



St. Michael the Archangel Maronite Catholic Church

806 Arsenal Avenue
Fayetteville, NC 28305
Office: 910-484-1531



Email: stmikemcc@embarqmail.com **website:** stmichaelsmaronite.net **November 6 -7, 2021**

Consecration of the Church

Consecration and Renewal

On this first Sunday of the Season of the Lord's coming – the Consecration/Renewal of the Church Sunday – the Bride-Church, prepares herself for the coming of her intimate Lord and Bridegroom: Jesus the Lord. We, likewise, her children, prepare ourselves through renewal and self consecration for his new coming.

The Fathers of our Syriac Church often speak of the Inner Chamber of our Hearts, and the Altar that is in the innermost sacred part of ourselves, to be renewed and prepared for the Lord; so that Christ may dwell in us as he dwelt in Mary (the Keeper of the Word).

The walls of our churches are nothing but reminders and metaphors of the larger spaces that we need to open in ourselves, in our families, and in our communities for God.

This time of preparation and renewal of the heart is an invitation for us from the heavenly Father to welcome his Son – his Word – in our hearts; and to translate that into actions that bear fruit. Likewise, it is an invitation for us from the Word himself – the Son – to enter his Father's Kingdom in its fullness.

As this Feast of Consecration and Renewal leads us into the season of the celebration of the Birth of the Lord, let us truly prepare and consecrate to him our hearts and our lives; let us renew our values and attitudes.



CLERGY

Fr. Paul Damien, Pastor
Deacon Chuck VanHeusen
Subdeacon Ronald Foster

PARISH OFFICE HOURS:

Tuesday through Friday
10:00 AM to 2:00 PM

LITURGY:

Saturday: 5:00 PM
Sunday: 10:30 AM

Online Email: (Marie)
stmikeo@ce@gmail.com

Facebook:

Saint Michael the Archangel
Maronite Catholic Church

Daylight Savings Time Ends Sunday November 7th

Don't forget to turn your clocks
back when you go to bed
Saturday Night!



*“And I tell you, you are Peter,
and on this rock I will build my
church, and the gates of Hades
will not prevail against it.”*

Mt 16:18

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*****Consecration of the Church**
Opening of the Liturgical Year**

Saturday, November 6 - 5:00 PM: Subdeacon Claude Franklin (Memorial) & Ingrid Franklin (Intentions)
By The Franklin and Talley Families

Sunday, November 7 - 10: 30 AM: James Robert Barefoot (Memorial) By Mary Louise Barfoot & Family
Linda Younger (Memorial) By Francis Younger

Next 2nd Collection ~ November 14th - Patriarchal Charities

We Share Special: We-share will match all "New" \$50 reoccurring monthly donations on our site (up to a total of \$1000) St Michael's on-line giving option at <https://stmichaelsmaronite.weshareonline.org>

Tuesday	Nov. 9	9:00 am	St Matrona of Pamphylia	All Souls In Purgatory By Thanh and Han Vo - Nguyen
Wednesday	Nov. 10	9:00 am	St Maura	All Souls In Purgatory By Thanh and Han Vo - Nguyen
Thursday	Nov. 11	9:00 am	St. Mennas & Companions, St. Mar n	Mary Alice Saieed (Memorial) By Joseph and Kathy Kannan and Mary Alice DeMoli
Friday	Nov. 12	9:00 am	St Theodore	All Souls In Purgatory By Thanh and Han Vo - Nguyen

*****Announcement to Zechariah*****

Saturday, November 13 - 5:00 PM: Rita Guzinski (Memorial) By Patti Reynolds, MJ Hahn and Families

Sunday, November 14 - 10: 30 AM: Mary Alice Saieed (Memorial)
By Joseph and Kathy Kannan, and Mary Alice DeMoli

When not listed Fr Jack will offer his Masses for the Donors & Intentions of the Catholic Extension Society

MASS INTENTIONS / MASS CARDS

Call Parish Office to request Divine Liturgy (Mass) Intention.
Mass Cards are also available upon request.

READERS

11/6: Bert Andres 11/7: Chris Cooper
11/13: MJ Hahn 11/14: Marie Catalana
11/21: Annika Nesbitt 11/22: Josh Deason

SCRIPTURE READINGS

Consecration of the Church
Heb 9:1-12 / Mt 16:13-20

Announcement to Zechariah
Rom 4:13-25 / Lk 1:1-25

Announcement to the Virgin Mary
Gal 3:15-22 / Lk 1:26-38



GIFTS OF THANKSGIVING

Make a donation to offer the Incense, Candles and Wine for one month in memory or to honor of someone.

**NOVEMBER GIFT OF
THANKSGIVING**

For the Intentions of the Simon Family
By Bert Andres

Tithes & Offerings \$ 1435.00
 Candles \$ 113.00
 Building Fund \$ 35.00
 HVAC \$ 2575.00

God Bless You for your support!

SUNDAY SOCIAL HOUR HOST SCHEDULE

November 7th Frank and Marie Catalana
 November 14th Margaret Grantonic
 November 21st Jessica Guerrera & Emma
 November 28th Mary Louise Barefoot, Lynn Vaughan & Ingrid Franklin



***Dates open in the New Year**

**RELIGIOUS ED
 ADULT DISCUSSION
 GROUP**

Religious Education
 & Adult Discussion Group
 Every Wednesday Evening
 beginning at 6:30PM
 in the parish social hall.

**CATHOLIC SOCIAL
 MINISTRIES**

St. Michael's has been asked to contribute jams/jellies and peanut butter (ANY SIZE)

Place donations in the basket next to the Confessional.



October total was 57lbs

NOVEMBER BIRTHDAYS

Jon Deason, Dawn Hurley, Kathryn Monsour, Oliver Chapman, Lauri Monsour, Claire Chapman, Braxton VanWy, Greg Goulet, Ishod Nesbitt, Frank Catalana, Joe Monsour, Tom Royse, Charlotte and Nicole Levine, Albert Andres, Jess Guerrero, Chris Cooper, Zach Parkhurst, Colin Kenny, Marie VanHeusen and Ryker VanWy



NOVEMBER ANNIVERSARIES

Richard and Elizabeth Butcher
 Phil and Emma Montaldo
 Ton and Sheila Delahunty
 Justin and Anne Marie Ducote



ADORATION

Every Thursday
 9:30am - 6:00pm
 Rosary & Benediction begin at 6pm



Please sign up today, at the church entrance to spend an hour with our Lord!

"People ask me: 'What will convert America and save the world?' My answer is prayer. What we need is for every parish to come before Jesus in the Blessed Sacrament in holy hours of prayer."
 ~St. Teresa of Calcutta

VOCATIONS CHALICE

11/6: Volunteer
 11/7: Dinse Family
 11/13: Volunteer
 11/14: Royse Family



*The Church needs men & women eager to commit their lives to serving the Church through the priesthood & religious life. Consider taking the Vocation Chalice into your home for a week.

PRAYER CHAIN

Please contact **Lucy Zahran** at church or call the church office to **join the prayer chain** or with **prayer requests.**



Parish Christmas Cookie Bakers Needed

The Ladies Guild is hosting a **"Fun"raiser** to help pay for the social hall HVAC system!

The ladies recognize that there are lots of great "bakers" out there who may want to help!

Two ways to help . . .

1. Bake and donate lots of festive/delicious Christmas Cookies
2. Order or take orders from friends and neighbors.
 (\$10 for Large trays and \$5 for small trays)

For more information call Lynn 391-0662 or Mary Louise 624-8704



St. Michael Archangel Ladies Guild

Supporting our Parish Family with
Spiritual & Social Activities

Since 2013

Open to All Ladies 18yrs & older

Join Us 12:00 Noon on the
2nd Sunday of every month

“Come & See !”



“Hand Made Rosaries”

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Premade Rosaries, as well as a
complete list of all available
styles, are in the social hall by
the Ladies Guild gift counter!



All proceeds go to the Parish!

Fellowship / Refreshments - Free Catholic CDs



Take a minute following our Sunday Divine
Liturgy to join us in the Social Hall
For some light refreshments, conversation
and to check out our Free CDs.

There's a slot on the rack for those
who want to donate to this ministry!



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Matthew 25:40
Inasmuch as you did it for the least of these, you did it for me. - Jesus

What purpose drives you to achieve the results you seek in your life?

“A man came across three masons who were working at chipping chunks of granite from large blocks. The first seemed unhappy at his job, chipping away and frequently looking at his watch. When the man asked what it was that he was doing, the first mason responded, rather curtly, “I’m hammering this stupid rock, and I can’t wait ’til 5 when I can go home.”

”A second mason, seemingly more interested in his work, was hammering diligently and when asked what it was that he was doing, answered, “Well, I’m molding this block of rock so that it can be used with others to construct a wall. It’s not bad work, but I’ll sure be glad when it’s done.”

”A third mason was hammering at his block fervently, taking time to stand back and admire his work. He chipped off small pieces until he was satisfied that it was the best he could do. When he was questioned about his work he stopped, gazed skyward and proudly proclaimed, “I...am building a cathedral!”

“Three men, three different attitudes, all doing the same job.”

With startling clarity, this story illustrates that purpose has the power to transform not only our attitude about the work that we do, but the quality of our work as well. And if purpose can help one transcend even a physically laborious task as that undertaken by the three masons in our story, then imagine the impact that clarity of purpose can have on our work, and on that of our employees.

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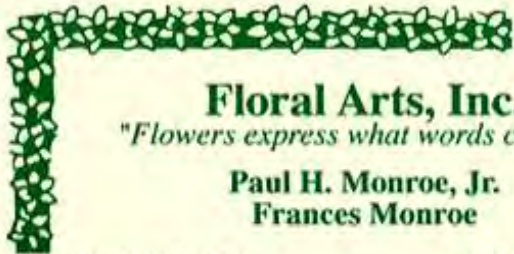
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The Consecration and Renewal of the Church

“I was amazed at the feat that Christ prepared for the blessed Church, his bride. As I entered I saw prophets martyrs, and the just; the apostles with the priests, then Baptism and the Cross. On the altar there was placed Christ’s own Body and His Blood for the pardon of all sins,” from the *qolo hymn*, Maronite liturgy for the Feast of the Consecration and Renewal of the Church

The Maronite liturgical year is inaugurated by the Feast of the Consecration and the Renewal of the Church. If there are two Sundays available before Zechariah Sunday, then it is observed as two feasts. On one Sunday, the Consecration, and on the next, the Renewal of the Church. By opening the liturgical year, this feast is in effect *the New Years Day* of the Church. It shows us, also, that church is our spiritual home.

The liturgical year ends with the Season of the Holy Cross, when we solemnly remember the four last things: Death, Judgment, Heaven, and Hell. In that period, the Gospel readings remind us of the Lord’s prophecies of the final days, and of the tribulations and persecutions which will come. These readings always strike us with an impact, for they remind us that even if we are not alive when the end of human history comes, yet we each of us face our own deaths, and what will be true of all the world will also be true of us, in a small personal way.

As the first Season of the Liturgical Year, before the Announcement of the Lord’s birth, baptism, teaching, life, death, Resurrection, and Ascension, these feasts show that the work of the sanctification of the Church and her children is the work of all the year. This feast encapsulates what all the feasts of the year mean and point to: God’s mysterious plan of salvation through Our Lord Jesus Christ. It is the diving off point, so to speak, for our engaging once more in the unfolding history of the redemption.

We can also think of this feast as being like a wedding anniversary: each year we are reminded of the new covenant between God and humanity, signed with the blood of the Lamb. So too, each anniversary, the bride and groom are reminded of their covenant solemnised at the altar of God.

The Church on earth is formed in the image of the Church in heaven. This is shown by the importance of the holy city, Jerusalem. There is a heavenly Jerusalem just as there is an earthly one, and in the Eastern tradition, every church is built on the pattern of the Jerusalem Temple where God presided. This idea lies behind the prayer: “Thy kingdom come,” in the Our Father. When the Kingdom of God is established on earth, the Church shall not disappear: rather, the

Church is that very kingdom, and she is a part of it now, even if an imperfect part of it. But when the age of ages arrives, and God is all in all, nothing and no one who is impure or sinful can be within the kingdom. The coming of the Kingdom of God is the final consecration and renewal of the Church. So once more, it is entirely fitting that this feast should be the first of the liturgical year and the Season of the Cross its final season.



The above icon was produced by Fr Abdo Badwi, and is based on the iconography of a British Library manuscript, called “7170.” This manuscript, together with another one called *Vaticanus syriacus* 559 (dating from the first half of the fourteenth century, from in or around region Mosul, now in upper Iraq, ancient upper Mesopotamia), show us that our Maronite liturgical calendar has been in use for at least 700 years. It could be even older, there are just no documents.

In this icon, we see Our Lord seated on His throne. To his right stands St Peter, the Rock on which He founded His Church (picking up the Gospel which read on the Feast of the Consecration.) To the left of the Lord stands St Maroun holding the church which he built, and now offers to the Lord. This can be understood both as the temple pagan which he exorcised and

turned into a church, and to the Maronite Church which he inspired. St Maroun's right hand is extended to the Lord in supplication for the church.

The Lord is seated on his throne. In the British Manuscript illustration, the throne is empty: or rather, He who sits upon it is invisible. This practice of leaving the throne empty goes all the way back to the ancient Phoenicians who out of regard for the surpassing majesty of the gods – and to show that they were above thought or human imagination – often presented them on empty thrones, i.e. the god cannot be seen with our mortal eyes. However, behind the throne is the celestial circle: the circle is the perfect shape, and hence appropriate for heaven, and this circle has different gradations, shown as inner circles. In 2 Corinthians 12:2, St Paul speaks of being caught up to the third heaven, while other ancient Mesopotamian and Jewish traditions say that there are seven heavens (even in the Our Father, the original Greek of St Luke's version does not say "who are in heaven" but "who art in the heavens.")

The throne is placed on a foundation (dais) and then two smaller circular disks. This footstool may also be a symbolic representation of the altar where He is also present. Behind the throne are some shapes, possibly meant to indicate the Ark of the Covenant with its covering, and the wings of the seraphim and cherubim.

In his book *The Liturgical Year, Iconography of the Syro-Maronite Church*, Fr Badwi writes: "This icon is composed according to the *Deisis* model, but replacing the Virgin and the Baptist with St Peter and St Maroun. It reminds us of the *Maiestas domini* introduced in iconography after the tenth century, particularly in the West" (54).

By linking the iconography to other iconography from the Christian world and its divine cult, Fr Badwi shows that the Maronite Feast of the Consecration and Renewal of the Church is likewise linked to the entire Christian Church and to the entirety of the Church year.

The icon on this page is a splendid example of the *Deisis* or *Deesis* style. It comes from Saint *This was written by a Maronite priest. Of your mercy, please pray for those souls in Purgatory who have no one else to pray for them, and also pray for that priest.*

Catherine's monastery, and was produced in the 13th century. The Greek word "deesis" means "prayer" or "supplication." Christ is shown in a way described both as "Christ in Majesty" and as "Christ the Almighty." To His right is the Blessed Virgin, and to His left, St John the Baptist. Other saints can be shown if desired.



Closing Thoughts

Since the Feast of the Consecration opens Church time, which is divine time, and it never ever falls on the first of January, we have an interesting marker of the fact that divine and worldly time are measured by two different clocks. So we live in two times, even if we are not aware that our soul is living in eternity, while sharing in passing time.

In a similar way, we live in two societies, the human and the heavenly. The heavenly society cannot appear in its fullness on earth until the final consummation, when the Will of God is done here. But we can participate in something of its life: we can join in the life of the search for holiness, in the life of the Church. Hence the sacrament of the Eucharist is only for baptised Christians in communion with the Church. We may ourselves not be perfect, but we know perfection when we attend at the Divine Sacrifice of the Eucharist, for Our Lord then offers Himself through the hands of the priest as the perfect sacrifice.

Hence, just before the communion service in each Divine Liturgy, the priest holds aloft the transubstantiated sacred elements and declares: "Holy gifts for the holy with perfection, purity, and sanctity." This should be a comfort to us: no matter what we have undergone, no matter how bad we are, how tough the world is, yet, at each Mass the divine offering of the perfect, the pure, and the sacred is realised.