

# Saint Joseph Maronite Catholic Church



## Feast of the Three Hundred and Fifty Martyrs, Disciples of Saint Maron

July 31, 2022

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  
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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:** Sunday: (Vigil, Sat. 4:30pm) Sunday Morning 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 the Sunday 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 stipend: \$15

**Monthly Memorials:** Sanctuary Candles \$35; Altar Bread \$30; Sacramental Wine \$55

**Catechism:** Steve Crate, Director **Choir Director:** Dame Marie Fefa Deeb, DSG **Pastoral Council Chair:** Suzanne Paré

**Pastoral Council Members:** Suzanne Paré, Chair; Gayle Misner-Elias, Secretary; Steve Crate, Religious Education; Larry Mitchell, Knights of Columbus; Ruth Lunn, Sodality/Almoner; Matthew Stone, Finance Committee

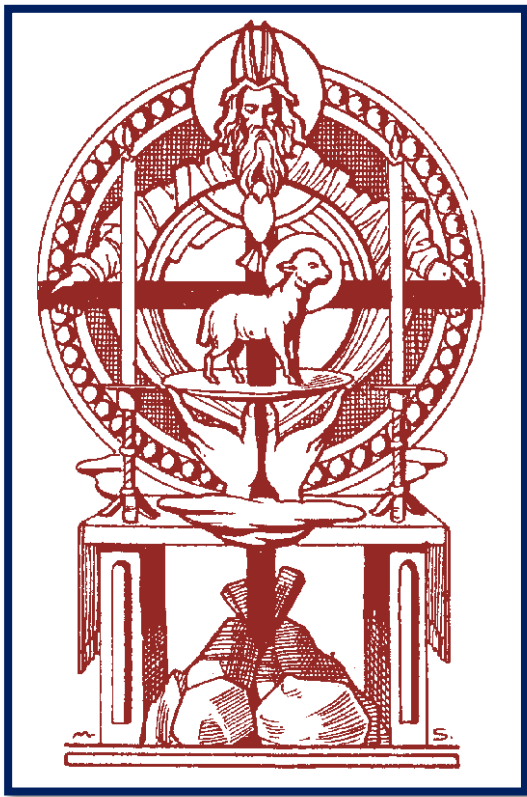
### THIS DAY'S EPISTLE<sup>1</sup> Romans 16: 17-20

And I beseech you, my brethren, that ye beware of them who cause divisions and

stumblings (among you), aside from the doctrine which ye have learned: and that ye stand aloof from them.

<sup>1</sup> Based on The New Testament, translated from the Syriac Peshitto Version, Gorgias Press, New Jersey, 2001, translated by James Murdock, STD, 1893

For they who are such, do not serve our *Lord Jesus Messiah*, but their own belly:  
 and by bland speeches and good blessings,  
 they beguile the hearts of the simple.  
 But your obedience is known to everyone.  
 I therefore rejoice in you:  
 and I would have you be wise in what is good,  
 and blameless in what is evil.  
 And the God of peace will soon crush Satan  
 under your feet.  
 The grace of our *Lord Jesus Messiah* be with  
 you.



*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)<sup>2</sup>

## **ABOUNA'S REFLECTIONS**

As we all know very well, the prices of everything has sky-rocketed (some more than others) and our fuel-oil costs for the next twelve months are going to cause us agony. As stated last week, we will see our fuel-oil bill go **beyond \$33,000.00** during the next twelve months for heating over the coming year. As things stand, this amount is 20% of our present annual budget. To put this in perspective, the amount required is almost two collections out of four each month.

At Mass last week, we touched on the benefits of installing another **heat-pump** to aid us not only in tempering the summer heat, but - more importantly - to help burn less fuel-oil in winter heating. The **second collection today** is to initiate this project.

This is very difficult all around. There are several large projects that need attention on our aging buildings. We still have the giant masonry project to be done (\$60,000.00), and the recent work to purchase new kitchen appliances (combining for a total of \$11,000.00) has usurped even that project these last weeks.

In addition, it must be kept in mind that with the market crashing these last months (for those who see the Endowment Fund as a panacea) our invested endowment has **lost \$55,000.00** since the beginning of the year. This financial loss is almost the entirety of the funds that had been earmarked for the masonry project.

It is now simply a question of math as to how much we can actually accomplish (and *when* we can do them) with these expenses totaling **\$104,000.00**. For comparison, note that this sum is equal to the total *amount* that we bring in through the weekly collections for an entire year.

We can do only what we can do, but we strive with hope.

This is all painful, but in the last months there have been substantial gifts generously made to the parish; so we can hope. Please be generous, keeping an eye on the future of Saint Joseph's. We

<sup>2</sup> Homily 1.7.8 "on Ezechiel"

are heirs of a beautiful heritage, may we also be self-sacrificing benefactors by continuing the work and passing on this sublime gift to others.

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Although originating in God's love, and initiated by His mercy, salvation is a hard path to walk (at least at times). It is not intellectual or a work of the imagination; it is *experiential* and requires choice of will. Our Lord Himself taught that salvation comes only through the daily perseverance of carrying "the cross".<sup>3</sup> The difficulty does not come from God, nor does He require "pain" for us to be faithful, but it comes from within ourselves: our past sins, the things done to us by others, and from our bad habits of thought and action. These are the things that contradict the workings of the Spirit; these set up the conflict and strain between "spirit" and "flesh" that constitute the cross of discipleship.

Saint Paul takes pains to clarify the relation between human life and the grace of the apostolic faith. When properly understood, his teaching corrects the misunderstandings and modern twisting of the Gospel into a form of "do-goodism", as if social outreach or revolution were the purpose of Jesus' Coming. The arrival of the Messiah goes much deeper than mere social and cultural improvement. The grace of salvation seeks the complete renovation of the human heart.

Correctly understood then, the Church clarifies, catechizes, and teaches that the Gospel is the personal transformation of the individual by grace

- body, soul, mind, and spirit - from out of which good is pursued and developing virtue is grown. From out of a heart renewed by grace, the mind is transformed supernaturally by the Spirit. This vision of the Fathers of the Church is diametrically opposed to any secularized activist vision of social reform.

Salvation, then, first given as gift, is a path and process with which we must be freely engaged, and which is classically broken down into three phases (*humility, individuation, and spiritual maturation of grace in human potential*) that are largely successive, but which can at times also overlap.

This progressive healing by grace Saint Paul describes as the divergence and conflict of "flesh" and "spirit". "Flesh" is a purely natural and naturalistic way of thinking and acting (although not always necessarily a sinful one) and "spirit" is the transformed human heart touched by God. This is about life, transformation, and actualization of self; it is not about "rules".

Christianity is not a mere codebook of moral prescriptions, but rather a salvation of humanity done personally and, one can say, metaphysically. This is important to understand as there might be some who deceive themselves in an attitude of self-sufficiency<sup>4</sup> (saying to themselves, "I'm a good person") and by misjudging the Gospel to be a codebook for "being good" they see themselves as "already there". Consequently, their attendance at the Divine Mysteries seems to them superfluous, unnecessary, or something they will do when they "feel like it" - as these judge themselves *already* "spiritual" or "good". These will logically distance themselves from grace and the Spirit of God, embrace the "flesh", and in so doing become among those that our Anaphoras label as "far". *Those in the flesh cannot please God.*<sup>5</sup> We pray for them that they might be illumined, return to the Spirit of God, and find healing in His salvific work.

For ourselves, desiring to "walk in the Spirit", the first step is to pursue what the Fathers call "*humility*". This is not the *virtue* of humility, but action taken against the "inflation of the mind" or

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<sup>3</sup> St. Luke 9: 23

<sup>4</sup> "**highness of mind**": this is the one basic threat to the life of the spirit as it impedes self-knowledge. It is a condition of "spiritual deception".

<sup>5</sup> Romans 8: 8



“vaunting oneself” as if having already attained God. We could also call this humility the ground of one’s “self-knowledge”: to fathom the depths of one’s own heart; to learn one’s true motivations; and to perceive one’s true “inspiration”.<sup>6</sup> Why do we act in such a way, what do we choose in such a manner, and how? What motivates our lives? This knowledge is the bedrock and foundation of the Christian life.

Examination of conscience is about this self-knowledge, and it is self-knowledge that initiates the process of *entering the mind into the heart*.

Ascetic humility thus begins the life of the serious disciple. It strives to perceive what one does not know, and looks to appreciate how far short one falls from the glory of God.<sup>7</sup> This is not, of course, intellectual learning, but *experiential* and lived wisdom:

*We have offended Thee by our evil deeds,  
but we come back to knock at Thy door.  
Do not treat us, O Lord,  
according to our disobedience  
and the stubbornness of our will,  
but may our repentance be a model  
for all those who, like us, have sinned,  
so that they may never lose hope....  
Deliver us not into the hands of our enemy,  
for Thou knowest well  
that if Thou allowest him to tempt us  
we shall soon fall and succumb.  
Since no one is exempt from sin,  
but Thou O Lord,  
our King and the Ruler of all,  
receive us  
and grant us to rejoice  
in Thy eternal Kingdom, now and forever.<sup>8</sup>*

It is in this ascetic phase of the Catholic life – “humility” – that one must labor extensively to develop a spirit of *repentance, self-knowledge, distrust of self*, and a sense of order and regularity. This humility moves one away from the “flesh” of lower motivations, and allows the spirit to re-focus priorities, being now influenced by the Spirit of God. The process of repentance and conversion is painful for these very reasons, but stabilizing when made a life-long practice.

This humility is also why the “cross” exists as central to discipleship. The “cross” reveals in contradiction and in opposition what truly makes us “tick”. When we take the time to listen, reflect, and see, the “cross” reveals to us, in the core of our being, who we truly are. *This is the beginning of the spiritual life of a Catholic*. In this we discover our pride, our “inflation of mind”, and the self-deception that is connatural to each one of us in the effects of original sin.

This does not mean that we are evil, but it does mean that our default mode of thought and being vaunts and inflates itself, thereby obscuring true thought, stifling the response to grace, and darkening our minds. This deafens us to the Spirit of God. In short, “the cross” prepares us in “humility” to be honest with ourselves and honest with God, and is the grounding and opening of “spirit” to grace’s eternal light.

Every serious beginning should **develop a daily schedule** of prayer, work, and recreation. Once a schedule becomes second nature it need not be written out and concretely set before us, but as we begin the spiritual life earnestly we must clearly set up what we must do with intelligence, order, and determination. It is helpful (practically essential) to write out this schedule.

This type of ordering permits grace to shine more noticeably in our lives and gives each day a sense of discipline and purpose. A schedule re-enforces decisiveness to move through prayer and activity each day without getting bogged down in the indecision or discouragement that can frequently erupt in life, especially at painful and stressful moments.

It is especially in the second phase of the spiritual life – “individuation” – *where one, having responded to grace honestly, works on discovering how God’s grace is meant to develop in her life, uniquely*. This is where true charitable works unfold and take firm root.

It is not being self-sufficiently “good” that makes us holy and saved, but in being holy that we become good.

<sup>6</sup> Note that “inspiration” has as its root “spirit”. Our *inspiration* is the spirit by which we are led.

<sup>7</sup> Romans 3: 23

<sup>8</sup> *Sedro*, Thursday Safro, from the days following Pentecost.

Grace has an infinite and omnipotent Origin, but how it heals and elevates the individual in redemption is unique to each person. Rejecting grace, however, we plunge into “flesh” and put ourselves on a path to “inflation” and “dullness of heart”; but by cherishing grace, we are illumined and transformed.

The process of salvation, therefore, is that we be sculpted by the Spirit of Holiness into perfect images of the New Adam, the radiant Word Incarnate; it is to transform “flesh” into “spirit”.<sup>9</sup> This is not a “law”, but a “life”.

Trying to “do good” by our own wits will never engender this gracious life, but by receiving in gratitude the life found only in Christ, we can be assured that true good will follow.

## SCHEDULE OF READINGS

### FEAST OF THE 350 MARTYRS, DISCIPLES OF SAINT MARON

July 31, 2022

**Rom 16: 17-20      St. Luke 11: 49-54**

### SOLEMNITY OF THE THE TRANSFIGURATION OF OUR LORD

August 7, 2022

**II Cor 3: 7-17      St. Mark 9: 1-7**

## VOCATION ICON

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

Sun	July	<b>31</b>	Michael & Gayle Misner
Sun	Aug	<b>7</b>	Steve & Allison Crate
Sun	Aug	<b>14</b>	Suzanne Paré
Sun	Aug	<b>21</b>	Daja Gombojav & Family
Sun	Aug	<b>28</b>	Ira & Catherine Mandel
Sun	Sept	<b>4</b>	Dean & MaryAnn Carter

<sup>9</sup> II Cor 3: 17

*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:** John Gallant, Gareth Belton, Katrina Nappi, Holly Perron, Christian Disuag, Daja Gombojav, Margaret Mae Lambert, Mary Theresa Huebner, Mary Morin, Larry Gard, Sarah Grace Misner-Elias, Cindy Elias, Barbara Joseph, Madeleine Dombroski, Sally Derosby, Tala Poulin, Richard Karter, Rita Hikel, and all those who may suffer from illness, disease, want, or depression.



The Sanctuary Lamp burns in August in memory of the *Bernie* and *Pat Thomas*.  
at the request of Michelle Cothran and Nicole Thomas.

*May their memory be eternal!*

## INTENTIONS FOR THE QOURBONEH (MASSES)

**Sun 31 9:00am For the Members of the Parish**  
**11:00am †Delores Salazar**  
(Suzanne Paré)

**Mon 1 -----**

- Tue 2 †Charles & Lucille Maroon  
(Paul & John Maroon)
- Wed 3 Israel Gombojav  
(Daja Gombojav)
- Thu 4 Dan & Kellee Gray Family  
(Audrey Yotides)
- Fri 5 **10:00am** †Ginnaz for Andrew Coppola  
(Mary Bawcum)

**6:00pm** Ramsho  
**Transfiguration of Our Lord**

- Sat 6 **Saturday, 10:00 am**  
†Lolo Salazar  
(Suzanne Paré)
- 4:30pm Sunday Vigil**  
*Private Intention*
- Sun 7 **9:00am** For the Members of the Parish  
**11:00am** †Albert Duguay  
(KofC 11303)

Mon 8 -----

- Tue 9 Tony Miklaszewski  
(Virginia Miklaszewski)
- Wed 10 †Lovie and Peter Maroon  
(Paul & John Maroon)
- Thu 11 †Lolo Salazar  
(Peter & Kim Paré)
- Fri 12 Joseph Gosselin  
(Jodi Gosselin)
- Sat 13 **Saturday, 10:00 am**  
†Gayle Misner-Elias  
(Michael Misner-Elias)

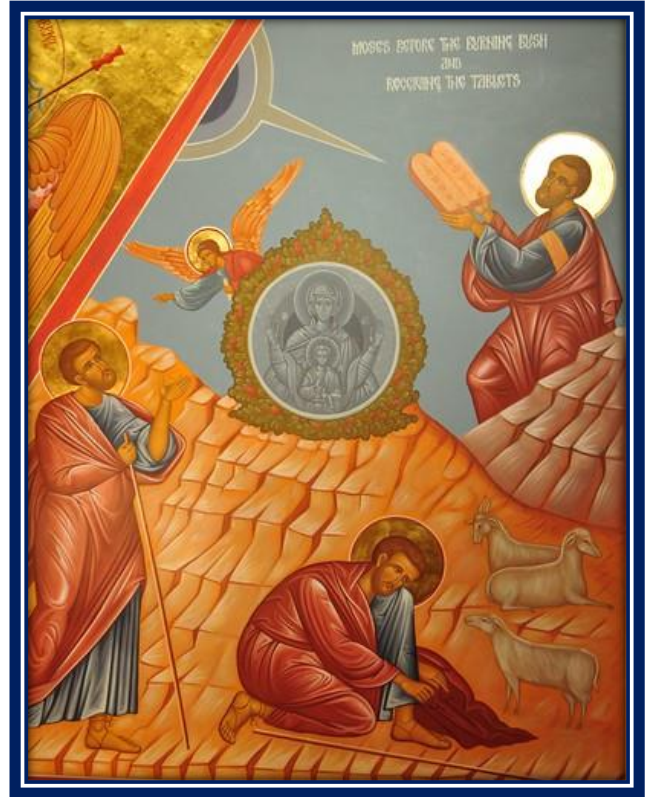
**4:30pm Sunday Vigil**  
*Private Intention*

- Sun 14 **9:00am** For the Members of the Parish  
**11:00am** †All the Faithful Departed of  
Saint Joseph's Parish  
(Audrey Yotides)

**6:00pm** Ramsho  
**Glorious Assumption**

- Mon 15 **10:00am** Feast of the **Assumption**

- Tue 16 -----
- Wed 17 †Lolo Salazar  
(Suzanne Paré)
- Thu 18 †Joan Gottardi  
(Donna-Jo Mitchell)
- Fri 19 †Norma Maroon  
(John Maroon)



*Saint Moses the Prophet*

*Confessor*

*August 5<sup>th</sup>*

## LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$1,529.00

(Budget Deficit 2022: \$25,142.00)<sup>10</sup>

An additional \$000.00 has come in this week toward the needed masonry construction and maintenance collection toward the last \$20,000.00.<sup>11</sup>

Donations to date for the new appliances in the parish hall kitchen: \$5,360.00<sup>12</sup>

Donations to date to install next heat-pump in the church to burn cleaner, more efficiently, and lower fuel-oil costs: \$000.00<sup>13</sup>

Second Sunday each month is a second collection to cover our monthly fuel-oil costs. The next twelve months will cost us over \$33,000.00. Please be as generous as you can.

Please remember to sustain the apostolic work of this parish through regular contributions.

# The Three Hundred and fifty Martyrs, Disciples of Saint Maron

p. 728

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

Entrance Hymn: LB *ehnono nouhro shareero* 178A

Glory: SB *al majdu*

Qolo/Hymn: LB *bo'outho d'mor ya'coub (noohdeekee salam)* 179

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint John Maron: p 897

Sign of Peace: SB *tou ba*

Communion: SB *I am the Vine; O Sanctissima*

Recessional: SB *Immaculate Mary*

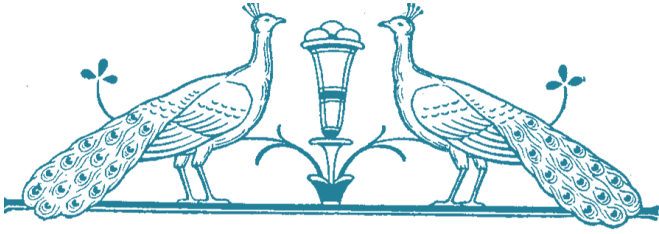
<sup>10</sup> Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00/ Deficit 2021: \$35,178.00

<sup>11</sup> This makes the amount toward our matching Challenge Grant (20k), to be presently \$20,567.00. This lengthy collection is being made to cover the needed building maintenance and masonry projects, estimated at \$60,000.00, two-thirds of which will come from the Challenge Grant and matching funds:

\$40,567. This leaves a remainder of \$19,000.00 to cover the whole project.

<sup>12</sup> Our projected goal to raise that is needed to finance the new appliances is \$6,000.00.

<sup>13</sup> The next twelve-month contract for heating oil is set to cost over \$33,000.00!



## *The Fast of the Dormition*

*The Assumption of the Ever-Virgin Mary  
into Heaven, body and soul (August 15<sup>th</sup>)*

As we were reminded by our Patriarch in his encyclical, it is our tradition to fast in preparation for the great feasts, and all are encouraged to do so faithfully, *par.* 24:

*This fast is known as “The Fast of the Virgin”, during which the faithful abstain from eating meat, dairy products, and eggs, from August 7<sup>th</sup> until August 14<sup>th</sup> inclusively.*

We are also reminded in *paragraph 21* of the same letter that “a fast” is to go without all foods *from midnight to noon*, after which we ***abstain from all animal flesh and most all animal products*** – this is most similar, but not exactly the same, to a “vegan” diet.

When a fast day falls on a Saturday or a Sunday (as will be the case on August 7<sup>th</sup>, 13<sup>th</sup> and 14<sup>th</sup> this year) one can eat as they wish, but should still abstain from animal flesh, dairy, and animal products, although shellfish is permitted.

These observances are for all who have attained the age of the use of reason, *par.* 22