

Saint Joseph Maronite Catholic Church



Sixth Sunday after Holy Cross

October 23, 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 EPISTLE¹ Galatians 6: 1-10

My brethren, if one of you should be overtaken in a fault,
do ye who are of the Spirit *reclaim* him,
in a spirit of meekness:

and be ye cautious, lest ye also be tempted.

And bear ye one another's burdens,
that so ye may fulfill the Law of the Messiah.
For if anyone thinketh himself to be something,
when he is not, he deceiveth himself.

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

But let a man examine his own conduct;
and then his glorying will be within himself,
and not in others.
For every man must take up his own burden.

And let him that heareth the word,
communicate with him who instructeth him,
in all good things.

Do not be mistaken; God is not deceived;
for what a man soweth, that also will he reap.
He who soweth in the flesh,
reapeth from the flesh corruption:
and he who soweth in the Spirit,
will from the Spirit reap life everlasting.



ABOUNA'S REFLECTIONS

We live lives of motion, distraction, and emotional change (a veritable rollercoaster at times). At the beginning of his Introduction to the Devout Life, Saint Francis de Sales wrote that life on earth is “a struggle against the constant danger of moral and spiritual lapse and collapse, against the lingering effects of past misdeeds, and against the solicitations of the flesh, the allurements of the world, and the snares of the devil”.

Saint Augustine referred to grace, the gift of God, as the steadying of human life in this valley of tears. As God is immutable,³ so His gift heals and elevates the individual into that stability; and the more that grace permeates our lives the more rooted and stabilized in Divinity they become.

The Divine Perfection is present from eternity to eternity. There is nothing absent to God's perfection (so there is nothing to gain) and as He is infinitely perfect, He will lose none of that perfection that is His by His very existence. There is thus no change, no transition, no “before”, no “after”, no time in God. Divinity exists in an **eternal present**. It is more true for us to say that God is *Perfect* and *Infinite Existence*, than it is to say merely that He is perfect. This is the fundamental revelation to Moses on Mount Sinai: “I AM WHO AM”.⁴

The radiance of the divine immutability is portrayed in the *icon of the burning bush* that is now before the bema. The icon invites us to contemplate the eternal Unchanging One, His radiance among us through the Blessed Virgin Mary, and the stabilizing influence which that gracious presence can bring into our instability and changefulness. **Grace is eternity touching time.**

The Holy One, then, when conferring grace is introducing something of His Being into human life in such a way that the more grace enters one's life the more one is rooted in His Unchanging Perfection. We must note however that this does not mean unchanging as in *ossified/petrified* or



*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

² Homily 1.7.8 “on Ezechiel”

³ St. James 1: 17 *Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration.*

⁴ Exodus 3: 14

rigid, but as in *quiescence* and repose. Looked at from this angle, grace is the healing of agitation, disturbance, and commotion – both internal and external: intellectual, votive, imaginative, emotional, and active.

The Christian life is both active and passive. We are active because we are created free in will, but we are passive to the degree that it is the life of Christ that is at work in us: we merely follow and collaborate.

Grace brings about a **qualitative change** in the individual. This means that grace does not make us different in *what* we are, but *how* we are. It makes us be, think, and act in a different manner. Its purpose is to heal the wounded human spirit and elevate it into the divine. It **heals by elevating**. The more the saint becomes holy, the more tranquil becomes her existence and life. Existence and life are not made “easy”, but more radically rooted in the peace that only Christ can give.

Our steadiness and constancy before the Hidden Face of God, and the perfected life of prayer that comes from this constancy is the manner in which the child of God disposes himself to be receptive to healing grace. We considered last Sunday how Christ walks among us in His creation and in His Church, looking at us, so that we can respond and look upon Him. *He who sees Me, sees the Father*.⁵ Faith grants vision, charity brings understanding, and hope stabilizes the rest.

Virtue is rooted in grace, bringing moderation to all the modes of life, healing our fundamental wound from original sin: self-centeredness. It unifies all our human powers and faculties, raising them up in a unified life that is “Christified”, and into the hidden life of God; all this is done by God’s action working within our docile response.⁶

The work of salvation then is the “rest” or “peace” that is introduced into our lives that effects the pacification of the passions and the lusts of the soul

and mind, the wounds in the spirit, the ego-ism that lays us all low, and, as final result, prepares one for the glorious resurrection on the Day of Christ.

This stabilization by grace, this participation in the All Holy, results in the *hesychia*⁷ or *apatheia*⁸/*passionlessness* that we have often considered together in homilies. This does not mean “emotionless” – the saints are the most feeling of men, because their emotions are healed and restored by grace, so they are exquisitely sensitive – but it does mean the proper healing and ordering of the wounded emotions and unruly passions in human life. It is because the emotions and passions become ordered and purposeful in sanctified lives that what they experience is made more exquisite and focused. Holiness sharpens and enriches human life even on the natural level as it divinizes that same life.

The proper ordering of human life is also the result of wisdom.⁹ The wise man orders his life according to principles. Grace makes for the wisest of men as it orders them to the Highest Good – God. The **tranquility of order** that follows from the proper ordering of mind, will, emotions, imagination, and deeds is famously called by Saint Augustine “peace”. Within the individual, the grace of Christ develops faith, wisdom, and peace (among other things): *Peace I leave with you, my peace I give unto you: not as the world gives, do I give unto you. Let not your heart be troubled, nor let it be afraid*.¹⁰

So it is that the Holy One calls us to Himself by grace, opens the eyes of our hearts (as we considered together in last Sunday’s sermon) and moves the recipient to respond to His call of salvation. God loves, we respond and love; this is salvation: the response of love to Love.

*Thus strengthened by Your calm and peace,
we shall render glory and thanksgiving to You,
now and forever.*¹¹

⁵ St. John 14: 8-10

⁶ I Cor 3: 23 *All things are yours: and you are Christ’s, and Christ is God’s.*

⁷ From the Greek for *stillness, rest, quiet, silence*

⁸ Also from the Greek for *equanimity*, literally “without passion”

⁹ “Aquinas begins the *Summa Contra Gentiles* by telling us that the philosopher is to ‘name’ things. The wise man is the

one who sees ‘the order of things’ and rules accordingly. We know the order from its end. The ‘absolutely wise man’ looks to the ‘end of the universe’. He is concerned with its ‘highest causes’.”

Sense and Nonsense, Fr. James V. Schall, *Crisis Magazine*, June 2006

¹⁰ St. John 14: 27

¹¹ Wednesday, *Safo*, Third Prayer

Answering the call of grace is to reply to God love for love, and He in turn to our “turning”, our “conversion”, gives us even more: the ability to love *with His Love*. This is the supernatural virtue of **charity**; the greatest of all the virtues because it brings eternal love, the essence of God, into our lives, and through us, into the world.

Charity invades the world through the children of God. Charity radiates in individual lives (at least for those who wish it to do so) ordering human loves and emotions, putting each in its own place in the overall scheme of God. It orders all things to the Most High, and this is why so much of the Christian life is difficult. It is not difficult because God wishes it to be so, but because so much of our natural desires and ego-centric life contradict the true order of God’s providence. This is the most profound meaning of “taking up one’s cross daily”.

Charity contradicts our own whims and fantasies, it contradicts our passions, and it intercepts, and often overturns, our worldly desires. When we understand this then we understand why we must walk in the footsteps of our ancestors and fast and pray as they did.

Prayer and fasting “cast out demons”,¹² they tame our unruly emotions and passions, they clarify our mind, and they permit us to see with *the eyes of the heart*. They are not an end in themselves – only true contemplation is – but they are indispensable means, and they help to pacify the unruly concupiscence.

Our natural desires run after that which attracts them, which in the order of original sin, and left to themselves, means that they do so without any ordering to a higher good or purpose outside themselves. Grace is given to remedy this.

Taming the disorderly emotions clarifies vision and allows the spirit to respond to the transcendent Life of God’s call. This response to grace and the ordering of our lives must be done freely and consciously as it will not “just happen”. There is no “magic” in salvation. As explained above, this is often hard going. Through prayer, fasting, then, the fundamental and proper ordering of our lives and the mortification of our passions takes place.



The mystery of the Cross is incarnational, so too is the mystery of the God Who seeks to glorify us in our struggles in this present life. Christ labors *in us* to achieve victory, thereby crowning us *and Himself* in these battles. This partnership and transcendent collaboration in salvation is the “crown of life” spoken of in various places throughout the New Testament.¹³

When we respond to grace, and translate it into our daily lives, the upheaval of original sin is pacified and we discover the true peace that only Christ can give, achieve *hesychia*, and prepare our lives to the promised resurrection in the Victorious Lamb on the Day of the Lord.

This is the work of God, but it is also our free collaboration. There is nothing more beautiful, but nothing more difficult that we can do with our lives. Its difficulty lies not so much in its mortification as it does in the constant vigilance and daily perseverance that is required to succeed. “Each one must shoulder his own burden”, the Epistle reads today. This is why Our Lord says continually throughout the Gospels: ***Be vigilant! Be awake! Watch!***

The Letters to the Churches at the beginning of the **Book of the Apocalypse** continue this message; written in ages past, these letters are meant for us, the Christians of every generation. We must persevere in conduct that is conformed to Christ

¹² St. Mark 9: 28

¹³ Revelation 2: 10, 3: 11; II Timothy 4: 8; I Thessalonians 2: 19-20; I Corinthians 9: 25; St. James 1: 12

and testify by our lives to the holiness of the Sovereign King. Those who do this are called **victors**, and only to the victors does Christ give reward.

Should we not then do the same?

The victorious Lamb and His glorious Bride wait for us to labor, cleanse, prepare, and to be dressed properly in His grace. Once clothed in His holiness, properly ordered to eternal Beauty, we can then one day be received into the Eternal Banquet.¹⁴



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!*

SCHEDULE OF READINGS

SIXTH SUNDAY AFTER HOLY CROSS

October 23, 2022

Gal 6: 1-10

St. Matthew 25: 14-30

SUNDAY OF CHRIST THE KING

October 30, 2022

Rom 12: 9-21

St. Matthew 25: 31-46

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



May her memory be eternal!

*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.

¹⁴ Apocalypse 21 and 22.



INTENTIONS FOR THE QOORBONEH (MASSES)

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

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)

Sat 29 Saturday, 10:00 am
Cody Gosselin
(Jodi Gosselin)

4:00pm Ramsho of Christ the King
4:30pm Sunday Vigil
Private Intention

Sun 30 9:00am Parishioners of Saint Joseph
11:00am Dame Fefa
(Mary Nicholas)

Mon 31 -----

Tue 1 Michael and Gayle Misner
(Isaac, Sarah-Grace, & Elijah)

Wed 2 Faithful Departed of Saint Joseph
(Audrey Yotides)

Thu 3 Elliot Gosselin
(Jodi Gosselin)

Fri 4 Tony Miklaszewski
(Virginia Miklaszewski)

Sat 5 Saturday, 10:00 am
Faithful departed of Saint Joseph
(Audrey Yotides)

4:30pm Sunday Vigil *Private Intention*

Sun 6 9:00am Parishioners of Saint Joseph
11:00am Sava Nappi
(Misner-Elias Family)

Mon 7 -----

Tue 8 Gayle Misner-Elias
(Michael Misner)

Wed 9 †Barbara Middleton
(Pam & Dan Casavant)

Thu 10 Abouna's intentions
(Michael & Gayle Misner-Elias)

Fri 11 Catherine Mandel
(Misner-Elias Family)

Servers of the Divine Altar

October 23rd:

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

October 30th:

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

November 6th:

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

November 13th:

9:00am: N. Carter / C. Gombojav
11:00am: J. Gamble / S. Nappi

November 20th:

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

November 27th:

9:00am: C. Gombojav / N. Carter
11:00am: S. Nappi / J. Gamble

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Two Weeks: \$4,333.00

(Budget Deficit 2022: \$33,142.00)¹⁵

Today's Special Collection,
World Mission Sunday

(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: **\$8,035.00**¹⁶

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.

Sixth 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 Mark the Evangelist: p 835

Sign of Peace: SB *tou ba*

Communion: SB *Father of Truth; Praise God*

Recessional: SB *Joyful, Joyful*



*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.*



¹⁵ Deficit 2019: \$72,270.59/ Deficit 2020: \$34,473.00/ Deficit 2021: \$35,178.00

¹⁶ 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**.

VOCATION ICON

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

Sun	Oct	23	Michael & Gayle Misner
Sun	Nov	5	Steve & Allison Crate
Sun	Nov	12	Suzanne Paré
Sun	Nov	19	Daja Gombojav & Family
Sun	Nov	26	Ira & Catherine Mandel
Sun	Dec	4	Dean & MaryAnn Carter



Saints Chrysanthus and Daria

Martyrs

October 25th