

Saint Joseph Maronite Catholic Church



The Ascension of Our Lord to His Temple

COMMEMORATION OF THE DECEASED PRIESTS

February 2, 2020

Welcome all visitors to the beautiful heritage of Antioch

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Waterville, ME 04901
Office Phone: 207-872-8515

Pastor: Rev. Fr. James Doran, KHS
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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

- 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

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*

This Day's Gospel¹ St. Luke 2: 22-35

When the days of their purification, according to the Law of Moses, were finished, they brought Him up to Jerusalem to present Him before the Lord (as it is written in the Law of the Lord: "Every male opening the womb shall be called holy to the Lord"²), and to offer the sacrifice spoken of in the Law of the Lord, "a pair of turtle-doves or two young doves".³ Now there was a man in Jerusalem named Simeon. This man was just and righteous. He was waiting for the Consolation of Israel, and the Holy Spirit was upon him. It had been told him by the Holy Spirit that he would not see death before seeing the Messiah of the Lord.

This very man came by the Spirit to the Temple, and when the parents of the Child Jesus brought Him in, to do for Him according to what is commanded in the Law, he took Him in his arms and blessed God, saying,

*Now dismiss Your servant in peace, my Lord,
according to Your word.*

*For behold, my eyes have seen Your Mercy,
which You have prepared
in the presence of all nations,
a Light for revelation to the Gentiles,
and glory for Your people Israel.*

Joseph and His Mother were astonished at the things being said about Him.

Simeon blessed them, telling His Mother Mary,

*See, this One has been appointed
for the fall and rise of many in Israel,
and as a sign of contention.*

*And a lance shall pass through your own soul –
so that the thoughts of many hearts
might be revealed.*



*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

ABOUNA'S REFLECTIONS

The Presentation of Our Lord in the Temple is the crowning festival of the Glorious Nativity. It celebrates the coming of the Word Incarnate, the Messiah, the Promised One, finally among His people – the purpose for which they were established. In this sense, it is the fullness of the Old Covenant brought to its full conclusion, that is, God Himself come among His people for their betterment and salvation. It is an evident that shatters that Covenant by breaking it open to all the nations of the earth: the glory of Thy People, Israel, and a Light of revelation to the nations.

Only in Freedom does Healing Occur

The purpose for the Hidden One coming among men, incarnate in His Word, and the reason for the "glad tidings"⁵ is that we might discover the love and wisdom of God; that we might walk in this light and find healing and restoration into what Hidden Charity intends each of us to be. This is the "Kingdom" begun here below, in time, but which is directed by its very nature toward the Hidden Divinity here after. This Kingdom is meant to conduct us, in the Spirit, into the fullness of Light that is the Dwelling of God in the plentitude of the Eternal Kingdom, which is God Himself. In the meantime, "salvation" is the healing found along the path of the Kingdom.

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

² Exodus 13: 2,12

³ Leviticus 12: 8

⁴ *Homily 1.7.8 "on Ezechiel"*

⁵ "Gospel"

We must note that with any endeavor that requires human freedom, we must be “engaged” for it to work. God is not superstition, nor does He work by magic. It’s not by mastering a technique or by performing a ceremony that salvation comes about. The Creator made human persons free, and only in that freedom does He heal their wounds and raise up their existence. Without our freedom involved with God’s assistance and inspiration (“grace”) nothing occurs; we remain in the depth of our wounds and in a state of separation from both God and the purpose for which we were each created. This state of separation we call “hell”,⁶ or “infernus”,⁷ both words meaning “the lower region”.

Union with the Good One, or separation from Him, begins in this life and is determined by our own free choice. Each moment, each day, each year, contains within itself immeasurable aids of goodness and grace that are providentially proposed by the Hidden and Good One. Through our free reaction healing or death is the outcome. Restoration or destruction begins during this malleable life of ours, and one or the other becomes permanent when that malleability ceases, that is, at the moment of death.

Concrete Fixtures on the Path

For everything important in life we prepare. Whether it be weddings, careers, or education we look ahead and set up all things necessary for smooth sailing. Death is similar. We only have one life to work with, and it is an inevitability to all the living that we must die. A reasonable person, therefore, looks forward that his departure be smooth.

Over the next few weeks, as we liturgically commemorate the dead, we will consider the fundamentals to dying as a good Maronite. The details are of course similar for all Catholics, but there are a few particulars that are unique to us as easterners.

To prepare well is to die well. This begins with a faithful life, of course, which looks to the joy of “finishing the race”⁸. Persevering fidelity to our Lord cannot be overestimated. One who has been faithful

to the gifts he has received in this life can have great hope at the end of his days that he will hear from the mouth of the Sacred Heart, “Well done, good and faithful servant. Enter into the joy of your Lord!”⁹

Over these next weeks, we will look at the Mysteries of Anointing, Viaticum, and then examine the traditions surrounding the funeral, burial, and the Qourboneh offered for the deceased.

Receiving Our Lord in Preparation

Shlomô l'baitô hono!,¹⁰ with this greeting a priest enters a house. From the days when our Lord sent His disciples out to prepare His arrival, these words have echoed down through the ages. *Shlomô* means peace, wellbeing, wholeness, and health. What more could one wish upon another? As an apostle of the Savior, the presbyter brings the peace of Christ that is intrinsic to the sacred priesthood. When he comes bearing the divine and substantial reality of the Body of Christ in the Eucharist to distribute in Holy Communion to the sick or housebound this *shlomô* penetrates the household and establishes it even more firmly.

How are we to receive this divine peace and sacred presence?

As often can happen without periodic reminders, we can easily forget the details that should permeate our Christian path.

Catholics have always enriched their lives with what the Church calls *sacramentals*: objects blessed as channels of grace. These may be rosaries, holy water, blessed palms, candles, etc. As the eternal One of all Holiness chose to appear among men, and made it a point to manifest Himself in visible flesh, so it is that the Church blesses and enriches its life by the blessing of objects and foods to act as tangible manifestations of grace. The Apostolic Faith is incarnational, and sacramentals demonstrate our fundamental belief that the Hidden One has appeared historically and visibly among us. From the moment of the Incarnation, all visible reality began to participate in a renewed creation.

⁶ Germanic word

⁷ Latin

⁸ II Timothy 4: 7

⁹ St. Matthew 25: 23

¹⁰ Saint Luke 10; 5 “Peace be to this house.”

Anything not used for sin can be blessed and sanctified that it become a channel of grace, blessing and thanksgiving. Candles, rosaries, holy water and palms most of us already know, but clothing, flowers and even the bed linens of the sick can be blessed and sanctified as sacramentals.

There has always been the custom to keep blessed candles in our homes for use in prayer, especially when there is a member of the family who is sick or dying. Traditionally they are blessed on the Feast of the Presentation. The candle's light and warmth are natural reminders of the divine light and of charity's fire with which we are touched by God's mercy.

The Arrival of the Divine King

Preparation is needed when we receive the Most Blessed Sacrament into our homes. It is, after all, Christ Himself Who comes among us. TVs, stereos and all unnecessary noise, music and commotion should be **silenced**. At least in the vicinity of the one being visited, silence should reign, prayerful and churchlike. The priest arriving with the Blessed Sacrament should be **met at the door with a lighted candle**. When he enters he will bring the apostolic peace of Christ, "*Shlomô l'beitô hono.*" The one greeting the priest then **escorts him** and shows him to the room of the sick person. The candle can then be left on the table.

In this room there should be **setup a small "altar"**, that is, a clean table where the Blessed Sacrament can be placed and, for Sacred Anointing, the holy oils when necessary. This table receiving Our Lord should be covered by a **clean white cloth**. On it there should be a **crucifix** and **two candles** – much like an altar – along with a **small cup of water**¹¹ and holy water. The water used in the ablutions will be poured out on the ground after the ceremony.

If the sick person is to be anointed then there should also be four/six **cotton** balls, a small slice of **bread** and, when possible, a slice of **lemon** or a small amount of lemon juice. This may seem unusual, but the lemon juice is used to cut the sacred oils left on the priest's fingers and the bread absorbs it afterward. Both these items, the cotton and the

bread, the priest will take with him when he leaves and they will be burned and properly disposed of at a later time. Ideally, a small empty dish can act to receive these items during the ceremony once they are used.

This photo shows how all this should look. If Holy Communion is the only thing for the visit that is to be done, then the white covered table, holy water, crucifix, small cup of water and two candles are the only things necessary.



Perhaps to some, this may seem burdensome, but the observance of these types of details manifests (and develops and forms) a properly religious spirit devoted to our Lord and His Sacred RozeH. Every Catholic home should have these items on hand, especially if they are tending the sick.

There are crucifixes available in religious goods stores that hold within themselves the minimal necessary to properly setup for a "sick-call" as described above. The face of the crucifix slides off and the back acts as a box that holds two small



candles, holy water, and cotton. The crucifix itself is set into the slotted box to stand upright and the arms of the cross contain holders for the two candles.

May the Compassionate and Merciful One grant to us all a spirit of piety and devotion that allows us to stand in reverent awe before the divine realities within which we are allowed to act, touch, and receive the transcendent epiphany that is found within the Sacred RozeH.

After all, to receive the Incarnate God within our home is a divine gift not given to all.

¹¹ for the purification of the priest's fingers after Holy Communion is distributed

SCHEDULE OF READINGS

ASCENT OF OUR LORD TO HIS TEMPLE (THE PRESENTATION)

February 2, 2020

Rom 9: 30-10: 4 St. Luke 2: 22-35

FEAST OF OUR FATHER, SAINT MARON

February 9, 2020

II Tim 3: 10-17 St. John 12: 23-30

LAST WEEK'S COLLECTIONS

(Budgeted: \$2,800.00)

Regular Collection: \$1,961.00

(Deficit: \$839.00)

Second collection: \$183.00

For those who may wish to assist in the beautification and dignity of the Holy of Holies, we have remaining expenses of **\$600.00** to pay for the new altar linens.

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

VOCATION ICON

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

Sat	Feb	1	Jim & Lenore Boles
Sun	Feb	9	Chris & Diane Wyder
Sun	Feb	16	Bruce & Doreen White
Sun	Feb	23	Steve and Allison Crate
Sun	Mar	1	Sue Paré and Lolo Salazar
Sun	Mar	8	Lowell Hawes
Sun	Mar	15	Larry & Lisa Grard

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: Doreen Nader, Louise Saliem, and Virginia Poulin



This year you have outdone yourselves in the gifts, cards, and all around kindness and generosity you have shown to your pastor. **Thank you all for such thoughtfulness!**

May the Lord of Wisdom and Light illumine all your days throughout this new year of grace!

*Parish Council Meeting
on Tuesday, February 4th,
6:00pm in the parish hall*

INTENTIONS FOR THE QOURBONEH (MASSES)

- Sat 1 †Charles Owen
(the Parish)
-- Catholic Extension Society & Donors
- Sun 2 For the Members of the Parish
- Mon 3 -----
- Tue 4 †Mary Hawes
(Cindy Elias)
- Wed 5 Catholic Extension Society & Donors
- Thu 6 Anna Bearce
(Pam & Dan Casavant)
- Fri 7 Private Intention
-- Catholic Extension Society & Donors
- Sat 8 †Mary Hawes
(Sheila Bonenfant)
-- Catholic Extension Society & Donors
- Sun 9 For the Members of the Parish
- Mon 10 -----
- Tue 11 Anna Bearce
(Pam & Dan Casavant)
- Wed 12 Catholic Extension Society & Donors
- Thu 13 †Mary Hawes
(Cindy Elias)
- Fri 14 Private Intention
(Abouna James)
-- Catholic Extension Society & Donors
- Sat 15 †Paul LaVerdiere
(Sheila Bonenfant)
-- Catholic Extension Society & Donors
- Sun 16 For the Members of the Parish
- Mon 17 -----
- Tue 18 Anna Bearce
(Pam & Dan Casavant)
- Wed 19 Catholic Extension Society & Donors
- Thu 20 †Helen Bard
(Pam & Dan Casavant)
-- Catholic Extension Society & Donors
- Fri 21 Private Intention
(Abouna James)
-- Catholic Extension Society & Donors

The Presentation

p 138

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

Entrance Hymn: LB Msheeho 90B

Glory: SB glory

Qolo/Hymn: LB bo'outho 91

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*
(Presentation)

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint John Chrysostom: LB p 876

Sign of Peace: SB *tou ba*

Communion: SB *Your Body is our Food; Here I am, Lord*

Recessional: SB *Majdu Maryam*

*LB=Liturgical Book SB=Song Book



Saint Agatha, Martyr

February 5th