

The Manifestation to Saint Joseph



3 Appleton Street
Waterville, ME 04901
Office Phone: 207-872-8515

December 17, 2017
Saint Joseph
Maronite
Catholic Church



Pastor: Rev. Fr. James Doran
Subdeacon: Mr. Stephen Crate
website: <http://www.sjmaronite.org>
E-Mail: stjoesinmaine@yahoo.com

"The Eastern Rites are the Treasure of the Catholic Church" Saint John XXIII, Pope

- 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 **three months in advance**. Recommended stipends:
weekday intentions \$10; weekend intentions \$15
- Monthly Memorials:** Sanctuary Candles \$20; Altar Bread \$25; Wine \$45

Choir Director: Fefa Deeb **Parish Secretary:** Paula Mitchell **Catechists:** Lenore Boles, Director & K-1st; Jane Lee, 2nd; Shana Page, 3-5th **Parish Council:** Sheila Bonenfant, Lisa Grard, Lowell Hawes, Rosanna Joseph, David Lee, Ruth Lunn, Kevin Michaud, Paula Mitchell, Elizabeth Wilson **Ex-officio council members:** Subdeacon Steve Crate; Lenore Boles, Catechism; Shana Page, Rosary Sodality; Larry Mitchell, Knights of Columbus

THIS DAY'S GOSPEL St. Matthew 1; 18-25

Now the generation of the Christ took place in this way.
When his mother Mary had been espoused to Joseph, before they came together she was found to be with Child by the Holy Spirit; and Joseph her husband, being a just man, and unwilling publically to expose her, resolved to separate from her quietly.
But as he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take to yourself Mary your wife, for that which is

conceived in her is of the Holy Spirit. And she shall bear a son, and you shall call His name 'Jesus,' for He will save His people from their sins."
Now all this took place to fulfill what the Lord had spoken by the prophet:

*Behold, a virgin shall conceive
and bring forth a son,
and they shall call his name Emmanuel;¹*

(which means, *God with us*).

When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took to himself his wife.

¹ Isaiah 7; 14

And he knew her not till she brought forth her firstborn son.
And he called His name "Jesus."

ABOUNA'S REFLECTIONS

Inevitable death: mortal bodies in repose **Part IX**

*Praise, glory and honor
to the wise Cultivator and faithful Renewer,
Who raises to incorruptibility
those awaiting in the corruption of the tomb;
Who transforms in glory those buried in shame,
Who adorns with strength those who are weak,
and gives to natural bodies
the power to become spiritual.
To Him, the Lord of goodness, is due glory and honor
all the days of our lives, now and forever. Amen²*

The Absolution/Ginnaz

At the end of the funeral Mass there is a last ceremony at the church called the "ginnaz" or the "absolution." It follows immediately at the end of the Qoorbono and entails two hymns and two incensations of the body. The purpose of this ceremony is twofold:

- 1.) it serves as an act of *veneration* paid to the body that has been baptized in the saving waters, anointed with the sacred Myron of Chrismation, and, most importantly, transformed by the mingling of the Most Holy Flesh and Blood of Our God and Savior in the Holy Eucharist;
- 2.) it acts as a final "*farewell*" to the deceased before his body is taken in procession to the place of burial.

In the Maronite Church we refer to this ceremony as "Ginnaz," which most likely originates from the Syriac word, *gnizo*, which refers to something hidden, invisible, occult, locked away. As an example, in the phrase, *gnizo abo*, we have the recurring reference to the "Hidden Father." This gives us, in Arabic, "ginnaz" or in the plural

² *Proemion*, Saturday Safro

"ginnazat" and most likely refers to the deceased who has now become "hidden" or "invisible" to our earthly eyes.

However, in the Latin tradition, and therefore common to our English vocabulary, we refer to this ceremony also as *absolution*. While most will think immediately of the Sacrament of Penance and the absolution that it is given for the forgiveness of sins – or the forgiveness of a *debt*; the word itself means "*loosening from,*" or "*breaking bonds.*" Thus it has the sense of "wiping clean the slate" of the departed and "breaking the bonds" from earthly existence so as to enter the full life of grace.

Used in the sense here of the final ceremony of the funeral, it indicates the "letting go" or solemn farewell to the deceased as the body begins its final journey to burial. The faithful join the cortege and sing the "hymns of consolation," accompanying the body to burial.

*Blessed are the dead who from now on
die in the Lord.*

*Blessed indeed, says the Spirit,
that they may rest from their labors,
for their good deeds follow them!³*

May they rest in peace

The burial of the body in the Syriac tradition has a unique sense. *Nawso* refers to the grave in Syriac. It also means the cemetery, the mortuary chapel or the shrine. Historically, it is actually a word borrowed from the Greek, "naos," meaning "temple, shrine." In our tradition, then, the burial of the body is the last sign of respect paid to the person by "enshrining" his body in the burial. The grave is thus seen as the shrine of the body.

The tradition is to lower the coffin for burial; and once it is in the grave the priest sprinkles dirt on it in the form of a cross. In the western tradition this is done in a similar manner, saying, "Dust thou art, and unto dust thou shalt return." However, the

³ Apocalypse 14; 15

Syriac Maronite tradition does not stop there as does the Latin one; it continues and completes the phrase by emphasizing the new beginning that is the “waiting in hope” that is the cemetery: “yet, thou shalt be born anew.”

Masses offered for the Dead

The Church prays each Saturday for the departed, as well as the annual commemorations during the three weeks preceding the Great Fast of Lent: for all departed priests; for the all the just and righteous; and, for all the faithful departed. The first nine days of November are also heavily indulgenced to encourage our prayers for the dead. While the dead may be hidden to our eyes, they have never been thought of as separated or distant from the other members of the Church.

Once we have laid our beloved dead to rest there are a few details that remain in the care of the departed. Most of us know about the “Forty-Day Mass” and observe it well, but there are historically and traditionally three days on which the Holy Sacrifice of the Mass is to be offered for the repose of the dead: the third, the ninth and the fortieth day. Following these there is of course the annual anniversary Mass, also.

The Holy Qoorbono is to be offered on *the third day* of death or burial for the simple reason that Our Lord rose from the dead into the transcendent Life of Glory for all eternity on the third day of His Death, and by so doing He thereby became the First-Born from the Dead, as Saint Paul writes.

The *ninth day's Qoorbono* is offered to commemorate the ninth day of prayer during which the Apostles gathered in the Upper Room on Sion following Our Lord's Ascension. It was at the end of this original *novena* that the fullness of the Holy Spirit and grace came down upon them all at Pentecost; so we wish the same for the dead.

The *fortieth day* calls to mind the day of Our Lord's Ascension when He left this world in glory for the immutable majesty of the Hidden Divinity. The Fortieth Day Mass is hoped to prepare the

departed for a like transformation in glory in the light of the eternally Compassionate One.

Lastly, we have the Mass offered for the dead on the *anniversary* of their death each year.

The Church and Cremation

In the last fifty years cremation has been allowed in the Catholic Church. Straightaway it must be noted that this is a *permission granted* and not something equal to the burial of the consecrated body. Cremation is a form of disposal of the body, taking the place of burial, and it is not a form of preparing the body for the funeral. Allowance granted to cremate bodies was permission to do so *after* the funeral rites.

From the beginning of Christianity, the Church has forbidden cremation or destruction of the body except in extraordinary cases such as wartime, or during times of high mortality such as plagues. The Orthodox continue to this day in the prohibition of cremation.

Until 1963, anyone who had directed his body to be cremated was simply forbidden a Christian burial and denied the suffrage and prayers of the Church.

To properly understand the place of cremation in the Catholic Church it is important to know the events and decisions leading up to the present.

July 5, 1963: *Piam et constantem*, Pope Paul VI mitigates the sacred canons, lifts the full ban, and permits cremation for the first time. It is to be noted that this permission was not a replacement for the ancient Catholic practice, and was to be undertaken only in grave and exceptional circumstances:

All necessary measures must be taken to preserve the practice of reverently burying the faithful departed. Accordingly, through proper instruction and persuasion Ordinaries are to ensure that the faithful refrain from cremation and not discontinue the practice of burial except when forced to do so by necessity. For the Church has always maintained the practice

of burial and consecrated it through liturgical rites.

Even with this authorization, cremation was to take place after the funeral ceremonies, and the cremated remains were not allowed to be present in the church during the funeral.

1980s: Various dioceses, especially in Canada and the United States, ask for dispensation to allow the ashes to be present for the funeral ceremonies.

October 1, 1989: The promulgation of the ritual book *Order of Christian Funerals*, first approved in 1985, for the United States of America. *No provision is made for the presence of ashes during funeral ceremonies.*

October 4, 1997: The *Order of Christian Funerals* was modified by decision and confirmation of Roman Congregation for Divine Worship, and permission was granted to use the funeral rites in the presence of the cremated remains of the body. However, even at this point, the presence of ashes at the funeral with cremation being used as a form of preparation of a body is still considered to be the exception to the rule and an extraordinary thing, indeed, as “the only feasible choice” (415) in a given situation:

¶413: *Although cremation is now permitted by the Church, it does not enjoy the same value as burial of the body. The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in those rites.*

¶414: *The Church’s teaching in regard to the human body as well as the Church’s preference for burial of the body should be a regular part of catechesis on all levels and pastors should make particular efforts to preserve this important teaching.*

¶418: When the choice has been made to cremate a body, it is recommended that the cremation take place after the Funeral Liturgy.

January 2012: The *Newsletter* of the Committee on Divine Worship for the United States Conference of Catholic Bishops:

The practice of cremation has grown and become more commonplace in the United States, and it is often presented as a more affordable alternative to traditional burial. What is often overlooked is the Church’s teaching regarding the respect and honor due to the human body.

August 15, 2016: Consequent to years of increasing confusion over the matter, the Congregation for the Doctrine of the Faith promulgated the Instruction *Ad resurgendum cum Christo* regarding the burial of the deceased and the conservation of the ashes in the case of cremation.

¶3: *Following the most ancient Christian tradition, the Church insistently recommends that the bodies of the deceased be buried in cemeteries or other sacred places. In memory of the death, burial and resurrection of the Lord, the mystery that illumines the Christian meaning of death, burial is above all the most fitting way to express faith and hope in the resurrection of the body.*

¶4: *In circumstances when cremation is chosen because of sanitary, economic or social considerations, this choice must never violate the explicitly-stated or the reasonably inferable wishes of the deceased faithful. ... The Church continues to prefer the practice of burying the bodies of the deceased, because this shows a greater esteem towards the deceased.*

¶5: *When, for legitimate motives, cremation of the body has been chosen, the ashes of the faithful must be laid to rest in a sacred place, that is, in a cemetery or, in certain cases, in a church or an area, which has*

been set aside for this purpose, and so dedicated by the competent ecclesial authority.

¶6: For the reasons given above, the conservation of the ashes of the departed in a domestic residence is not permitted.

¶7: In order that every appearance of pantheism, naturalism or nihilism be avoided, it is not permitted to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other objects. These courses of action cannot be legitimized by an appeal to the sanitary, social, or economic motives that may have occasioned the choice of cremation.

¶8: When the deceased notoriously has requested cremation and the scattering of their ashes for reasons contrary to the Christian Faith, a Christian funeral must be denied to that person according to the norms of the law.

From the above, it is easy to see that what once had been graciously permitted by the supreme pontiff in the 1960s has resulted in much confusion in many quarters. Part of the reason for this is that far too many of the faithful develop their ideas of Christianity not from the Church and her catechesis, but from the modern non-Catholic and often anti-Christian media.

To clarify the issues, continual explanations have been made, and elucidations given to the Catholic faithful for the last thirty years.

In summary:

The cremation of the body *may* take place, but this is never considered as equal to the full respect paid to the burial of the consecrated body of the Christian faithful.

It has only been since 1997 that ashes during funerals have been *permitted* uniformly throughout the Catholic dioceses of the United States.

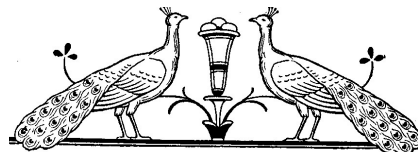
When chosen, cremation is to be done from a serious economic, social, sanitary or other grave reason; mere personal preference, in itself, is not a sufficient basis for choice.

Properly understood, cremation is to be done following the full funeral rites of the Church.

Lastly, cremated remains are to be properly buried or placed in consecrated ground or other sacred place. One may not keep the ashes at home or dispose of them in a frivolous manner.

May the Hidden One of compassion and light grant us all to cherish the ancient practices of the Church, and appreciate the inherited wisdom of our sacred patrimony, even as we enter and live fully within the twenty-first century and beyond.

*His glory shines upon the world
and enlightens the very depths of the abyss.
Death is annihilated, night has vanished,
and the gates of Sheol are broken.⁴*



EPIPHANY HOUSE BLESSINGS

Epiphany is the great day of baptisms and renewal in the Syriac tradition. It is a celebration of the historical appearance of the Hidden One among us. It thus commemorates God's *manifestation* ("epiphany") to the world.

As the appearance of God among men, it is thus also known as the "Theophany." It is a time of renewal, and there is among the eastern traditions a special blessing for homes at the season of the Epiphany. It is something of an annual spiritual renewal for the home. These blessings can take place from January 6th – the actual feastday – through the second half of January.

⁴ *Nuhro*, the Hymn of Light, from daily Safo

For those who may wish, the form following can be used to sign up for a visit to your home that the blessing might be given. Simply fill it out, put it in an envelope, and place it in the collection basket. Contact will be made later to schedule a day and time for the blessing.

AM+DG

Yes, Father, I would like to have the Epiphany Blessing for my home.

Name: _____

Address: _____

Phone number: _____

LAST WEEK'S COLLECTIONS

Regular Collection: \$1309.00

Blessed be the Hidden One Who gives us the ability to sustain the apostolate of our Savior

VOCATION ICON

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

| | | |
|-----|-------------|------------------------|
| Sun | December 17 | Chris & Diane Wyder |
| Sat | December 23 | Lenore Boles |
| Sat | December 30 | Audrey Yotides |
| Sun | January 7 | Chris & Diane Wyder |
| Sun | January 14 | Greg Gillespie |
| Sun | January 21 | Larry & Paula Mitchell |
| Sun | January 28 | Lowell & Mary Hawes |
| Sun | February 4 | Larry & Lisa Grard |

EVENTS FOR DECEMBER

Thu 21 Choir Rehearsal 6:00 pm

THIRD PRAYER FROM WEDNESDAY SAFRO

O Lord, grant peace to the world.
 May wars and battles cease throughout the earth,
 protect the churches and monasteries;
 unite them in the unity of the true Faith.
 Support and care for the people Thou hast
 acquired through Thy Precious Blood.
 Thus, strengthened by Thy calm and peace,
 we shall render glory and thanksgiving unto Thee,
 now and forever. Amen

INTENTIONS FOR THE QURBONEH (MASSES)

- Sat 16 † Kathleen Hawes**
(Hawes Family)
- Sun 17 For the members of the Parish**
- Mon 18 -----**
- Tue 19 †Lester Giguere**
(Ann Giguere)
-- Catholic Extension Society & Donors
- Wed 20 †Lester Giguere**
(Ann Giguere)
-- Catholic Extension Society & Donors
- Thu 21 †Fred & Marie Zito**
(M/M Schnepf)
-- Catholic Extension Society & Donors
- Fri 22 †Mary Elias**
(Cynthia Elias)
-- Catholic Extension Society & Donors
- Sat 23 For the members of the Parish**
- Sun 24 †Mary Elias**
(Cynthia Elias)

Liturgical notes: † = Deceased, SI = Special Intention, AV = Anniversary, H = Health



**EPARCHY OF SAINT MARON OF BROOKLYN
THE CHANCERY**

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12 December 2017

Prot No. 654/2/17
Circ No. 17.26

Reverend and Dear Monsignors and Fathers, Deacons and Subdeacons;

Having received several inquiries over the last few days, I am writing in reference to the upcoming Divine Liturgies for the Christmas Season, specifically reiterating the teachings of the Catholic Church and the norms of the Maronite Church.

The faithful have a **dual** obligation to participate in the Divine Liturgy on the following weekends:

Sun. Dec. 24 and Mon. Dec. 25;
Sun. Dec. 31 and Mon. Jan. 1;
Sat. Jan. 6 and Sun. Jan. 7.

To be very specific, Sunday Masses on these weekends are not optional, and Sunday morning Masses cannot be cancelled. For example, participating in the Divine liturgy on Sunday afternoon December 24, does not fulfill both the Sunday and Christmas obligations of the faithful. A priest cannot dispense the faithful from the obligation of participating in the Sunday or Christmas Divine Liturgies. (A reminder that our Maronite tradition is to celebrate the first Christmas Divine Liturgy at Midnight. A vigil Mass is tolerated for pastoral reasons.)

In our Maronite Church, Monday, January 1, is the Feast of the Circumcision of the Lord, and it is a Holy Day of Obligation. A priest cannot dispense the faithful from the obligation of participating in the Divine Liturgy on this day and should make it convenient for them to be able to do so.

In our Maronite Church, Saturday, January 6, is the Feast of the Epiphany, and it is a Holy Day of Obligation. A priest cannot dispense the faithful from the obligation of participating in the Divine Liturgy on this day, and the priest cannot move the Feast to the Sunday. (A practical solution could be to celebrate the Divine Liturgy on the Eve of this Feast, Friday, January 5.)

Hoping this will lend some clarification to all, and wishing you a Blessed Christmas, I remain

Sincerely yours in Christ,

Chorbishop Michael G. Thomas, JCD
Vicar General

READERS' SCHEDULE

MANIFESTATION TO SAINT JOSEPH

Ephesians 3; 1-13 St. Matthew 1; 18-25
December 16 Lenore Boles

GENEALOGY SUNDAY

Ro 1; 1-12 St. Matthew 1; 1-17
December 23 Lila Hallowell

*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 the Savior and Benefactor,
the Lord of lords and Weaver of crowns,
Thou art Lord and King of all. Amen*

Those for whom we pray: Jerry Fortin, Albert Joseph, Doreen Nader, Tala Poulin, Virginia Poulin, Beverly Rideout, Gordon Webber, Melissa Karter, Maxine Morrisette and Paul Mitchell

COFFEE SCHEDULE 2017-2018

Dec 24 *No Coffee Hour*
Dec 31 Lisa Grard & Mary Hawes
Jan 7 Elaine Hoag & Mary Jo Hodgkin
Jan 14 Laya Joseph & Rosanna Joseph



CENTURY 21 - SURETTE REAL ESTATE
Pam Casavant -- Partner/ Associate Broker
Tel: 207-873-5634 Ext 219
e-mail: pcasavant@surette-realestate.com

LEBANESE CUISINE
34 Temple Street * Waterville, ME 04901
207-873-7813

GALLANT FUNERAL HOME INC.
10 Elm Street * Tel 873-3393 * Website: gallantfh.com

GHM Insurance Agency
Auto * Home* Business * Life * Benefits
51 Main Street - Downtown Waterville
Tel: 207-873-5101 www.ghmagency.com

GRONDIN'S CERTIFIED DRY CLEANERS
259 Main Street - Waterville, ME 04901 tel. 207-872-8132

SII Investments, Inc.
29 Mt. Merici Ave. - Tel: 207-872-8689

Waterville Florist
287 Upper Main Street
Tel: 207-872-7422 also 888-616-4880

The Manifestation to Saint Joseph p 57

Lighting of the Church: SB* p 21 #135/LB p 5
Jesus, Christ, O Source of Light

Entrance Hymn: LB p 62a Msheeho

Glory: SB p 1 #2 Glory (English)

Qolo/Hymn: LB p 63

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB p 750

The Lord Reigns

Incense Hymn: SB p 3 #8
Ikbal

ANAPHORA:

St. John: LB p 815

Sign of Peace: SB p *Tooba lisa*

Communion: SB For the Beauty of the Earth, I am the Vine

Recessional: SB p The King of Glory

*LB=Liturgical Book SB=Song Book

