

Saint Joseph Maronite Catholic Church



Fourth Sunday after Holy Cross

October 9, 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
website: <http://www.sjmaronite.org>
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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 EPISTLE¹ I Thessalonians 5: 1-11

But concerning the times and seasons, my brethren, ye need not that I write to you:

for ye know assuredly, that the Day of our Lord so cometh, as a thief by night. While they will be saying, "peace and quietness", then suddenly destruction will burst upon them, as distress upon a child-bearer; and they will not escape.

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

But ye, my brethren, are not in darkness,
that that Day should overtake you as a thief.
For ye are all children of the light, and children
of the day;
and you are not children of the night, and
children of darkness.
Let us not therefore sleep, like others;
but let us be watchful and *attentive*.
For they who sleep, sleep in the night;
and they who are drunken,
are drunken in the night.
But let us who are children of the day,
be wakeful in mind,
and put on the breastplate of faith, and charity,
and *impose* the helmet of the hope of *life*.
For God hath not appointed us to wrath,
but to the acquisition of life, by our Lord *Jesus*
Messiah: Who died for us,
that whether we wake or sleep,
we might live together with Him.
Therefore, strengthen one another,
and edify one another, as also ye have done.



*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)²

ABOUNA'S REFLECTIONS

Moments of existence flow along, the clock
measures their flight, but grace cascades
throughout. Time is a creature, a measurement of
creatures, and as is done with all creatures, we
must ask ourselves what use do we make of it?

Among creatures, time can be the emptiest or the
richest. Its nature is to "measure" change in
creatures – from creation to death or
disappearance. Left as a mere measure of decay,
time is overwhelming and tyrannical. Time in this
sense is mostly a reminder that we travel in one
direction toward inevitable death. Within time,
however, God makes His grace enter the world in
order to touch and transform the human spirit.

Time itself, then, becomes a conundrum: it can be
tyrant or liberator. The outcome depends on how
we view it, and how we make use of it.

Time as a mere creature is empty of meaning other
than what it is, but within *the passage* of time grace
scintillates and pours forth. God touches each
moment of time in a manner that is unique among
creatures. To those who "have ears to hear", the
call of God is discernable in time. Time in this
understanding is a moment of liberation and
freedom to become truly human (on the natural
level) as one responds to grace and becomes (on the
supernatural level) a son of God.

It is to *divine life* that we are called. We are to live,
think, and act in grace, and in the luminous
transparency of faith. Goodness and virtue are the
purpose of our lives – as the children of God; and
our lives are meant to be in service before the Most
Holy. Cleansed in the victorious Blood of the
Lamb, we are called to live lives worthy of such
gifts, as witnesses to the Gospel of the Kingdom in
each generation.

Time used well in the service of God is always a
blessing, and within that use of time, we immerse
ourselves even more deeply into the Mystery of the
Trinity in those moments when we participate in
the Divine Sacraments and their Mysteries. The
Sacraments – the **Divine Rozeh** – truly raise those
moments of time into eternity. To participate in the

² Homily 1.7.8 "on Ezechiel"

Sacraments is to plunge into the Trinitarian Life of God. Our religion is not mere “obligation” or “legal” necessity, properly understood it is an experience of the Most Holy Trinity.

Time is fleeting and **devotion** is a thing of the will; it is not an effect of feelings. Devotion is how we prioritize things in our lives, how we use the time given to us, and how we choose to act within that time allotted. People often complain that they “cannot” get things done – especially spiritual things – but this is most often an excuse for a mismanagement of time and lack of forethought, disorder, and an absence of prioritization in the use of their talents.



Many complain that they do not “have time” for the things of God, but this simply is not true. One who says that she cannot pray the rosary, for example, or do spiritual reading is saying either that every moment (or at least each quarter hour) is fully scheduled and used up, or that she simply puts greater value on other activities than on prayer and the things of God. She values screen-time or time spent on the phone more than she values the service of God.

We all have ways by which we waste time, and this we do sometimes prodigiously. We often lack the foresight that would benefit our overall vision: how misusing one moment of time can have a knock-on effect toppling the better things we should do.

Short of imprisonment, crisis, or extreme sickness, we do the things we choose to do, and taking up our time with “other things” we exclude the Lord Jesus and the life of prayer by force of logic. There are only twenty-four hours in a day, but how we use those hours is ours to do; and how we use the days of the week makes for how “freed up” our Sundays are for the service of God.

What is true is how often we misuse the time given to us. Each **day** should be tithed as it were, and our **works** should be tithed, even as the Lord God orders us to return to Himself the tenth part of all

that He has given us. This means our “gross” reception, one could say today, and not “net”. It is the whole, after all, that has been given to us.

Video games, disorganization, frivolous conversations (phone or otherwise), surfing the web endlessly, wasting hours due to lack of forethought, planning, binging the networks and streaming companies, in short, to sit glazed-eyed and slack-jawed before screens hours-on-end is not a virtuous, gracious, and honorable way to live as children of the Day.

Sinful content is not necessary for one to judge time as having been wasted. In the end, we shall have to give answer for every moment of our time, every talent we have been given and not used, and every grace that has been conferred on us. This is why Our Lord is so severe even down to the very words we speak in the time given to us.

But I say to you that for every idle word that men speak, they will give account at the day of judgment.³

This is the secret of wisdom. When we truly discover the value of time, we come to see it as the moment when eternity touches the present: we in flux and movement, and the hidden God in the eternal unmoved present. This teaches us *to live always in the light of Christ's return.*

Do our actions, words, and thoughts show us to be the children of the light, or are we more conformed to actions and thoughts of the children of the world in darkness?

There is a logic in all things. To die well means that one has to live well; a holy death can follow only after a holy life. One is honorable and honest because his actions, words, and thoughts are honest and honorable. So too, one is holy because his thoughts, words, and actions have been holy.

³ St. Matthew 12: 36

When time is lived in an attentive, conscious, ordered, and prayerful manner (known as “the presence of God” in spiritual practice) then the human mind and spirit “see” and experience God’s grace from moment to moment. This is transformative.

In the same logic, a frivolous and disordered life results in a frivolous and disordered death. A superficial life – that is, without goal except pleasure and self – prepares for a meaningless death.

Time wasted is grace lost. How one will regret the lost occasions when virtue could have been practiced, but was not; how many times Mass could have been attended, but was not; and how many words of anger or insult that could have been corrected and remedied, but were not. How much the dying regret the loss of the time they could have used more profitably in the service of God and the pursuit of goodness and virtue, but *at death time is no more*.

Life is short, and it is the only one we get. There is only one life, one redemption, one salvation, one death, one judgment.

What should a grace-filled life look like – to “walk in the day” – lived by those who have been called to be children of the light? What is the order and purpose for which we live? How do we profit from the generous grace of the Sacred Heart? Grace is lavished upon us, but we too often turn to other purposes and goals. How are we now, right now, today, configuring our lives to the Heart of the Redeemer?

Time is fleeting, not a thing to be wasted, and much less “killed”; are we ready to stand before the Lord and Redeemer Who will come in great glory to judge the living and the dead?

Or will we be caught off guard by His arrival as a “thief in the night”?

On this consideration and note of well-used time; we must send out thanks to **Mr. Rick Lachance**, and his “*Carter Crew*” of **Patrick, Nathan, and Dessi**, who devoted most of last Saturday afternoon to clean up, weed out, cut down, shovel up, and spiffy up the parking lot for the parish. It looks exceptionally good. Thank you!

We are already grateful to Jim and Richard Boles who regularly and devotedly cut the grass and trim the shrubs, so this added labor is highly appreciated, and the lot is prepared for another winter in plowing.

Through the intercession of Saint Joseph, may the Eternal One shower His choicest blessings upon these and their families.

From Dame Tefa:

Thank you for the beautiful birthday card and comments, and also your get-well wishes, enrollment, and prayers.

I miss seeing everyone at Liturgy.

Keeping you and St. Joseph church in my prayers!

SCHEDULE OF READINGS

FOURTH SUNDAY AFTER HOLY CROSS

October 9, 2022

I Thes 5: 1-11

St. Matthew 24: 45-51

FIFTH SUNDAY AFTER HOLY CROSS

October 16, 2022

Phil 2: 12-18

St. Matthew 25: 1-13

The Sanctuary Lamp
burns in October
in memory of *Lolo Salazar*
at the request
of Suzanne Paré.



May her memory be eternal!



For the Healing of the wounded
world *through the Immaculate
Heart of Mary*
an alms of Altar Bread (October) and
Sacramental Wine (October through
December) have been offered by
Kevin Koski

*May the Mother of God bring health and
well-being to the world through the Divine
Eucharistic Sacrifice of her Son!*

*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: Stephen Michaud,
Dame Fefa, Kevin J. Michaud, Sheila Bonenfant,
John Gallant, Gareth Belton, Katrina Nappi, Holly
Perron, Christian Disuag, Daja Gombojav,
Margaret Mae Lambert, Mary Theresa Huebner,
Mary Morin, Larry Grard, 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.

INTENTIONS FOR THE QOORBONEH (MASSES)

Sun 9 9:00am Parishioners of Saint Joseph

11:00am Joe Cox
(Michael Eagan)

Mon 10 -----

Tue 11 Faithful Departed of St. Joseph's
(Audrey Yotides)

Wed 12 †Barbara Middleton
(Patty & Russ Couture)

Thu 13 †Scott Seelig
(Ed Laabs)

Fri 14 Laya & Nada Joseph
(Abouna)

Sat 15 Saturday, 10:00 am
Travis and Amanda Hodgkins
(Michael Eagan)

4:30pm Sunday Vigil
Private Intention

Sun 16 9:00am †Kathleen Mary Hawes
(Lowell Hawes)

11:00am Parishioners of Saint Joseph

Mon 17 -----

Tue 18 †Joan Gottardi
(Donna-Jo Mitchell)

Wed 19 Novena for Bishop Gregory
(parish)

Thu 20 Novena for Bishop Gregory
(parish)

Fri 21 Novena for Bishop Gregory
(parish)

Sat 22 Saturday, 10:00 am
Novena for Bishop Gregory
(parish)

4:30pm Sunday Vigil
Private Intention

Sun 23 9:00am Parishioners of Saint Joseph
11:00am Novena for Bishop Gregory
(parish)

Mon 24 -----

Tue 25 Novena for Bishop Gregory
(parish)

Wed 26 Novena for Bishop Gregory
(parish)

Thu 27 Novena for Bishop Gregory
(parish)

Fri 28 Darrell Mitchell
(Donna-Jo Mitchell)

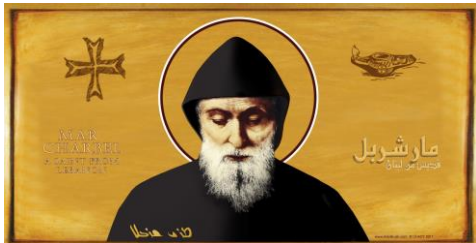
This year, **October 9**, is designated as "Order of Saint Sharbel Sunday".

We are currently blessed with five seminarians preparing for the priesthood for the Eparchy of Saint Maron of Brooklyn. This is a wonderful gift, but also a financial challenge to house, form, and educate our seminarians.

The Order of Saint Sharbel plays an important role in helping to fund our seminarian formation expenses -- **\$400,000.00** per year.

In the last few years, the Order has grown to **over 300** members. Seven of those members are in this parish.

Annual Membership fees help pay current seminarian expenses, while Perpetual Membership fees are put into an endowment fund, the interest on which is used to pay seminarian expenses.



Everyone should consider this excellent work of charity and alms. Worthy apostolic ministers are always needed in the House of God, and by being a member of the Order of Saint Sharbel you work directly in supporting the formation of the future priests in the apostolic work of the Church.

Information and **sign-up applications** are available in the vestibule of the church.

The Beatitudes & the Most Holy Eucharist: A Eucharistic Retreat

Sunday, October 9 - 12, 2022

*Servants of the Blessed Sacrament Chapel,
Waterville, Maine*

Reverend John Thomas Lane, SSS, Facilitator

Sunday, October 9, 2022:

- 4:00pm Mass & Opening Homily
- Short break & Exposition of the Blessed Sacrament
- 5:15pm First Session:
Overview of the Beatitudes
- 5:45pm Benediction

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$2,238.00

(Budget Deficit 2022: \$31,275.00)⁴

Next Special Collection, **World Mission Sunday:**
October 23rd

(91% of this collection goes to the Society for the Propagation of the Faith, and 9% to the Catholic Near East Welfare Association CNEWA)

Donations to date to install **next heat-pumps** in the church to burn cleaner, more efficiently, and lower fuel-oil costs: **\$6,035.00⁵**

Second Sunday each month is a second collection to cover our **monthly fuel-oil costs**. The next twelve months will cost us **over \$30,000.00**.

Please be as generous as you can.

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

⁴ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00/Deficit 2021: \$35,178.00

⁵ The next twelve-month contract for heating oil is set to cost over **\$30,000.00**. The projected cost for these heat-pumps installation is \$9,700.00.

Fourth Sunday after Holy Cross

p. 606

Lighting of the Church: LB p 5

Jesus Christ, O Source of Light

Entrance Hymn: LB fsheeto 233

Glory: SB *al majdu*

Qolo/Hymn: LB *toobaik 'eedto* 234

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint James, the Brother of the Lord: p 794

Sign of Peace: SB *tou ba*

Communion: SB *Father of Truth; Praise God*

Recessional: SB *Joyful, Joyful*



VOCATION ICON

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

Sun	Oct	9	Ira & Catherine Mandel
Sun	Oct	16	Dean & MaryAnn Carter
Sun	Oct	23	Michael & Gayle Misner
Sun	Nov	5	Steve & Allison Crate
Sun	Nov	12	Suzanne Paré
Sun	Nov	19	Daja Gombojav & Family

SERVERS OF THE DIVINE ALTAR

October 9th:

9:00am: L. Michaud / M. Carter

11:00am: R. Nappi / S. Nappi

October 16th:

9:00am: C. Gombojav / N. Carter

11:00am: S. Nappi / J. Gamble

October 23rd:

9:00am: M. Carter / A. Michaud

11:00am: S. Nappi / R. Nappi

October 30th:

9:00am: A. Michaud / N. Carter

11:00am: L. Michaud / S. Nappi

November 6th:

9:00am: C. Gombojav / M. Carter

11:00am: S. Nappi / P. Carter

November 13th:

9:00am: N. Carter / A. Michaud

11:00am: J. Gamble / S. Nappi



*After the Divine Mysteries,
at both 9:00 and 11:00am,
there is a gathering in the parish hall
for coffee and freshly baked muffins
on the **second** and **fourth Sunday**
of each month.*



Saint Philip the Deacon

Confessor

October 11th