

Saint Joseph Maronite Catholic Church



Third Sunday after Holy Cross

October 2, 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

Philippians 3: 17 – 4: 1

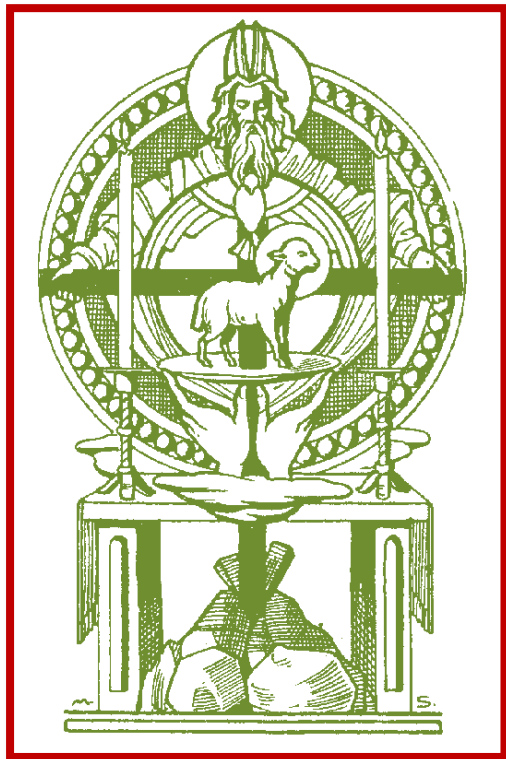
Be like me, my brethren;
and contemplate them,
who walk after the pattern ye have seen in us.

For there are many who walk otherwise;
of whom I have often told you,
and now I tell you, with weeping,
that they are enemies of the cross
of the Messiah;
whose end is destruction;

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

whose god is their belly,
and whose glory is their shame;
whose thoughts are on the things of the earth.

But our concern is with heaven;
and whence we await our *Vivifier*,
our Lord, Jesus the Messiah;
Who will change the body of our abasement,
that it may have the likeness of the body
of His glory, according to His great power,
whereby all things are made subject to Him.
Wherefore, my beloved and dear brethren,
my joy and my crown –
stand ye fast in our Lord, my beloved!



ABOUNA'S REFLECTIONS

We live in an age, and in a culture, where the word *apocalyptic* is bandied about freely: everything is seen as in crisis, whether it is society, politics, diplomacy, finance, or the environment. Conspiracies and betrayal are seen everywhere, and finger-pointing has become a global pastime. Obsessive this becomes for some. Quite simply, the modern world in her apostasy has reduced the word *apocalypse* to a meaning of *disaster* or *chaos*. This is unfortunate in itself, but for Catholics, it is unforgiveable. We are supposed to know better.

Apocalypse in Greek means “disclosure” or “uncovering” or “unveiling”; its equivalent in Latin is “revelation”. Hence, there are commonly two titles of the Book of Revelation or the Apocalypse, one from the original Greek text and the other derived from the western Latin tradition. Beneath the surface of the text’s clashing catastrophes below and the heavenly worship above – along with the constantly approaching judgements – there does emerge an integrated vision of Who Christ is, how He reveals the Face of the Hidden Father, and how human life is transformed, as it is meant to be, in Christ. The Apocalypse is an encouragement to look through the “open door”,³ and reveals the way that we are to ascend through it.

Not about the “end of the world”, really, the Book of Revelation is a prophetic instruction in hope, and how to live as a Christian here and now, with the grounded hope that God and the Lamb have been victorious in the past, are so at present, and shall be definitively so in the future. This hope and faith compose the “new song” given to the saints to sing.⁴

The Apocalypse is the Sacred Scripture chosen for our liturgical readings during this season of the Holy Cross. The Cross of Christ is the great beacon illuminating the world, scattering darkness, and guiding the faithful, so it is highly appropriate and fitting that this Divine Book of the *unveiling* of the Messiah be the liturgical voice throughout these days of grace.



*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”

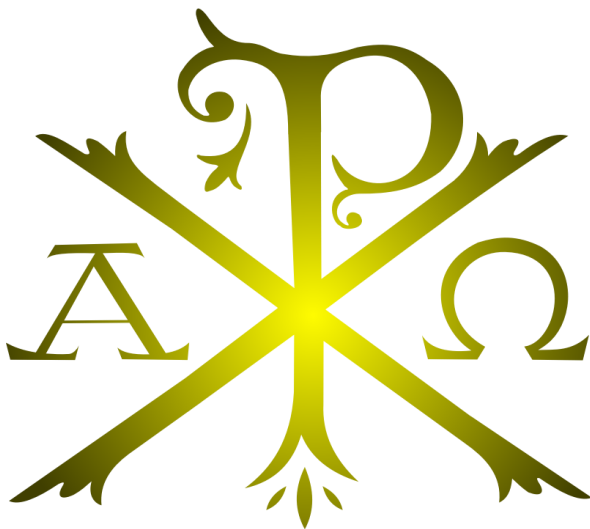
³ Chapter 4

⁴ Apocalypse 5: 9-14

The Apocalypse was inspired to John (traditionally identified with the Apostle) on the **Lord's Day**,⁵ when he was rapt in the **Spirit**, the One Who speaks to the **churches** of Asia in the Name of the "One Who walks among the gold lampstands". Saint John invites the listener to enter into the **Heavenly Liturgy** by following him, also in the Spirit, through the open door revealing the One Enthroned in glory.

Raised up to the divine level, the Apostle John then instructs us how the Church is to live, to give true and faithful witness to Christ, and why we should anchor ourselves in the hope that the Good One shall always be victorious – past, present, and future – in His redemptive work. This Sacred Text is fully understood *only in its proclamation within the Divine Liturgy*. Our minds are most effectively opened in the Presence of the Mysteries, and while the **Apocalypse** can be studied simply as a book, it is in reality a prophetic word uttered to the spirit of each of the baptized within in the Church. Logically, then, it is only within the Church that the **Book of Revelation** can be correctly understood, and now for two weeks at the altar, we have been enriched by this apocalyptic Voice of God each day.

Ultimately, the Apocalypse is a word of encouragement, that as the old, fallen world passes away each day, we are daily to enter into adoration and witness of the Eternal One and thus pass more fully into the Kingdom, into the new world that belongs completely to the Majestic One and to the Lamb.



Thus, the true meaning of this divine book is *not* a plan for the end-of-the-world, or a how-to manual about avoiding the Antichrist (a sad caricature to which this sacred text has been reduced in horror fantasy by the modern world) but rather, it is a revelation, an unveiling, and a **discovery** of our Lord Jesus Christ no less than we find in the four Gospels. It is a *multi-dimension prophecy of both space and time* that touches heaven, earth, under-the-earth, past, present, future, and eternity. It is more about the present life of the Church and her faithful – how they believe and how they must act – than it is about some “end times”.

The opening of the Apocalypse takes place on the **Lord's Day** – Sunday being recalled to us as the central day of importance in the Christian world view, a reminder that it even more important today than perhaps it was in the first century. From the very beginning of the text we are questioned in our priorities. How do we observe the Day of the Lord? It is the day that is to be observed and kept holy, and not merely a moment of that day in which “Mass has to be attended”.

So it is that we are not surprised, beginning in such a manner, that the first three chapters of the Book of Revelation are about repentance, conversion, fidelity, mediocrity, and sometimes the downright iniquity of the parishes contemporary to Saint John. It is the glorified Lord Himself Who speaks to them. The Apostle writes down the words of the trumpeting Voice, and these become the famous “letters to the seven churches”. Addressed to them in the historical past, they are perennially valid in prophetic teaching, so each ends with the admonition: “let him who has ears to hear, let him hear what the Spirit says to the churches”. Recorded once on the island of Patmos in the Aegean Sea, they remain words addressed to us in twenty-first-century Maine.

During these weeks of the Holy Cross, even if we are not able to be at the daily Divine Liturgy, each of us should be contemplating the words of the Spirit. Beginning with prayer to the Spirit Himself, we then should read the Apocalypse in a quiet, undistracted, deliberate, and contemplative manner.

⁵ the sacramental presence of the **Ogdoad**, if you recall

The first three chapters are at times shocking to those of us who have imbibed the saccharine mutilation of Christianity that has been in vogue the last sixty years. The *Letters to the Churches* in these chapters are filled with rebukes, corrections, even with words of violence: *hate, wage war, throw down, inflict sickness ...*, but they also contain their primary purpose – to encourage toward faithful witness and promises of victory. Among the seven letters, only two are completely laudatory of the parishes, one is filled only with condemnation, and the other four parishes receive both praise and corrective rebuke. All, however, contain a title of our Lord expressing something of His Victory, and promises to those who persevere unto the end as “victors”. These letters are strong medicine, but the diseases they target are lethal, and both diagnosis and remedy remain valid for us.

Painful as they may read at times, all three chapters are geared to hope, and this hope is magnificently seen in **chapter four**. This chapter is the “open door” to which we are invited daily. It is the vision of the One Who Reigns Enthroned, surrounded by concentric circles of living beings, adoration, brilliance, light, and worship. The existence of the divine realm is revealed as *liturgical*. While the faithful live their lives in the province of Asia below, the reality of the Living One is unveiled above in liturgical splendor. We, too, are meant to be aware of this divine reality in our daily lives; it is this that *gives purpose and hope to our existence* after all.

As Saint Paul wrote to the Corinthians last Sunday, if there is no physical restorative glorified resurrection in Christ, no final destiny of radiant glory, then life is purposeless, ending only in death. Without purpose, one primarily seeks sense pleasure and satisfaction as life’s immediate goal, and in this sensuality one lives for the moment: “eat, drink, and be merry, for tomorrow we die”.

The **Book of the Apocalypse** is the **remedy** to that nihilistic and modern thought process, because it orients the human person to a transcendent and supernatural goal, both in the present and in the future. We may be rebuked, and our lives may be hard at times, but as our Lord says in these first chapters, “those whom I love, I chastise”.

Pain, disappointment, and the cross in our lives are not the difficulty, how we react to them is. With our eyes continually raised to the Holy One Who is Enthroned eternally in liturgical transcendent glory, and accepting the invitation to ascend *in the Spirit* through the “open door” above, then all things are made anew.

For each of us, daily life is a juncture of time and eternity, of grace and sin, and of freedom of choice and slavery to the passions and sin. This is *the true clash and war between good and evil* running through the heart of each man. Daunting, perhaps, but we know the One Who walks among the churches is at our side so that we may be faithful if we so choose.

Schedule of Readings

THIRD SUNDAY AFTER HOLY CROSS

October 2, 2022

Phil 3: 17-4: 1 St. Matthew 24: 23-31

FOURTH SUNDAY AFTER HOLY CROSS

October 9, 2022

I Thes 5: 1-11 St. Matthew 24: 45-51

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



May her memory be eternal!

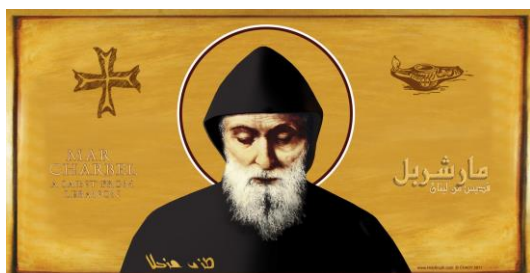
This year, **October 9**, is designated as "Order of Saint Sharbel Sunday".

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.

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun	2	9:00am Parishioners of Saint Joseph 11:00am Sava Nappi <i>(Misner-Elias Family)</i>
Mon	3	-----
Tue	4	Arnie & Theresa Filipi <i>(Michael Eagan)</i>
Wed	5	†Scott Seelig <i>(Ed & Marjorie Laabs)</i>
Thu	6	Tony Miklaszewski <i>(Virginia Miklaszewski)</i>
Fri	7	Gayle Misner-Elias <i>(Michael Misner)</i>
Sat	8	Saturday, 10:00 am Sarah-Grace Misner-Elias <i>(Misner Family)</i> 4:30pm Sunday Vigil <i>Private Intention</i>
Sun	9	9:00am Parishioners of Saint Joseph 11:00am Joe Cox <i>(Michael Eagan)</i>
Mon	10	-----
Tue	11	Faithful Departed of St. Joseph's <i>(Audrey Yotides)</i>
Wed	12	†Barbara Middleton <i>(Patty & Russ Couture)</i>
Thu	13	†Scott Seelig <i>(Ed Laabs)</i>
Fri	14	Laya & Nada Joseph <i>(Abouna)</i>
Sat	15	Saturday, 10:00 am Travis and Amanda Hodgkins <i>(Michael Eagan)</i> 4:30pm Sunday Vigil <i>Private Intention</i>
Sun	16	9:00am †Kathleen Mary Hawes <i>(Lowell Hawes)</i> 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)



*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.

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

Monday, October 10:

- 9:00am Second Session:
 The first and second Beatitudes
- 11:00am Mass
- Light Lunch – reception with the Sisters
- 1:00pm – Confessions or Spiritual
 Direction with Father Lane

- **5:30pm** Taizé-style Eucharistic Holy Hour

Tuesday, October 11:

- **9:00am** The third through fifth Beatitudes
- **11:00am** Mass
- **5:30pm** Novena with Saint Peter Julian Eymard and Exposition of the Blessed Sacrament

Wednesday, October 12:

- **9:00am** Talk on the sixth through eighth Beatitudes
- **10:30am** Mass and Sacrament of the Anointing of the Sick

VOCATION ICON

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

Sun	Oct	2	Daja Gombojav & Family
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



SERVERS OF THE DIVINE ALTAR

October 2nd:

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

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

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

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$1,546.00

(Budget Deficit 2022: \$30,413.00)⁶

Donations to date to install **next heat-pumps** in the church to burn cleaner, more efficiently, and lower fuel-oil costs: **\$5,905.00⁷**

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.

⁶ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00/ Deficit 2021: \$35,178.00

⁷ 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.

Third 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 *I'maryam yoldat*

ANAPHORA:

The Twelve Apostles: p 754

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 11:00,
there is a gathering in the parish hall
for coffee and freshly baked muffins
on the **second** and **fourth Sunday**
of each month.*



Saint Dionysius the Areopagite

Confessor

October 3rd