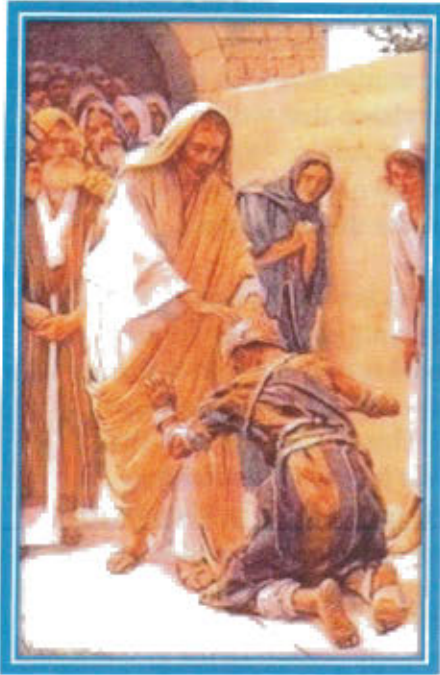


Saint Joseph Maronite Catholic Church



The Healing of the Leper

Second Sunday of Great Lent

March 6, 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>
e-mail: stjoesinmaine@yahoo.com

"For us, the men and women of the East are a symbol of the Lord Who comes again." *Oriente 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, *Rosary Sodality*; Matthew Stone, *Finance Committee*

This Day's Gospel¹ St. Mark 1: 35-43

And in the morning, He rose much before others, and retired to a solitary place, and there prayed.

And Simon and *those with him* sought for Him.

And when they found Him, they said to Him:
Everyone is seeking for Thee.

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

And He said to them:

Go into the adjacent villages and towns; for there also I will preach, because for this reason have I come.

And He preached in all their synagogues, in all Galilee, and He cast out demons.

And a leper came to Him, and fell at His feet, and entreated Him, and said to Him:

If Thou wilt, Thou canst make me clean.

And Jesus had compassion on him, and stretched out His hand, and touched him, and said:

I do will; be thou clean.

And in that hour, his leprosy departed from him, and he became clean.

And He charged him, and sent him away, and He said to him:

See that thou tell no one; but go, show thyself to the priests, and offer an oblation on account of thy purification, as Moses commanded, for a testimony to them.

And he, as he went out, began to proclaim much, and to divulge **the word**; so that Jesus could not openly go into the city, but was without, in the deserted places.

And they came to Him from every quarter.



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

By our nature we desire God, but the Fall from grace in Eden means that we have lost in ourselves the supernatural communion with the Hidden One – that intimate friendship that would have been ours but for the sin of Adam. We are wounded and weakened, but we are not evil. We can be healed and raised up, but the therapy costs.

Freely divine healing is offered, but its application and efficacy comes only in our free response. Through the *sensual life* we sin so it is through the training of the senses that we are freed up to respond to grace. This is why it is said that *habitual serious sin blinds the individual*. Swamped by the senses, stifled in his mind, the habitual search for pleasure breeds dissipation.

We now gird our loins as the Scriptures would phrase it, and we ready ourselves for grace, light, beauty, and prepare ourselves to greet our Lord at His coming. This sanctifying return – His eternal presence – is at every moment, even as *we* move through time toward Him in His Theophany.

In Christianity, we “give up” so as to be able to give to others. We “give up” so as to receive from on high. There is always a sacred exchange in the Body of Christ, a rhythm to live in grace, and a mutual pursuit of the supernatural good.³ This is the “Communion of Saints”, and done on the supernatural level the deeds of charity and mercy are communion and shared divine life on the *gracified* level of nature.

What have we not received by life, in life, through grace, and freely? And what do we give in return to the Good One for such bounty?

Part of the tradition of the fasting seasons is that we use what we have saved financially to aid those in need. Over the centuries, the theaters and stadiums would be shut down – forms of entertainment and “fun”, these were set aside for a month and a half in Great Lent. What was then saved from either purchasing less food or by not spending on entertainment was set aside for aid to

aid those who are without, and that those who suffer may pray for those who aid them – from out of the bounty of the riches of their participation in the Cross.

² Homily 1.7.8 “on Ezechiele”

³ II Corinthians 8: 14: *In this present time let your abundance supply their want, that their abundance also may supply your want, that there may be an equality.* As one Body, those who are able

the poor and to those in need of assistance. This is the origin of the Lenten collections or appeals that are made.

We save and gather from what we *set aside from the superfluous things of this life* – as penance and an aid to prayer – but that which is gained is to be earmarked. It also is to be used in a supernatural manner and in a charitable way. This is to train and acquire the “good eye” (or the “single eye”⁴) spoken of by Our Lord.⁵ It is how we form a freedom from envy for wealth,⁶ and how we break our seduction to *mammon*.

Thus it is that the fasting traditions are directly connected to **doing alms**: monies and time saved are given to God by our service to others in need.

You will have noted the letter from the bishop in last week’s bulletin. He laid out what are the needs of the eparchy and how we can all aid in raising up others in need and how we can support the apostolic endeavors of our church.

Included in this year’s appeal is aid to our suffering brothers and sisters in Lebanon. Disaster upon disaster have descended upon that strong but little people.

One could note that almost half of the annual appeal is set aside toward the costs accrued in the education of seminarians for the eparchy. This apostolate alone requires almost half a million dollars each year to accomplish.

As a reminder, the breakdown of the Lenten Appeal is as follows:

- 1.) 40% education of seminarians;
- 2.) 20% support of the various offices and work of the eparchy;
- 3.) 20% support of the retired priests of the eparchy;
- 4.) 10% for aid to the Christians in Lebanon and the Middle East; finally,
- 5.) 10% deposited to the Eparchy’s Endowment.

The traditional practice of prayer, fasting, and alms, is an all-around “win”. We mortify ourselves in a serious pursuit of the Christian life by carrying the Cross, and the worldly superfluity gained through this goes to aid those in need. This is how we “lay up treasures in Heaven”.⁷ This has been the practice of the disciples of Christ from the beginning, and how the truly wise make solid investments that last – and which have guaranteed returns.

Every cent contributed especially during Great Lent to your parish and to the eparchy goes to the work of God and helps to extend the Kingdom. We may be a small community, but into generous hearts we receive grace; we need only be magnanimous to achieve great things for God’s glory.

His is the work, His is the objective, and we are but instruments; but by generously participating in His work we share wonderfully in His glory. Seeking to imitate the Apostles, we are truly liberated in this world: freely we have received, freely we must give.⁸

The Lenten Appeal is *assessed* for our parish at **\$4,000.00**. We need to contribute this amount by the end of Lent to aid the eparchial ministry. There are envelopes noted for this purpose in each box.

That we might all be kept abreast, we will run a tally in our bulletin’s “finance box” all throughout Lent. Any funds that come in beyond that amount will of course go directly to the parish.

It is now the Great Fast of Lent. For those who are attentive, it is a time of blessing, grace, serious reflection, and the extension of God’s glory through charitable and apostolic lives.

Let us quiet our lives, pray more, train ourselves up by discipline at the table, and more profitably use the monies saved to extend the apostolic work of the Church of God and, in the splendid

⁴ Directly related to the whole notion of *ihidoyoutho* in our Syriac traditions of evangelical life.

⁵ St. Matthew 6: 21-24

⁶ I Timothy 6: 10

⁷ St. Matthew 6: 19-21: *Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.*

⁸ St. Matthew 10: 8

Communion of the Saints, let us extend a hand in mercy to those around us. Compassion is timeless, but it is expressly a fruit of the Great Fast.

Fortunate we are to be able to help those less fortunate.

This is how God "works".



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: George Johnson, Christian Disuag, Daja Gombojav, Margaret Mae Lambert, Mary Theresa Huehner, Mary Morin, Larry Grard, Sarah Grace Misner-Elias, Cindy Elias, Barbara Joseph, Madeleine Dombroski, Sally Derosby, Tala Poulin, Richard Karter, Lolo Salazar, Rita Hikel, and all those who may suffer from illness, disease, want, or depression.

SCHEDULE OF READINGS

THE HEALING OF THE LEPER

March 6, 2022

Rom 6: 12-23 St. Mark 1: 35-43

THE HEALING OF THE HEMORRHAGING WOMAN

March 13, 2022

II Cor 7: 4-11 St. Luke 8: 40-56



VOCATION ICON

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

Sun	Mar	6	Michael & Gayle Misner
Sun	Mar	13	Steve & Allison Crate
Sun	Mar	20	Larry & Lisa Grard
Sun	Mar	27	Sue Paré & Lolo Salazar
Sun	Apr	3	Daja Gombojav & Family
Sun	Apr	10	Ira & Catherine Mandel
Sun	Apr	17	Dean & MaryAnn Carter
Sun	Apr	24	Chris & Diane Wyder

BENEDICTION OF THE CROSS

preceded by Stations,
will take place on **Fridays** of Lent at **6:30 pm**
beginning on **March 18th**
and each Friday thereafter on **March 25th,**
April 1st, and April 8th.

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$2,182.00

(Budget Deficit 2022: \$8,537.00)⁹

Majadra Luncheon last Sunday: **\$275.00**

Contributions to the **hot-water system** in the parish **hall** (re-imbusement for the project) thus far: **\$1,000.00**¹⁰

Thank you for your **generous contributions** in covering, piece by piece, the many needs of our parish.

An additional **\$000.00** has come in this week toward the **needed masonry construction and maintenance** collection of **\$39,000.00**.¹¹

BISHOP'S LENTEN APPEAL 2022:
\$4,000.00

Contributions to date: **\$000.00**

Second Sunday each month is a *second collection* to cover our **monthly fuel-oil costs**.

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

INTENTIONS FOR THE QUORBONEH (MASSES)

Sun 6 9:00am For the Members of the Parish

11:00am Roger Charette
(Monique Deschaine)

Mon 7 -----

Tue 8 Lisa Grard

Wed 9 †Tom Ferris
(Pam & Dan Casavant)

Thu 10 †John Marietta & Paul Thomas
(Pam & Dan Casavant)

⁹ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00/ Deficit 2021: \$35,178.00

¹⁰ Our responsibility for this expense remains at \$4,905.00.

Fri 11 †Jerry Kramer, Sr
(Abouna)

Sat 12 †Betram Castonguay
(Mike & Maureen Martin)

Sunday Vigil, 4:30 *Private Intention*

Sun 13 9:00am For the Members of the Parish
11:00am †Debra Lynn Reny
(Suzanne Paré)

Mon 14 -----

Tue 15 †Raymond & Georgette Veilleux
(Paula & Larry Mitchell)

Wed 16 †Fr. Dominique Bourmaud
(Steve & Elena Dailey)

Thu 17 †Laurieanne Castonguay
(Mike & Maureen Martin)

Fri 18 †Anniversary of Sharon Doran
(Abouna)

Sat 19 With a priestly ordination taking place in our sister parish in Lawrence, Massachusetts, there will be no public Liturgies on this day.
Our Patronal Feast of Saint Joseph will be solemnized on Sunday, March 20th.

Sun 20 9:00am For the Members of the Parish
11:00am †Maurice Duguay
(Mike & Maureen Martin)

Mon 21 -----

Tue 22 †Joan Gottardi
(Donna-Jo Mitchell)

Wed 23 †Debra Lynn Reny
(Suzanne Paré)

Thu 24 Gayle Misner-Elias
(same)

Fri 25 †Fr. John Gallagher
(Mike & Maureen Martin)

¹¹ This makes the amount toward our matching Challenge Grant (20k), to be presently \$15,310.00. This lengthy collection is being made to cover the needed **building maintenance projects**, estimated at \$60,000.00, two-thirds of which will come from the challenge grant and matching funds.

SERVERS OF THE DIVINE ALTAR

March 6th:

9:00am: M. Carter/ N. Carter
11:00am: L. Michaud/ S. Nappi

March 13th:

9:00am: A. Michaud/ M. Carter
11:00am: I. Misner-Elias/ L. Michaud

March 20th:

9:00am: M. Carter/ N. Carter
11:00am: I. Misner-Elias/ S. Nappi

March 27th:

9:00am: A. Michaud/ M. Carter
11:00am: L. Michaud/ S. Nappi

April 3rd:

9:00am: M. Carter/ N. Carter
11:00am: S. Nappi/ I. Misner-Elias

April 10th:

9:00am: A. Michaud/ N. Carter
11:00am: L. Michaud/ I. Misner-Elias

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

Entrance Hymn: LB *toobaik 'eedto* 108

Glory: SB *al majdu*

Qolo/Hymn: LB *bo'outho d'mor ya'qoub (Lent)*
112

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *iqbal*

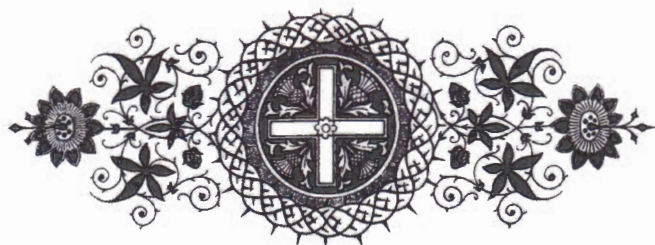
ANAPHORA:

Saint Peter, Chief of the Apostles: p 774

Sign of Peace: SB *tou ba*

Communion: SB *Your Body is our Food; Father of Truth*

Recessional: SB *From out of the Depths* 81



The Healing of the Leper p. 196

The Traditional and Patriarchal Norms for the Great Fast

A.) Ash Monday and the First Week of Great Lent and Great Week of the Passion and especially Great and Holy Friday of the Crucifixion through to noon on Saturday of the Great Light are *Days of Fast and Abstinence according to our tradition.*

B.) *For all, as a minimum requirement according to the sacred canons, we must fast on **Ash Monday** and on **Good Friday**. **Abstinence** must be observed on **all Fridays** of Great Lent. The days of fast are strictly to be free of flesh meats.*

C.) *From the **age of reason** onward, all are obliged to follow the abstinence from all meat, meat products, and dairy products on these fast days.*

D.) *All Fridays throughout the year are traditional days of fast and abstinence from all meat and dairy products.*

E.) *In general, the sick, expectant mothers, and the elderly who need to eat regularly are exempted from fasting and abstinence, especially those who under medical care for chronic illnesses.*

F.) *Saturdays and Sunday are not, in the eastern traditions, days of fasting as are the weekdays.*

- 1.) *Traditionally, abstinence is observed from all meat and meat products, from all dairy products, eggs, and from fish.*
- 2.) *Traditional mitigation on Saturday and Sunday does allow for the consuming of shellfish and wine (or other alcohol).*
- 3.) *There is no fast restriction of time either. One may eat at any hour.*

G.) *Breaking the Fast is permitted also on the following feastdays:*

- 1.) *Saint John Maron (March 2);*
- 2.) *The Forty Martyrs (March 9);*
- 3.) *Saint Patrick (March 17th);*
- 4.) *Saint Joseph (March 19th); and,*
- 5.) *The Annunciation (March 25th).*

QUANTITY: *In our tradition, the weekday fast means no food whatsoever between midnight and noon, only water and medication are permitted.*

QUALITY: *Also, in our traditional eastern tradition, the days of fast are in practice more or less vegan, that is, no meat, no seafood, no meat products, no dairy products, and no eggs are eaten.*

! مَلْعًا حَلْبَه :Priest

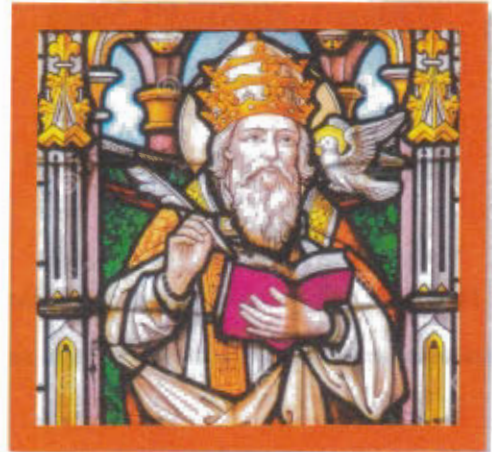
Shlomoh l'koulkhoun!

(literally: Peace [be] to all you!)

! هَحْم وَهَسَا وَحْكُ :People

W'am rouHoh deelokh!

(literally: and with spirit your!)



Saint Gregory
the Great

Doctor of the Universal Church

March 12th