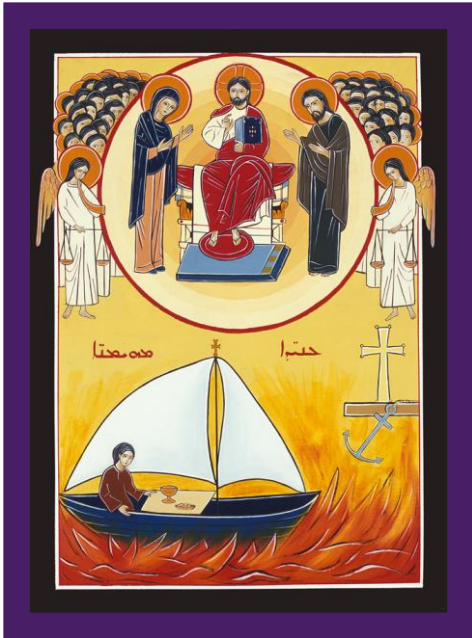


Saint Joseph Maronite Catholic Church



Commemoration of all the Faithful Departed

February 7, 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: 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

I Thessalonians 5: 1-11

I do not need to write you, brethren, about the times and the seasons, for you surely know that the Day of our Lord will come like a thief in the night.

While they are saying, "there is well-being and peace", then suddenly destruction shall rise

against them, like labor pains for a woman with child;

and they shall not escape.

But you, brethren, are not in darkness so that that Day, like a thief, might overtake you.

For you are all children of the light and children of the day, not of the night nor of the darkness.

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

Thus, let us not sleep as do the others, but rather remain awake and vigilant, for those who sleep do so at night, and those who get drunk do so at night.

But we who are the children of the Day should be alert in our minds, wearing the breastplate of faith and charity and taking up the helmet of the hope of salvation.

For God has not appointed us for wrath, but for the possession of life in our Lord Jesus the Messiah,

Who died for our sake so that, whether asleep or awake, we might live together with Him.

For this reason, you should encourage one another and edify one another, just as you are doing already.



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

For those who can, and insofar as possible, one should be involved in the community, especially at the state and local level, in an attempt to collaborate with others toward the common good, improve the life of the community, and make secure the lives of our fellow citizens. This is a service to others, our fellow citizens, and, when inspired by supernatural faith and charity as all our actions should be, a meritorious work of charity.

Two weeks ago, I wrote that the modern crisis of wide-spread abortions is not an isolated problem (without wishing to lessen the moral responsibility of those directly involved in the killing of the unborn) this is a modern moral catastrophe that involves the decomposition of family life in general, the irresponsibility and frivolously irreverent treatment of human sexuality, the loss of societal networks, and the financial insecurity of many. All these conditions and circumstances need to be dealt with in order to improve our present

moral condition; not that they are cause of sin, but circumstances do influence human choices.

Yet, in discussing these issues with others we must not allow the conversation to be shut down by philosophical presumptions in which any talk of "degradation" or "loss" is dismissed as "judgmental" or "moralizing". It is not. Every debate about free human activity and its circumstances requires discernment, and this rejection as "judgmental" is itself a moral judgment. Those who try to control the conversation attempt to make any effort at defining healthy human relationships as "normative". This must be rejected as it falsifies and renders any intelligent discussion meaningless. Our goal is objective goodness and virtue, and not to be bogged down in the quagmire of shifting relativism.

Christian morality is grounded in the radical embrace of the Gospel; it is not merely human "ethics" with a veneer of piety. There is, therefore, an essential difference between Catholic morality and secular "culture", and this must always be kept in mind. Clarity of thought must be our constant pursuit, lest we miscommunicate, or worse, capitulate completely before moral confusion and darkness.

For various reasons, there are numerous things that are disordered within our world and the Lord God has given the light of faith that we might see more clearly, judge more efficaciously, and act more appropriately and expeditiously in ordering our world. Everyone gets churned up over national politics, but our first responsibility is to our local community – city council, school board, etc. – and it is a credit to this parish that she has had several members take up this kind of local responsibility. Our second responsibility is at the state level; and then, always observing the *principle of subsidiarity*, to operate at the remote level: the national or federal. Organization and remedying problems should be done at the closest level possible within a community. This is the most natural, the most intelligent, the most efficacious, and the most logical manner of working. The local community is composed of the "neighbors" with whom we have immediate contact, and whom we

² Homily 1.7.8 "on Ezechiel"

are called to love in the Gospel. The Gospel does not engage us in abstractions, but with the reality of the true God and our actual neighbor.

The Eparchy's **Office of Family** has recently put out a brochure which is available at the church's entrances. Please read over the info and consider how our lives might be more oriented toward a faith-filled and life-giving transformation of our present social and cultural milieu.

The following issues are of immediate concern in the dissolution of familial life:

In general, laws and social structures should favor the married and give preference to families. For example, **income-tax scales** should favor the married and not treat each as an atomized citizen. **Tax deductions for dependents** should justly and adequately reflect the true costs of rearing children. **Property taxes** should also reflect whether a building houses a family to be differentiated from other types of buildings. This would better recognize the fundamental necessity of housing and residential space favoring family units, and would not be simply based on mere property market value.

The Church has attempted to address many social issues over the last century and a half – in particular, responding to the revolutionary upheavals originating in the 18th century. One should be familiar with the papal teachings found in the great encyclicals mentioned in Professor de Mattei's conference. They are brilliant exposes of the Church's perennial magisterium and tradition. We might also include *Rerum Novarum* (1891) of Pope Leo XIII and the subsequent *Quadragesimo Anno* (1931) of Pope Pius XI.

A compilation of essays has been recently printed by Holy Trinity Publications entitled Healing Humanity: Confronting our Moral Crisis that contains excellent exposés on various aspects of the present public and moral collapse. The contributions are thoughtful and often exceptionally profound in their analysis. Brought together by our Orthodox brethren, this is well worth a read and study.

It has been the ignorance of Catholic doctrine that has allowed so many to be duped by the modern bedazzlement of contemporary errors that are waylaying familial, social, and political life.

May the Living One grant each and every one of us His fullest gifts in faith, hope, and luminous charity – providing a lamp to all.

PROF. ROBERTO DE MATTEI: A HISTORY OF REVOLUTIONS AND THEIR CONSEQUENCES FOR THE FAMILY

This address by Prof. Roberto de Mattei, President of the Lepanto Foundation, was delivered on 18 May 2017 at the fourth annual Rome Life Forum organized by Voice of the Family.

A History of Revolutions and their Consequences for the Family

Continued from last week:

The Russian Revolution

The Russian Revolution brought the French Revolution to completion. In the sealed carriage that in April, 1917 brought back to Petrograd the “professional revolutionaries,” with Lenin, Zinoviev and Radek, also travelled Inessa Armand (1874-1920), member of the Executive Committee of the Bolshevik Party, foundress of the “Zhenotdell”, the ‘female department’ of the party; a woman who had the absolute confidence of Lenin, her lover. She died of cholera in 1920 and had the honor of being buried in the “Red Cemetery” under the walls of the Kremlin with the principal protagonists of the Revolution. Her name is less-noted than Aleksandra Kollontaj's (1872-1952), but her influence on Lenin was perhaps greater. [27] Inessa Armand and Aleksandra Kollontaj publicly advocated for free love and fought for the introduction of divorce and abortion in Russia. They were convinced that sexual liberation was a necessary premise for the bringing about of a socialist society.

On December 17, 1917, a few weeks after the Bolsheviks rose to power, divorce was introduced and, in 1920, abortion was legalized; it was the first time that the procedure was available without restriction, in the whole world; prostitution and homosexuality were decriminalized in 1922. [28] Trotsky wrote in 1923 “The first destructive period is still far from being over in the life of the family. The disintegration process is still in full swing.” [29]

Kollontaj wrote in 1920 in the second edition of the magazine *Komunistka*: “In place of the individual and egoistic family, a great universal family of workers will develop, in which all the workers, men and women, will

above all be comrades. This is what relationships between men and women will be like in the communist society. These new relationships will ensure for humanity all the joys of a love unknown in the commercial (capitalist) society, of a love that is free and based on the true social equality of the partners... The red flag of the social revolution which flies above Russia and is now being hoisted aloft in other countries of the world proclaims the approach of the heaven on earth to which humanity has been aspiring for centuries.” [30]

In Russia and Germany, in the 1920's and 30's, the transition from the Political Revolution to the Sexual Revolution was formulated. [31] In 1922, a meeting was held at the Marx-Engels Institute of Moscow, directed by David Ryazanov (1870-1938), to examine the concept of cultural Revolution, or a total Revolution which would involve man himself, his nature, his customs, his deepest being.

The Marx-Engels Institute of Moscow was connected to analogous institutions born in those same years. In 1919 Dr. Magnus Hirschfeld, (1868-1935) founded in Berlin the *Institut für Sexualwissenschaft* (Institute for Sexology) with the goal of “normalizing” homosexuality. [32] In 1921 Hirschfeld organized the First Congress for Sexual Reform, which led to the formation of the World League for Sexual Reform, a league for coordinating knowledge about the enhancement of sexual activity. Grigory Batkis, director of the Moscow Institute for Sexual Hygiene, led the Soviet delegation to the World League for Sexual Freedom's first conference.

In 1923 Felix Weil (1898-1975) financed the *Erste Marxistische Arbeitswoche* (“First Marxist Work Week”), in the German town of Limenau. The success of this event led him to found the *Institut für Sozialforschung* [33] (Institute for Social Research), directed from 1930-1958 by Max Horkheimer. The Frankfurt Institute, a Marxist-Hegelian Frankfurt school, collaborated with the Moscow Institute for the publication of the works by Marx and Engels.

In 1929 Soviet political leaders invited a student of Freud, the Austrian psychoanalyst Wilhelm Reich (1897-1957),³ for a series of conferences which led to the publication of his paper “Dialectical Materialism and Psychoanalysis” in Moscow, which constitutes the founding text of so-called “Marx-Freudism.” In this, as well as in his later works, Reich presented the family as the repressive social institution *par excellence*, and affirmed that the nucleus of happiness is sexuality. For

him the abolition of the family and the revolution from sex-negation to sex-affirmation were necessary. [34]

Reich, who dedicated the second part of *The Sexual Revolution* to “The Struggle for the New Life in the Soviet Union”, was a great admirer of Vera Schmidt's nursery school (1889-1937), begun in 1921 in downtown Moscow; where small children were taught about masturbation and early sexual excitement. [35] He states: “her work was entirely in the direction of affirming infant sexuality.” [36] Trotsky supported the work of Vera Schmidt and the ideas of Wilhelm Reich. Reich's sexual revolution was an essential part of Trotsky's permanent revolution.

Like any Revolution, the Bolshevik one also experienced an internal dialectic. The two tendencies were that of Stalin, who, though not giving up on Terror, in order to keep power, was forced to moderate revolutionary radicalism, and the other was of Trotsky who accused Stalin of having betrayed the Revolution. [37] Trotsky's defeat marked the end of the Sexual Revolution in Russia, but the subsequent failure of Stalinism in the 50's saw the victory of Trotskyism, which affirmed itself in the world with the Revolution of '68.

Reich's ideas, disavowed by Stalin, spread in the West and encountered those of the Frankfurt School, the representatives of which were able to occupy key-places in important American universities like Harvard, Berkeley, and San Diego. Herbert Marcuse (1898-1979), researcher of the Horkheimer Institute in his best-sellers “Eros and Civilization” (1955) and “One-Dimensional Man” (1964) reduced, as did Reich, human nature to free yielding to sexual impulses. These ideas were the basis of a cultural revolution which did not compromise the previous ones, but led to something worse: the tears of a generation which lost not only its bodies, but its very soul.

'68 was the most devastating of all the preceding revolutions because it assaulted the family and transformed the everyday life of Western society. Today the utopic dimension of '68 has fallen, and postmodern relativism remains as its heritage, expressed by intellectuals like Michel Foucault (1926-1984). Foucault theorized the importance of the thought of De Sade in his 1961 work *Madness and Civilization: A History of Insanity in the Age of Reason (Histoire de la folie)* and in his 1966 book *The Order of Things: An Archaeology of the Human Sciences (Les Mots et les choses)*, His thought, according to Thibaud Collin, “constitutes the conceptual foundation of the gay lobby.” [38]

³ It can be noted that “William” Reich finished his last years “practicing” in Maine, which has a museum and all at *Orgonon*, his home, laboratory, and burial site, in Rangeley.

Under the influence of Foucault, the American Judith Butler was one of the first authors to elaborate “gender theory”, which is the last frontier of post-modern ideologies. Evolutionary materialism remains the subjective philosophy, which sees man as changing matter, without a proper nature, able to be molded at will according to the desires and the will of all. The final horizon is that described by De Sade and Reich.

The Second Vatican Council and its Consequences

One force alone could have stopped this process of moral dissolution: The Catholic Church. But between 1962-1965 the Catholic Church, too, knew its own revolution. It was the Second Vatican Council.

On the eve of the Council convened by John XXIII, the best Catholic theologians had compiled an excellent schema on the family, which was approved by the Pope and presented in the conciliar hall. [39] This schema confirmed with clarity, the end of matrimony and the duty of the family in the modern world, condemning widespread errors in the field of morals. But a few weeks after the beginning of the Council, the schemas presented by the Preparatory Commission were thrown out by the Bishops and theologians of Central Europe, the so-called European Alliance (“Alliance européenne”). [40]

Everything was redone from the very beginning, and the schema on the family was substituted with a new working document. This text, which became *Gaudium et spes* was dedicated to the contemporary world, interested in entering into dialogue with it, rather than reaffirming the doctrine of the Church against it. The birth and education of children were placed on a secondary level, following the need for love between the spouses. These needs of impulses and desires, according to some theologians, could not be closed in a juridical cage, but would justify contraception and extra-marital cohabitation. The idea of nature was substituted with that of the person as a transforming reality, in continual change. Cold rigidity began to be contrasted to the warmth and fluidity of life; realizing the theory of Antonio Gramsci (1891-1937): the primacy of praxis over theory, of life over truth, of experience over doctrine, as many are affirming in the theological field.

We did not arrive at Pope Francis’ exhortation *Amoris laetitia* (2016) overnight. Fifty years were necessary, but the roots are there, in the Second Vatican Council. And the Council didn’t do anything except search for a compromise between the doctrine of the Church and the

anti-Christian theories of the modern Cultural Revolution.

Today, that which is at stake is not only the institution of the family, but the existence of an absolute and immutable moral law. Four Cardinals have recognized this, and have asked Pope Francis to confirm with clarity the absolutely universal and binding character of the natural and Divine Laws. If one allows for the transgression of morals on one point, everything collapses. If morals collapse, De Sade, Reich and the Antinomians of all the centuries triumph.

Meditate on the Divine model of the family

In the last 50 years, the crisis of the family has assumed frightening dimensions. This crisis is founded on the idea that only through the sexualization of society, the revolutionary process can find its fulfillment. That which renders the situation graver, is that the attacks on the family are not only external, but come from within the Church. The remedy is indicated by Pius XI in *Casti connubii*: meditate on the Divine idea of the family and marriage, and live in conformity to this model.

Meditating on the Divine model of the family means contemplating the truths which regulate the universe: overturning the thesis according to which praxis generates the theory; reestablishing the primacy of doctrine, that is the Platonic-Aristotelian-Thomistic primacy of contemplation over action; living in conformity with this truth. Against the new-Antinomians, spread throughout the Catholic Church, we must remember that the Magisterium of the Church either accepts the whole of Tradition, theological and moral, or it accepts none of it.

Tradition includes Sacred Scripture correctly interpreted – Sacred Scripture and Tradition constitute the two fountains of the one Revelation of Christ of which not even one iota can be changed (Matthew 5:18); because all created things change, but God is always the same. His words do not pass away, His law does not change. This law is carved in our hearts and we must ask God that our words will always be an echo, faint but faithful, of His own words.

Above all it is necessary that we be convinced that Tradition is a vital principle while the revolutionary process is oriented, and cannot but be oriented, towards self-destruction. The denial of procreation leads to biological extinction; the denying of the raising of children, of education – which is the handing on of traditional values – leads to death. Today, Europe is dying not only because it is killing its own children with

abortion and contraception, but because it is unable to transmit – to hand on – to those who are born, the values which daily disappear.

In his book “Dialectics of Nature” (1883) Engels proclaimed this principle: “all that comes into being deserves to perish” [41] death, not life, is for him the secret of the universe. The death of humanity constitutes, according to Igor Safarevic, the heart and the goal of socialism. [42] Sade expressed the same thought, celebrating homicide and suicide. The sexualization of society is the death of society.

The family on the contrary, in itself, contains life. Physical life contained in the cribs which multiply; spiritual life, expressed by parents and children united in prayer to God Who can do everything.

At Fatima, Our Lady announced that Russia would spread its errors in the world. The anarchic-libertarian post-Trotskyism that dominates today in the West and the nationalist post-Stalinism that has affirmed itself in Putin’s Russia have the same ideological matrix. Fatima’s message is a message against any form of gnostic and egalitarian ideology, as was socialism in the 20th and 21st centuries.

The last apparition of Fatima October 13, 1917, that of the Holy Family, constitutes in this sense a manifesto which sums up all our principles and which opposes all the errors of our time.

Translated by Brendan Young

[27] See *Letters to Lenin of Inessa Armand and Aleksandra Kollontaj* of March 1917 in V. I. Lenin, *Opere complete*, tr. It., vol. 35, Editori Runiti, Roma 1952, pp. 210-212.

[28] Cfr. Giovanni Codevilla, *From the Bolshevik Revolution to the Russian Federation*, Franco Angeli, Roma 1996.

[29] Leon Trotsky, *Problems of everyday life*, Monad Press, New York 1986, p. 37

[30] <https://www.marxists.org/archive/kollonta/1920/communism-family.htm>

[31] Gregory Carleton, *The Sexual Revolution in Russia* Pittsburgh, University of Pittsburgh Press, 2005

[32] See Rodolfo de Mattei, *From Sodomy to Homosexuality. History of a Normalization*, Solfanelli, Chieti 2016.

[33] Cfr. Rolf Wiggershaus, *The Frankfurt School. History. Theoretical development. Political significance*, Carl Hanser Verlag, München-Wien 1986; Martin Jay *The dialectical imagination. A History of the*

Frankfurt School and the Institute of Social Research, 1923-1950, Little, Brown and Co. Boston 1973.

[34] Wilhelm Reich, *The Sexual Revolution*, Peter Nevill- Vision Press, London 1951, p. 163.

[35] Vera Schmidt. *Report on the Experimental Nursery School of Moscow*, Andromeda 2016. For psychoanalysis in the Soviet-Union, see Martin A. Miller, *Freud and the Bolsheviks*, New Haven, Yale University Press, 1998, and Alexander Etkind, *Eros of the impossible: the history of psychoanalysis in Russia*, Westview Press, Oxford, 1997

[36] Reich, *The Sexual Revolution*, p. 241

[37] Leon Trotsky, *The Revolution betrayed* (1936), Dover Publications, New York 2004.

[38] Thibaud Colin, *Gay Marriage. The Challenges of a Claim*, Eyrolles, Paris 2005, p. 97.

[39] See *The First Schema on the Family and on Matrimony of the Second Vatican Council*, ed. by R. de Mattei, Edizioni Fiducia, Roma 2015.

[40] See R. de Mattei, *The Second Vatican Council: An Unwritten Story*, Lindau, Torino 2011, pp. 203-210.

[41] Frederick Engels, *Dialectics of Nature*, Progress Publishers, Moscow, 1976, pp. 37-38

[42] Igor Chafarévitch, *The Socialist Phenomenon*, Editions du Seuil, Paris 1977, p. 323

SCHEDULE OF READINGS

COMMEMORATION OF ALL THE FAITHFUL DEPARTED

February 7, 2021

I Thess 5: 1-11 St. Luke 16: 19-31

THE MIRACLE OF CANA IN GALILEE

February 14, 2021

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



The Sanctuary Lamp burns in February *in memory of the deceased of the Maron Joseph Family*

at the request of Barbara Joseph.

May their memory be eternal!



VOCATION ICON

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

Sun	Feb	7	Steve & Allison Crate
Sun	Feb	14	Sue Paré & Lolo Salazar
Sun	Feb	21	Daja Gombojav & Family
Sun	Feb	28	Larry & Lisa Grard
Sat	Mar	6	Jim & Lenore Boles
Sun	Mar	14	Chris & Diane Wyder
Sun	Mar	21	Michael & Gayle Misner
Sun	Mar	28	Bruce & Doreen White

Mon	15	6:00 pm	Private Intention (Mary Nicholas)
Tue	16	Fr. Doran	(Catherine & Ira Mandel)
Wed	17	Dana & Linda Hayes	(Misner-Elias Family)
Thu	18	Pilar Elias	(Misner-Elias Family)
Fri	19	Mike and Gayle Misner-Elias	(Isaac)
Sat	20	Wayne Grenier	(Misner Family)
Sun	21	9:00	For the Members of the Parish
		11:00	Private Intention
Mon	22	-----	
Tue	23	David Nicholas	(Mary Nicholas)
Wed	24	Philip Nicholas	(Mary Nicholas)
Thu	25	Orozovich Family	thanksgiving (Mary Nicholas)
Fri	26	Benjamin Misner-Elias	(Misner Family)

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$3,525.00

(Budget Deficit 2021: \$2,935.00)⁴

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	7	9:00	For the Members of the Parish
		11:00	Private Intention
Mon	8	-----	
Tue	9	Donette Nicholas	
Wed	10	Terry Nicholas	(Mary Nicholas)
Thu	11	Kathleen Baginski	
Fri	12	Fortieth Day for Patricia Thomas	(Barbara Poulin)
Sat	13	Fortieth Day of Rachel Salazar	(Lolo Salazar)
Sun	14	9:00	For the Members of the Parish
		11:00	Mike and Gayle Misner-Elias (Isaac)

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.

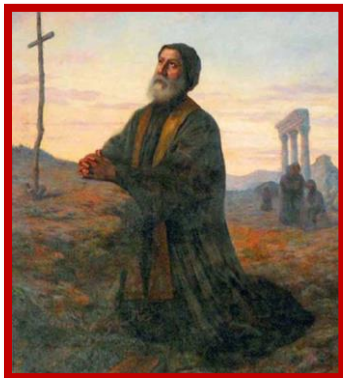
⁴ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00

- 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*.

Disinfecting Crews' Schedule

With deep gratitude to those who have stepped forward to aid in the health and security of our parish by disinfecting and cleaning the church and the restrooms each Saturday. **Crew A: Crew B: Crew C: Crew D:**

Following Saturday morning:
Following the Sunday Vigil:



*Saint Maron,
Father of our
Church*

February 9th

*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: Tala Poulin, Daja Gombojav, Anne El-Habre, Richard Karter, Lolo Salazar, and all those who suffer from disease, want, or depression.

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Commemoration of all faithful Departed

p. 166

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

Entrance Hymn: LB *edoneh* 99

Glory: SB *al majdu*

Qolo/Hymn: LB *bo'outho (minor)* 100

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *iqbal*

ANAPHORA:

Saint Sixtus, Pope of Rome: LB p 856

Sign of Peace: SB *tou ba*

Communion: SB *O Bread of Life; On these Clouds*

Recessional: SB *I am the Bread of Life*