

Saint Joseph Maronite Catholic Church



Commemoration of all the Righteous and the Just

January 31, 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>

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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 Hebrews 12: 18-24

For the Fire that you approach is not one that burns and can be felt, nor are you approaching the darkness, the fog, the storm, the sound of the trumpet, and words from that Voice – those who heard it begged not to have to listen to it anymore, because they could not

bear what they were being told, that “even if an animal come close to the mountain, it must be stoned”.

The sight was so awe-inspiring that Moses himself said, “I quake with fear”.²

What you are approaching, however, is Mount Zion, the City of the Living God, the Heavenly Jerusalem, the gathering of millions of angels,

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

² Deuteronomy 9: 19

the Church of the Firstborn, those who are enrolled in heaven,
to God, the Judge of all things, and to the spirits of the just who have been perfected,
and to Jesus, the Mediator of the New Covenant, and the sprinkling of His Blood
Which bears a better witness that Abel's did.
So take care not to reject the one who speaks to you.

If men are refused deliverance for rejecting the one who speaks with them in this world, how much more shall this be true of us if we reject the One Who speaks to us from Heaven,
the One Whose Voice moved the world?



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)³

ABOUNA'S REFLECTIONS

As a follow-up to last week's considerations, I would like to place before you a conference of **Professor Roberto de Mattei**, Professor of Modern History at the **Sapienza University** in Rome, overviewing some of the historical attacks on the family in the western world. We will print this important overview in a couple parts over the next two weeks.

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

18 May 2017



*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

We appreciate good things when we lose them. If we do not wish to lose them, then we must appreciate them for their worth.

The family is a good thing which we are losing. This is the obvious reality from which we must start. The family in Europe and in the West is undergoing a profound crisis. Relativist-Sociologists do not want to speak of a crisis, because this word contains, according to them, a moral judgement on the analyzed phenomenon. They speak, rather, of a transformation of family patterns or of an evolution of familial forms. But these words, too, contain a moral judgement. According to the relativist perspective, all that takes place in history and in society is good. The absolute good is represented by change, evil by stability and permanence in being. Relativist morals are founded on an evolutionary cosmology, which pretends to be scientific, without being so. Evolutionism is a false philosophy which stands on a false science, and at the same time, is a pseudo-science based on an erroneous philosophical choice. Because of this, a speech on the family, like every speech, must begin with the definition of terms and concepts of which we wish to speak.

The family is a true juridical and moral society, founded on matrimony and intended for the transmission of life and the raising of children. The procreation of children is the primary end to which marriage is ordered by nature, from its very origin. The origin of the family and of matrimony is in human nature. The child is not born because of his own choice, and he is not autonomous. The law of birth and the raising of the child is dependence. Dependence, is the law of humanity reunited in society. Everything depends on something, nothing is determined by itself. The principle of

³ Homily 1.7.8 "on Ezechiel"

causality governs the universe. This rule belongs to the first and indemonstrable principles which Aristotle already learned from reality. [1] This principle presupposes the first philosophical primacy of being, to which modern culture opposes the primacy of becoming, which is the negation of any immutable and permanent reality.

The Family in History

The family is a society whose primary end is to transmit life and to raise children. Because it is the source of life and of new human relationships, it constitutes the fundamental and irreplaceable cell of society. All the classical philosophers and political thinkers have affirmed it, and history has confirmed it. Well before Christianity, in ancient Rome, the *familia* was the cell of the *civitas*, and matrimony assured social stability, constituting, according to the precise definition of Cicero, the *seminarium rei publicae* [2] the seedbed of society which is born and expands from the family.

Christianity elevated matrimony to a sacrament, and when the Roman Empire fell, crushed by the barbarians, the only entity which survived and constituted the basis of the society which was born, was the family. The birth of the European nations, from the beginning of the year 1000 coincided with the development of the institution of the family. The same etymology of the word ‘nation’ (from the Latin *natus*) moreover, does not refer to a “choice” but to birth, and indicates a set of men who have a common origin and a blood-tie. The territory in which various authorities were exercised in medieval society – referring to the head of the family, of the feudal baron or of the king – was uniformly called in documents, the *patria*, the dominion of the father. [3] Such a conception of the family, which survived until the French Revolution and beyond, is founded on the idea that man is born within a given historical condition, which has insurmountable limits, beginning with death; that an objective and unchangeable nature exists; that this nature has its origin in God, Creator of the order of the universe. The Catholic Church, in her teaching, has always confirmed this conception of man and of society. [4]

Many documents of the Church in the last two centuries reiterate this teaching, but the most ample and articulate of these are the encyclicals *Arcanum* (Leo XIII) of **February 10, 1880**, [5] and *Casti connubii* (Pius XI) on **December 31, 1930**. [6] This teaching would be reconfirmed in many documents of **Pius XII** and in the apostolic exhortation *Familiaris consortio* of John Paul II on **November 22, 1981**. [7]

The Attack on the Family

The most violent attack that the family has ever undergone in the West was with the Cultural Revolution of 1968: a Revolution against the family conducted in the name of sexual liberation. But hate for the family characterizes all the heretical sects which have developed throughout history, and constitutes a supporting element, although not always an explicit one, of that Revolution which for over five centuries has assaulted the Church and Christian Civilization. [8]

The act of procreation is the object of anti-Christian hate, because this affirms that man has an end which surpasses him. The negation of procreation turns Christian morals upside down and affirms a Gnostic metaphysical principle: sex as an ultimate end of man, closed up in its own immanence.

In Medieval times, one of the most noted sects was that of the Brethren of the Free Spirit. The adherents were convinced of having reached such an absolute perfection as to be incapable of sin: “In fact, one can be so united to God so as to not sin no matter what one does.” [9] The focal center of the ideology of the Free Spirit was not God, but divinized man, who is freed from the sentiment of personal sin and stands at the center of creation.

In the 15th Century, the Taborites, a pre-Lutheran sect, preached, like the Brethren of the Free Spirit, the return to an Adamic state, which expressed itself in nudity and sexual promiscuity. Basing itself on the affirmation of Christ regarding prostitutes and publicans (Matthew 21:31) these declared that the chaste were unworthy of entering the Messianic Kingdom. Nudism assumed a worth of “liberation” from all the brakes of law and of morality: the same worth that “free love” possesses in our day. The “spiritual” person frees himself from every moral limitation: his will identifies himself with that of God and sin loses for him every meaning.

Lutheran Antinomianism

But the process of the dissolution of the family had its first decisive moment in the Protestant Revolution. In Wittenberg, the city in which on October 31, 1517, Martin Luther nailed his famous theses to the Cathedral door, the religious Revolution exploded in all of its virulence. While Luther was “protected” by the Elector Friedrich the Wise in the Wartburg Castle, his followers put his ideas into practice, to the extreme. Among these were the priest Andreas Bodenstein (Karlstadt: cir. 1480-1541) who on Christmas Day in 1521 celebrated in lay clothes the first “Evangelical Mass” of the Reform,

omitting the elevation of the host and every reference to the sacrifice, [10] and Johannes Schneider, also known as “Agricola” (1494-1566) who proclaimed the abolition of the ancient Mosaic law. Martin Luther fought Agricola and coined the term “Antinomian” to describe his negation of the *nomos*, the moral law. Agricola, however, was a disciple of his, who brought to fulfillment the Lutheran principle of *sola fide*. Luther had said, in fact, that man radically corrupted by sin, is incapable of observing the law, and can be saved only by faith, without good works. The sentence *pecca fortiter, crede fortiter* [11] sums up Luther’s moral theology. That which counts is not sin, which is inevitable, but confidence in the mercy of God, which the believer must have before, during and after the sin. For the Antinomians, as for the Gnostics of the first centuries, the “spiritual” man is incapable of sin. God acts in him, and every action, good or bad, becomes a divine action.

One can say that Agricola was a marginal figure in the Protestant Revolution, but one cannot say this of Anabaptism, which is one of the most famous expressions of the so-called “left wing” of the Protestant Reform. The Anabaptists did not limit themselves to expressing Antinomian ideas, they practiced them in the years 1534-35 in Münster, [12] the “New Jerusalem of the Apocalypse”, where the Dutch tailor Jan Bockelson, better known as John of Leiden (1509-1536) came to power, and the upholsterer Bernhard Knipperdolling (cir. 1500-1536) was made burgomaster.

Münster became a sort of “sacred city” for the “sons of Jacob” who had to help God to establish His Kingdom punishing the “sons of Esau”. In an atmosphere of terror, the private possession of money was abolished, and measures were adopted, aimed at instituting the collective possession of goods and obligatory polygamy. To symbolize the rupture with the past, all the books of the city, with the exception of the Bible, were brought to the Cathedral square and burned in a bonfire. Orgies and the worst sexual license were presented as a “baptism of fire” which had to substitute that of water. John of Leiden became king of the “holy City” while Knipperdolling, armed with a heavy sword administered “justice” by decapitating recalcitrants.

The Anabaptist community was repressed with the iron and fire of united Catholics and Lutherans, but the utopia did not disappear. “Moderated” Protestantism rejects the violent and extremist methods of the Münster Anabaptists as a heresy. However what is refuted is not the doctrinal substance, but the tragic failure of the experience. Münster remains a betrayed dream for many Protestants, analogous to the city of Paris for the socialists in the 19th century.

Shortly after 1540 in Emden, a center of eastern Friesland, there began another Anabaptist sect, that of the “Familists” founded by Hendryck Niclaes (1502-cir. 1580). [13] He gathered among himself a clandestinely-organized community, under the name of *Familia caritatis* (Family of Love, Huis der Liefde) in which an ecumenical pantheism was professed and the sharing of goods and free love were practiced. Niclaes based this on the principle of mystical union with God meant for the absolute identification of the creature with the Creator and by this metaphysical principle, deduced that sin could not exist in the hearts of the regenerated. He held himself to be the third and last great prophet, after Moses and Jesus. His mission consisted in revealing the fullness of love, the work of the spirit.

In England, the same world vision was expressed in the pantheistic and libertine sects, which in the 17th century represented the extreme Puritanical left, known as the “Ranters.” [14] Against the “Ranters”, libertines and “blasphemers,” the English Parliament promulgated the famous Blasphemy Act on August 9, 1650, by which all those who held that acts of “homicide, adultery, incest and sodomy” were not sinful but sanctioned by God Himself, would incur the wrath of the law. [15]

Sexual promiscuity, nudism, and free love became a fundamental ritual in these sects. Thanks to interior illumination, they said, man becomes “deified” and recovers his Adamic integrity, i.e. the state of innocence enjoyed by Adam and Eve before the fall. In this sense, sexual promiscuity and the sharing of women is a fundamental point of Anabaptist doctrine, as theologian François Vernet observed. [16]

The French Revolution

Pan-sexualist utopia also accompanied the revolutionary process in 1789 when it passed from the religious level to the political one. The fateful date of the French Revolution was July 14, 1789, the day on which the Bastille fell – a fortress which the revolutionaries believed was overflowing with political prisoners, holding instead only seven common criminals, among whom was the Marquis Alphonse-François de Sade (1740-1814).

The name of the Marquis de Sade, author of pornographic novels, is tied to sexual perversion. In reality he was a “philosopher” who, after having been freed, actively participated in the Revolution. On July 1, 1790 he became an “active citizen” of the Jacobin section of Place Vendôme which went down in history as the “square of the beatings.” On September 3, 1792 while the famous “September massacres” began, he was

named secretary and a year later, president of the section. Citizen Sade composed numerous political writings during the Revolution, of which the most famous is called “Frenchman, (make) another effort if you want to be Republicans” (*Français, encore un effort si vous voulez être républicains*). [17] In this text, he invited the French people to put into practice all the principles of 1789, and extirpate the roots of Christianity: “O you who have the scythe in hand, deal the last blow to the tree of superstition;” [18] “Europe expects you to be delivered at once from the scepter and the thurible.” [19] The ideology is that of 1789. Once freedom of conscience and of the press is admitted, it was necessary to give to all the freedom to act (of expression). If everything can be said, everything can be allowed.

De Sade listed as revolutionary achievements the following: blasphemy, theft, homicide and every type of sexual perversion, incest, rape, sodomy: “Never was lust considered as criminal in any of the wise nations of the earth... All philosophers know very well that its being declared a crime was because of Christian impostors.” [20] He imagines building places in all the towns, where: “all sexes, all ages, all creatures will be offered to the whims of the libertines who will come to enjoy themselves, and the most complete submission will be the rule of those present, the slightest refusal will be punished immediately by the one who has experienced it (the refusal).” [21]

One can freely vent impulses and desires, including mating with animals, since there is no qualitative difference between men and animals: both are born, procreate, and deteriorate. For Sade, life is nothing else but matter in movement. Death is no more than a “transmutation” at the foundation of which is “the perpetual movement that is the true essence of matter.” [22]

De Sade does not merely propose pleasure as the individual’s ultimate goal, but goes far beyond this. He wants to convince us that vice is a virtue, that horror is beautiful, and that torment is pleasure. In this sense, his vision of the world is satanic. The devil at first seems an angel of light to be worshipped, but will achieve his final triumph when he is worshipped in all his horror, making us believe that the sufferings in hell are the peak of pleasure. This is the philosophy underlying the 120 days of Sodom, where men and women, old people and small children, mothers and their children, and fathers and their children decide to practice incest, rape, coprophagia, necrophilia, and all kinds of aberration.

Every sexual difference is obliterated. The supreme goal is to abolish all differences and inequalities in order to

bring society to primordial chaos. Noircœur, a character of (De Sade’s book) *Juliette* says: “I want to marry twice in the same day. At 10 in the morning, dressed as a woman, I want to marry a man; at 12, dressed as a man, I want to marry a homosexual dressed as a woman.” [23] All “gender theory” is already contained in these words.

De Sade spent the last years of his life in an insane asylum. His lucid folly made him a prophet of the Revolution. Erik Kuehnelt-Leddihn defines him as “the patron saint of all leftist movements.” [24] The last two centuries have seen his plans realized, to a great extent. That which still hasn’t come to pass is, perhaps, part of our future. We owe him for not having left in the dark, any of the goals of the Revolution. [25]

While with De Sade revolutionary Pan-sexualism was theorized, the French Revolution started, with the introduction of divorce in 1791, a process of radical reform of the institution of the family, which Napoleonic law would extend to the whole continent. [26]

The utopic socialism of De Sade and Charles Fourier (1772-1837, who in his book “Phalanstère” argued for the uninhibited freedom of the passions to reach the highest point of social evolution, was then surpassed by the so-called “Scientific Socialism” of Karl Marx (1818-1863) and Friedrich Engels (1820-1895)

The American ethnologist Lewis Henry Morgan (1818-1881), starting from the existing family relationships among the Iroquois of North America, produced a fantastic history of the family, tracing its origins to a primitive throng, in which sexual relations were totally promiscuous and not subject to any rules. Marx and Engels enthusiastically subscribed to this materialistic idea, which confirmed Darwinian theories. Engels’ booklet “The Origin of the Family, Private Property, and the State” (1884) is an attack on the fundamental institutions of society, to bring about the utopian “classless society” which is the totally egalitarian society: without the family, without private property without the State, without God.

Translated by Brendan Young

Part Two to be continued in next week’s bulletin.

[1] Aristotle, *Metaphysics*, Book I.

[2] Cicero, *De Officiis*, I, 54.

[3] Franz Funck-Brentano, *The Old Regime*, Fayard, Paris 1926, pp. 12-14.

[4] Monks of Solesmes (under the direction of), *Marriage, Texts of the Roman Magisterium*, Desclée de Brouwer, Paris 1956

[5] Leo XIII, *Arcanum divinae sapientia*, of February 10 1880, in ASS, 12 (1879-1880), pp. 385-402.

[6] Pius XI, *Casti connubii* of December 31, 1930 in A.A.S. 1930, pp 539-590.

[7] John Paul II, *Familiaris consortio* of November 22 1981 in AAS(1981), pp. 81-191.

[8] Plinio Correa de Oliveira, *Revolution and Counter-Revolution*, (Italian translation) Sugarco, Milano 2009.

[9] Ilarino da Milano, *Medieval Heresies*, Maggioli, Rimini 1983, p. 26-27.

[10] George H., Williams, *The Radical Reformation*, Westminster Press, Philadelphia 1962, p. 40.

[11] "Be a sinner and sin boldly, but believe and rejoice in Christ even more boldly." (Letter to Melancton of August 1 1521, in *Luther's Works*, vol. 48, Letters, Fortress Press, Philadelphia 1975, p. 282),

[12] Cfr. Ernest Belfort Bax, *Rise and Fall of the Anabaptist*, Sonneschein, London 1903; C. G. H. Williams, *The Radical Reformation*, cit., pp. 362-388.

[13] Regarding Niclaes and the Family of Love see: Serge Hutin, *The English Disciples of Boehme*, Denoel, Paris 1960, pp. 58-61; G. H. Williams, *The Radical Reformation*, pp. 477-482 J. Dietz Moss, *Godded with God, Hendryck Niclaes and His Family of Love*, The American Philosophical Society, Philadelphia 1981; Alistair Hamilton, *The Family of Love*, The Attic Press, Greenwood (S. C.) 1981.

[14] Cf. Christopher Hill, *The World Turned Upside Down*, Penguin, London 1991; A. L. Morton, *The World of the Ranters. Religious radicalism in the English Revolution*, Lawrence and Wishart, London 1979 (1970); J. Friedmann, *Blasphemy, Immorality and Anarchy. The ranters and the English Revolution*, Ohio University Press, London 1987.

[15] *An Act against several Atheistical, Blasphemous and Execrables Opinions, derogatory to the honor of God, and destructive to human Society*, in *Acts and Ordinancy of the Interregnum*, ed. by C. H. Firth and R. S. Rait, Stationery Office, London 1911, pp. 409-412.

[16] François Vernet, *Condorments*, DTC, vol. III,1 (1938), pp. 815-816.

[17] A. F. de Sade, *Frenchman, (make) another effort if you want to be Republicans*, in *Philosophy in the Sitting Room*, Gallimard, Paris 1976, pp. 187-267.

[18] Sade, op. cit. , p. 188.

[19] Sade op. cit. , p. 190.

[20] Sade, op. cit. , p. 229.

[21] Sade, op. cit. , p. 221

[22] Sade , op. cit., p. 239.

[23] Sade, *Juliette*, (1797) in *Complete Works*, Cercle du Livre Precieux, Paris 1967, vol. 9, p. 569.

[24] Erik Kuehnelt-Leddihn, *Leftism Revisited. From de Sade and Marx to Hitler and PolPot*, Regnery, Washington 1991, p. 67

[25] See François Ost, *Sade and the law*, Odile Jacob, Paris 2005

[26] Xavier Martin, *Human Nature and the French Revolution, from the Age of Enlightenment to Napoleonic Law*, Dominique Martin Morin, Poitiers 2002

SCHEDULE OF READINGS

**COMMEMORATION OF ALL THE RIGHTEOUS
AND THE JUST**
January 31, 2021

Heb 12: 18-24 St. Matthew 25: 31-46

**COMMEMORATION OF ALL THE FAITHFUL
DEPARTED**
February 7, 2021

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



The Sanctuary Lamp
burns in January
*in memory of Bernard
Thomas*
at the request of his
daughters.

May his memory be eternal!



VOCATION ICON

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

Sun	Jan	31	Bruce & Doreen White
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

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$1,889.00

(Deficit 2021: \$3,360.00)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.

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)

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)

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 31 **9:00 For the Members of the Parish**
11:00 †Bernard Thomas
(Nicole & Michelle)

Mon 1 -----

Tue 2 **Fr. Doran**
(Misner-Elias Family)

Wed 3 **†Judith Kelley**
(Dan & Pam Casavant)

Thu 4 **The Bryck Family**
(Mary Nicholas)

Fri 5 **Mike & Gayle Misner-Elias**
(Isaac)

Sat 6 **Isaac Misner-Elias**
(Misner Family)

Sun 7 **9:00 For the Members of the Parish**
11:00 Private Intention

Mon 8 -----

Tue 9 **Donette Nicholas**
(Mary Nicholas)

Wed 10 **Terry Nicholas**
(Mary Nicholas)

Thu 11 **Kathleen Baginski**

Fri 12 **Fortieth Day for Patricia Thomas**
(Barbara Poulin)

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".

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

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.

Crew A: Crew B: Crew C: Crew D:

Following Saturday morning:

Following the Sunday Vigil:

*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.

❖ ٱلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

Commemoration of all the Righteous and the Just

p. 157

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

Entrance Hymn: LB *msheeho* 96A

Glory: SB *glory*

Qolo/Hymn: LB *bo'outho (minor)* 97

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

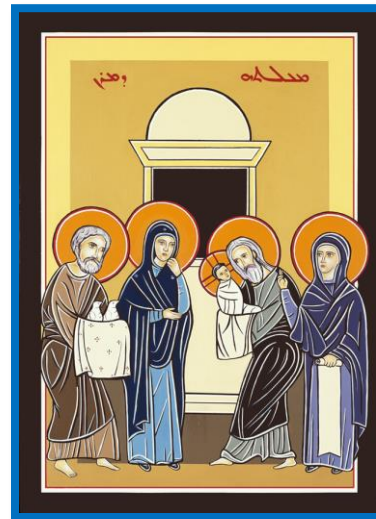
ANAPHORA:

Saint James, the Brother of the Lord: LB p 794

Sign of Peace: SB *tou ba*

Communion: SB *O Bread of Life; For the Beauty*

Recessional: SB *Glorious in Majesty*



*The Ascent
of Our
Lord to
His
Temple,
or,

the
Meeting,
or,*

the Presentation in the Temple

February 2nd