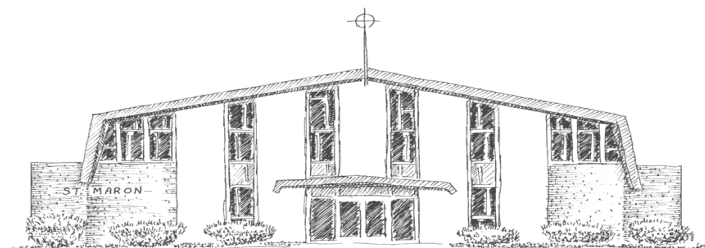


# Saint Maron Catholic Church

## Announcement to the Virgin Mary November 23, 2025

The Gospel of the Proclamation to Mary begins with these words: “In the sixth month...” This phrase is not a coincidence, nor is it simply a reference to a date. Luke uses it intentionally to connect the Annunciation to Mary with the announcement made earlier to Zechariah, showing that both events are part of the *same divine plan of salvation*. These two announcements form a bridge between the Old and New Testaments. From the beginning, John’s mission was to announce the Messiah, and Luke makes it clear from the first moment that John is not the Messiah but the one who prepares the way before Him.

The reference to the sixth month also anchors the event in history. Luke frequently includes dates, names, and historical markers in both his Gospel and the Acts of the Apostles to show the meeting of two histories: the sacred divine history and human earthly history. This meeting reaches its fullness in the Gospel through the Incarnation, God entering human history in the womb of Mary, who becomes the dwelling place of the Holy One.



Beyond the historical meaning, the number six also carries a symbolic dimension. It recalls the sixth day of creation, the day when God brought humanity forth from nothingness. This connection invites us to see the Annunciation as the beginning of a *new creation*. A second link between this Gospel and Genesis is found in the angel’s words: “The Holy Spirit will come upon you.” This echoes the Spirit of the Lord hovering over the waters at the beginning of creation. In Mary begins the new work of God, the renewal of humankind.

Luke refers to the angel Gabriel, and the use of the passive expression “was sent” has theological significance. In biblical language, this form suggests what scholars call “the divine passive,” meaning that *God Himself* is the true actor. Gabriel is the messenger, but God is the author of the message and the One who carries out the plan. The angel is simply the envoy, the servant who communicates the will of the Father.

The presence of the angel reminds us that God accompanies us throughout the history of salvation. His angels lead, guide, and strengthen us. The name *Gabriel* itself holds deep meaning. In Scripture, a name reveals identity, and Gabriel means “the power of God.” This is the same power promised to Mary: “*The power of the Most High will overshadow you.*” It is also the same divine power that continues to sustain our Christian lives today, wherever we may be, if only we choose to trust and believe in Him.

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## LITURGY INTENTIONS

### Sun. Nov. 23: Announcement to the Virgin Mary

(2 Sam 7:8-17; Gal 3:15-22; Lk 1:26-38 Lit. p 27)

- 9:30 am

Liturgy for Tom & Melania LaHood, by Family

Liturgy for Dr. Joseph & Elaine LaHood, by Family

Liturgy for Alger P. LaHood, by Family

- 11:30 am

Liturgy for Edmund Ahee Sr., by Family

Liturgy for Bettejean Ahee, by Family

Liturgy for Edmund Ahee Jr., by Family

Liturgy for John Ahee, by Family

## NEXT WEEK

### Sun. Nov. 30: Visitation of the Virgin to Elizabeth

(2 Sam 6:9-18; Eph 1:1-14; Lk 1:39-45 Lit. p 38)

- 9:30 am

Liturgy for St. Maron Volunteers and their Families

Liturgy for all Donors & Supporters of our Church

Liturgy for all Sick People in our Parish

- 11:30 am

Liturgy for Rev. Francis & Wadad Obeid, by Tony  
& Beline Obeid

Liturgy for Raymond & Emile Obeid, by Family

Liturgy for St. Maron Volunteers & their Families

Liturgy for all Donors & Supporters of our Church

## CATECHISM OF THE CATHOLIC CHURCH

### *PARTICIPATION IN SOCIAL LIFE*

#### *II. The Common Good*

In keeping with the social nature of man, the good of each individual is necessarily related to the common good, which in turn can be defined only in reference to the human person:

Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together.

By common good is to be understood "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority. It consists of three essential elements:

First, the common good presupposes respect for the person as such. In the name of the common good, public authorities are bound to respect the fundamental and inalienable rights of the human person. Society should permit each of its members to fulfill his vocation. In particular, the common good resides in the conditions for the exercise of the natural freedoms indispensable for the development of the human vocation, such as "the right to act according to a sound norm of conscience and to safeguard . . . privacy, and rightful freedom also in matters of religion."

Second, the common good requires the social well-being and development of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on.

Finally, the common good requires peace, that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the security of society and its members. It is the basis of the right to legitimate personal and collective defense.

Each human community possesses a common good which permits it to be recognized as such; it is in the political community that its most complete realization is found. It is the role of the state to defend and promote the common good of civil society, its citizens, and intermediate bodies.



## Collection November 16, 2025

Sunday Collection	\$ 2,657
Online Donations	\$ 210
Donation by mail	\$ 20
Coffee & Donuts	\$ 63
You can support the Church by mail or through our website donating online <a href="http://www.saintmarondetroit.org/donate-online">www.saintmarondetroit.org/donate-online</a>	

## BREAD AND WINE

Please contact the Rectory to donate the Host and Wine for \$50.00/month, we will be accepting donations from three different families each month.

- Bread and Wine for the month of November 2025, in Loving Memory of all **Deceased Members of the Agby Family**, by Dinah Agby
- Bread and Wine for the month of November 2025, in Loving Memory of **Aida Ghafari**, by Nuha Tabet and Family
- Bread and Wine for the month of November 2025, in Loving Memory of all **Deceased Members of the Mabarak Family**, by Robert L. Mabarak

## MARRIAGE BANNS

Second Marriage Banns between  
Michael Ayotte & Ashley Rahi

## MARRIAGE BANNS

Third Marriage Banns between  
George Shara & Julia Chapman





# *Saint Maron Church*

## Christmas Novena



*Dec. 15-23 @ 7:00 PM*  
*Confessions @ 6:30 PM*



### **Christmas Poinsettias or Altar Supplies 2025**

(\$25 each)

Circle One :                      In Memory of                      In Thanksgiving

For: \_\_\_\_\_

Donated By: \_\_\_\_\_

Return with payment to the office OR put in collection basket by  
November 25