

Saint Joseph Maronite Catholic Church

Sunday of Christ the King

October 25, 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

"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 6: 1-10

Brethren, if any one among you is discovered doing something wrong, then those of you who are spiritual should, with a spirit of humility, restore that person; but you should also be on guard, in case that you are also tempted.

Carry one another's burdens, thus fulfilling the law of the Messiah.

For if anyone thinks himself important when he is not, he is fooling himself.

Rather, let each consider his own deeds so that he can take pride in himself and not in

comparison with others; for everyone must bear his own burden.

But whoever hears the word should share in all good things with the one who proclaimed it to him.

Do not be mistaken; God is not mocked. For whatever a man sows, that is what he shall harvest.

Whoever sows in the flesh shall harvest the corruption of the flesh. And whoever sows in the Spirit shall harvest eternal life.

So let us never grow tired of doing what is good; for the time shall come when we will harvest.

Then let us not grow tired.

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

For now, while we have the time, let us work for the welfare of everyone, especially for those who are children of the household of the faith.



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

In our revolutionary world, the word “king” carries a lot of baggage – most of it negative – but the “reign/kingdom” – *malkoutho* – is fundamental to Syriac religious thinking. *Malkoutho* derives from *malko*, “king”, and the “Kingdom” is a central notion of the good tidings of the Gospel of peace. Over and over again it is repeated that it has entered the world, that it has come upon the hearers, and that it shall make a great stir and definitive advent in the world ending all time.

“King” is a word we use to designate the one who directs, governs, and protects a set people. The Latin word, *rex*, is related to our word *ruler*, *regent*, etc. It indicates “measure” and “direction”. In the days when governance was a hereditary office this meant simply that each generation was trained up and educated from birth to govern justly.

In themselves, direction and order are good things, especially when they are coupled with the understanding of the “common good”, that which concerns good *gérance*, healthy ordering, and the upright administration in the public welfare of a people for the complete good and full benefit of that people. The “common good” is not a calculation of maximum material benefits spread

throughout a society, but the good ordering and *functioning of the whole as a whole*.

Of course, human kingship can be misused, just as any form of human government can. Kingship can lapse into personal tyranny; aristocracy can degenerate into oligarchy or plutocracy; and democracy can collapse into anarchy and chaos. No form of government is ideal or perfect and no form of governing is intrinsically better than another. This is the mind of the Catholic Church, who has collaborated with many forms of government over the last two thousand years.

“Kingship”, then, is about good order and a healthy public welfare; elevated to the supernatural level as it is in the Gospel, it refers to *the special manifestation of the Divine Will among His people*. This divine order is consecrated to God’s service and the healing of the human race so that mankind might be renewed and re-formed according to the eternal plan. The Will of God is the source of our healing and well-being – ultimately drawing us into divine intimacy and union with the Good One.

This manifestation of love, order, health, well-being, and sanctification is the origination of the Church on earth, the transformation of mankind by grace, the purification of the dead, the punishment of the self-centered damned, and the eternal transfiguration of the blessed before the Divine Face. There is only one Divine Order, one Origin of all things, one economy of sanctification, and one purpose and goal of all existence. The Hidden One is “Alpha and Omega”. Hidden, foretold, and announced in the Old Law, this divine intent was made manifest and fully revealed at the coming of the Messiah, beginning with the preaching of Saint John the Forerunner.

Pope Pius XI instituted the Feast of Christ the King in 1925 through the Encyclical *Quas Primas*. This apostolic teaching was a providential moment as it instructed the tempestuous modern world and corrected its errors and false notions of governance and public welfare, along with clarifying the proper understanding of the Gospel in the world.

² Homily 1.7.8 “on Ezechiel”

Clearly Christ has always been known to be *King* among Christians, Saint Paul himself was arrested in Thessalonica for teaching about “*another king* called ‘Jesus’”.³ Undoubtedly, the Kingship of Christ has been part of the Catholic doctrinal patrimony from the very beginning.

Pope Pius XI taught that Christ has power of universal governance, that He is King over all creation, both by *right of inheritance* and by *right of conquest*. As the eternal and divine Word by nature, the Lord Jesus is God and He is thus the Supreme Governor and King over all the universe. As Man, by His death and resurrection, He has conquered sin, death, the devil, and the corruption of the world. His victory opens passage for us to return to the Garden and to the restored image of Adam. Thus, by conquest and triumph, Christ is universal King over all.

Additionally, the pope noted that the fullness of Christ’s governance is seen most perfectly in the saints those whose lives have been marked and transfigured by the presence of His grace. In their lives the saints reflect, as resplendent mirrors, the saving governance of Christ the King.

The **Gospel** and **Christ’s teachings** are meant to influence **every aspect of human life: personal, individual, familial, educational, pedagogical, economical, and political**. Nothing that is human escapes the redemption of grace. It is this universal vision of redemption that once transformed the classical pagan world into “Christendom”. To this day we still benefit from the residual effects of that glorious revolution in human life and history. This evangelical influence is what we mean by the “kingship of Christ”.

In opposition to much of modern thought, the Faith is more than just a personal “thing”. In consequence, the notion of “separation of Church and State” is not a Catholic one. Our Lord is “King of kings” and “Lord of lords”; He is lord of history and the healer of nations, not just of the individual. In fact, this doctrine of separation and alienation dates only from the time of the French Revolution at the end of the eighteenth century. We are heirs,

and victims, of two hundred years of revolution at this point.

The Lord Jesus came *to heal all* and everyone in both his public as well as in his private life. Christ is king just as much of nations as He is of individuals. Grace and divine beauty must touch everything.

Pope Pius XI placed the Feast of Christ the King on *the last Sunday of October* in order that it be the Sunday immediately preceding the Feast of All Saints on the Latin calendar, so that the observance of this holyday would be linked to the one which commemorates all those whose lives most perfectly manifested the sovereign and universal work of Christ in His Kingship.

As the healing governance of our Lord is universal, so grace and the teachings of His Gospel are to **affect every aspect of human life**: as individuals, as families, as communities, in their laws, in their arts, etc. This may be a notion that is foreign to most of us these days, but it nevertheless remains Catholic teaching.

As many already know, in the 1970s this Feastday was moved from its original linkage to All Saints and placed on the last Sunday of the liturgical year. In so doing, the doctrinal significance was changed from that of a **present** universal kingship radiating out in all holiness to all aspects of human life, to a **future** one being primarily **eschatological**, that is, that Christ will be King at the end of time when He appears in Judgement. While this is certainly true, it is not the meaning of the Catholic doctrine of Christ the King in its historical teaching.

Resulting from this change and liturgical transfer, the original hymns of the Feast of Christ the King were edited at the same time. The stanzas that referred to Christ’s *present* influence over human **laws, culture, and arts** were removed. In so doing, the influence of His glory and healing redemption were seen to be exercised fully *only at the end of time*. This change was grave, dramatic, and mystifying. As written earlier, we are heirs of two centuries of revolution at this point.

³ Acts 17: “6 But when they did not find them, they dragged Jason and some other believers before the city officials, shouting: “These men who have caused trouble all over the

world have now come here, 7 and Jason has welcomed them into his house. They are all defying Caesar’s decrees, saying that there is another king, one called Jesus.”

For the Maronites, of course, our calendar has the last Sunday of October already as the last Sunday of the liturgical year so the changes in the Latin Church did not directly affect us. This Sunday was already linked to both All Saints and the Eschatological Appearance of our Lord. As Maronites, in our contemplation and prayer, we can have the best of both liturgical worlds and glory in our beloved King.

Let us be minded of the fullness and ancient doctrine of this Holy Day and remember that it is in the history of the saints that the grace of Christ's Kingship is beautifully reflected and incarnated - even before the final Day of the Lord.

May that Kingdom come upon us, and may His redemptive grace draw us willingly, in all aspects of our lives, to enter the royal Sacred Heart *now* - and forever after!

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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. All information remains *confidential* to the *parish* and is not transferred to any state agency.
- 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 **Sunday 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.** This would free up more room on Sunday for those who must work during the normal workweek.
- 8.) Please ***do not use your hands*** to cover sneezes and coughs. Everyone must wear a **face-mask** to safely control and cover all coughs, sneezes, congestion, etc.
 - 9.) Hand sanitizers are available at the entrances and at the confessional.
 - 10.) Seating at church must be "***first-come-first-served***". Seating 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.) Everyone will need to ***charitably assist*** one another to sit throughout the entire church, occupying ***all*** pews while respecting "physical distancing".
 - 13.) To control crowd flow, **doors** will be **locked** at the beginning of each Liturgy.
 - 14.) A ***six-foot distancing*** must be observed by those who approach the Divine Altar and wish to receive the Divine Eucharist in **Holy Communion**.
 - 15.) 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	Oct	25	Sue Paré & Lolo Salazar
Sun	Nov	1	Daja Gombojav & Family
Sun	Nov	8	Larry & Lisa Grard
Sat	Nov	15	Jim & Lenore Boles
Sun	Nov	22	Chris & Diane Wyder
Sun	Nov	29	Michael & Gayle Misner
Sun	Dec	6	Bruce & Doreen White
Sun	Dec	13	Steve & Allison Crate



INTENTIONS FOR THE QOURBONEH (MASSES)

- Sun 25 9:00 For the Members of the Parish
11:00 Catholic Extension Society
- Mon 26 -----
- Tue 27 †Theresa Casavant
(Pam & Dan Casavant)
- Wed 28 Catholic Extension Society & Donors
- Thu 29 †Mary & Leslie Gallant
(Rosalie Gallant)
- Fri 30 Private Intention
(Abouna James)
- Sat 31 †Richard Elias
(Cindy Elias)
- Sun 1 9:00 Catholic Extension Society
11:00 For the Members of the Parish
- Mon 2 -----
- Tue 3 Intentions of the Misner Family
(Misners)
- Wed 4 Catholic Extension Society & Donors
- Thu 5 †Theresa Casavant
(Pam & Dan Casavant)
- Fri 6 William Martin
(Michael & Maureen Martin)
- Sat 7 David Black
(Rosalie Gallant)
- Sun 8 9:00 †Emily Fournier
(Audrey Yotides)
11:00 For the Members of the Parish
- Mon 9 -----
- Tue 10 Annie Weymouth
(Rosalie Gallant)
- Wed 11 Catholic Extension Society & Donors
- Thu 12 Joyce Black, Carrie Wilcox and Family
(Rosalie Gallant)
- Fri 13 Private Intention
(Abouna James)

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collections from last two weeks:
\$3,947.00

(Deficit 2020: \$48,156.00 subtracting a recent
generous and anonymous gift of \$20,000.00:
\$28,156.

Please remember to pray for the generous donor(s)!

Collection for **World Mission Sunday**: \$151.00

Next special collection, November 8th,
Maronite Patriarchal Charities

*(All proceeds go directly to our Patriarch for his
charitable works, especially needed in this year of crisis!)*

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

*Please remember to sustain the apostolic work of this
parish through regular contributions made in the
liturgical **collection** each week, by **mail**,
through the parish **website**,
or through **regular bank drafts** mailed in.*

*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: Ira Mandel, Daja Gombojav, Anne El-Habre, Richard Karter, Lolo Salazar, Rosanna Joseph, Doreen Nader, and all those who suffer from disease, want, or depression.

❖ مَهْرًا كَسْفًا

SCHEDULE OF READINGS

SUNDAY OF CHRIST THE KING

October 25, 2020

Gal 6: 1-10 St. Matthew 25: 14-30

CONSECRATION OF THE CHURCH

November 1, 2020

Heb 9: 1-12 St. Matthew 16: 13-20

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *iqbal*

ANAPHORA:

Saint John Chrysostom: LB p 876

Sign of Peace: SB *tou ba*

Communion: SB *Here I am the Vine; Father of Truth; King of Glory*

Recessional: SB *Glorious in Majesty*



Saint Demetrius, Martyr

October 26th

Sunday of Christ the King

p. 606

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

Entrance Hymn: LB *safreh* 233

Glory: SB *al majdu*

Qolo/Hymn: LB *shareero* 234

Creed p 748

