the primeval union has been made to participate in the redemptive Mystery of Christ and His Virginal Spouse, the Church.

As the baptized members of Christ are sacred, they can be joined in matrimony only in a sacred way. The canons (the “laws” of the Church of Christ) require all the baptized to be wed in conformity to the sacramental form and the Church’s directives. This is why every Catholic (and Orthodox) must be wedded in a sacred manner. Any other attempt at married union will always be considered as invalid and empty. Any baptized Catholic who marries outside the sacred canons and the sacraments of the Church will not be considered as married.<sup>5</sup> So deep a conviction arises from our apostolic tradition, and, as we see today in the Gospel. Our Lord chose to manifest His “first sign” in the work of redemption within the context of a wedding.

Wedded life and the miraculous manifestation of the Savior are meant to go hand-in-hand within Christianity.

By the Sacred Crowning and consecration, a baptized man and woman become once again “in one flesh” in order to participate in the creation of other Christians into the next generation. More than simply bringing forth natural life, they are consecrated as reflections and extensions of the redemptive union of Christ and

<sup>3</sup> Homily 1.7.8 “on Ezechiel”

<sup>4</sup> Genesis 1: 27

<sup>5</sup> The result of marriage outside the Church’s norms, even if done with a civil ceremony, is simply a public declaration that one will be now living in a public state of either *fornication* or *adultery*.

the Church. This means that in instituting the Sacrament, Our Lord accomplished something greater than the first creation in Paradise.

“To leave the world better than how one found it.” This is a desire that is often heard as a goal in life. It has a nice ring to it, but is it actually followed as a norm? We learn through others – always; and it is this sense of continuity in community that grounds human society. By nature, generations overlap; most people have known at least some of their grandparents and even their great-grandparents. It is said that a child touches two hundred years. When a child is born he is linked to almost a century before him through his own family and relations, and, as he matures, his descendants touch another century. When I was a teenager there was a man in the parish who had been born in 1880! He died in 1984.

Education (to lead *ducere*, out from *ex-*) is to lead the younger from “out of” immaturity into maturity, and this work is a familial, social, and a communitarian task. Central to family (in the classic and large sense), society, and the community is the wedded and life-long engagement to one another in marriage.

The highest gift that the consecrated couple bring to the next generation is the transfer and transmission of the redemptive Gospel and the grace of re-birth through Baptism. To baptize a child without instructing him in the ways of the Gospel and instructing him in the path of virtue would be both illogical and blasphemous. It would betray the very reason for Christian Marriage. For this reason, when there is not surety nor assurance that the child will be reared and educated in the Faith by the parents, a priest cannot baptize. Sad for the grandparents, surely, but it is the parents who have the first responsibility to transmit the Faith.

As we enter the Great Fast, Cana Sunday reminds us of these deep truths. Catholic Marriage is meant to establish Christian foyers that radiate faith and virtue. Christian catechesis and teaching *within* the family – lived each day – creates another generation in the apostolic chain, link by link, stretching from the morning of the Resurrection all the way to the Parousia. Through Sacred Crowning, most of us will live within this sacred zone as we all await the full manifestation of Our Lord and Savior on the Last Day.

**SCHEDULE OF READINGS**

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

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

**THE CLEANSING OF THE LEPER**  
March 1, 2020

**Rom 6: 12-23      St. Mark 1: 35-45**

**VOCATION ICON**

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

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 Gard
Sat	Mar	<b>21</b>	Jim & Lenore Boles
Sun	Mar	<b>29</b>	Chris & Diane Wyder
Sun	April	<b>5</b>	Bruce & Doreen White

**LAST WEEK’S COLLECTIONS**

(Budgeted: \$3,100.00)

**Regular Collection: \$1,754.00**

(Deficit 2020: \$7,904.00)

Whoa!! The fuel-oil costs for 2019 were well over **\$23,000.00**; thus our initial budgeted weekly amount was off. *Recalculate.* We need to figure closer to 2k per month for fuel-oil. Please note the newly 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 **\$300.00** to pay for the new altar linens.

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

THE KNIGHTS OF COLUMBUS WILL  
BE OFFERING THEIR  
ANNUAL LENTEN  
FISH CHOWDER



ONCE AGAIN  
FRIDAYS, 4:30-6:00  
IN THE PARISH HALL.

*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

## The Traditional and Patriarchal Norms for the Great Fast

- A.) Ash Monday and the First Week of Great Lent and Great Week of the Passion and especially Great and Holy Friday of the Crucifixion through to noon on Saturday of the Great Light are *Days of Fast and Abstinence according to our patriarchal tradition. cf. par. 22*
- B.) *For all, as a minimum requirement according to law, we must fast on Ash Monday and on Good Friday. Abstinence is to be observed on all Fridays of Lent. These days of fast are strictly to be meatless.*

- C.) *From the age of reason onward, all are obliged to follow the abstinence from all meat, meat products, and dairy products on these fast days even if they are strictly not obliged to fast.*
- D.) All Fridays throughout the year are *traditional days of fast and abstinence from all meat and dairy products.*
- E.) *In general, the sick, expectant mothers, and the elderly who need to eat regularly should be exempted from fasting and abstinence, especially those who are taking medications associated with chronic illnesses.*
- F.) *Saturdays and Sunday, although abstaining in the quality of foods, are not, in the eastern tradition, days of fasting.*
- G.) *Breaking the Fast is permitted also on the following feastdays:*
- 1.) Saint John Maron (March 2);
  - 2.) The Forty Martyrs (March 9);
  - 3.) Saint Patrick (USA) (March 17<sup>th</sup>);
  - 4.) Saint Joseph (March 19<sup>th</sup>); and,
  - 5.) The Annunciation (March 25<sup>th</sup>).

**QUANTITY:** *In our tradition, the fast means no food whatsoever between midnight and noon, only water and medication are permitted.*

**QUALITY:** *Also, in our eastern tradition, the days of fast are in practice more or less vegan, that is, no meat, no seafood, no meat products, no dairy products and no eggs are to be eaten.*

## Stations and Benediction of the Life-giving Cross

Fridays of the Great Fast  
6:30pm

INTENTIONS FOR THE QOURBONEH (MASSES)

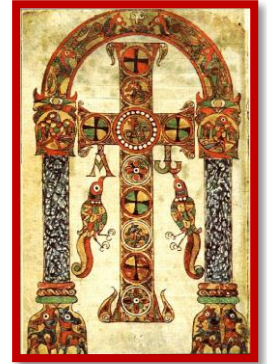
- Sat 22 †Mary Hawes  
(Barbara Joseph)  
-- Catholic Extension Society & Donors
- Sun 23 For the Members of the Parish
- Mon 24 9:00 am Aly Lee (the Choir)  
6:00 pm For the Sick of the Parish
- Tue 25 -----
- Wed 26 Catholic Extension Society & Donors
- Thu 27 †Thelma Jean Wood  
(Brian Walker)  
-- 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
- Sat 7 †Edwin Laabs, Sr  
(Ed Laabs and Family)  
-- Catholic Extension Society & Donors
- Sun 8 †Edwin Laabs, Sr  
(Ed Laabs and Family)  
-- Catholic Extension Society & Donors
- Mon 9 -----
- Tue 10 †Edwin Laabs, Sr  
(Ed Laabs and Family)  
-- Catholic Extension Society & Donors
- Wed 11 †Edwin Laabs, Sr

(Ed Laabs and Family)  
-- Catholic Extension Society & Donors

Thu 12 †Edwin Laabs, Sr  
(Ed Laabs and Family)  
-- Catholic Extension Society & Donors

Fri 13 †Edwin Laabs, Sr  
(Ed Laabs and Family)  
-- Catholic Extension Society & Donors

The First Sign in  
Cana of Galilee  
p 176



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

Entrance Hymn: LB fusoyo 102

Glory: SB al majdu

Qolo/Hymn: LB eetho 103

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB The Lord Reigns

Incense Hymn Offertory: SB l'maryam yoldat

ANAPHORA:

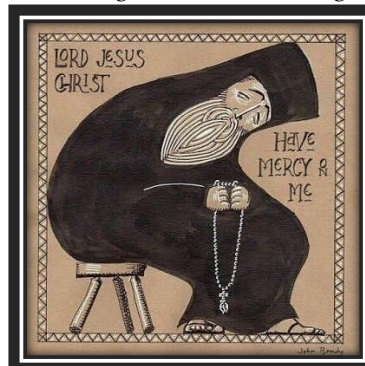
Saint John, the Apostle: LB p 815

Sign of Peace: SB tou ba

Communion: SB O Lord, I am not worthy; Jesus is  
my Lord

Recessional: SB The Lamb

\*LB=Liturgical Book SB=Song Book



Ash Monday  
February 24<sup>th</sup>