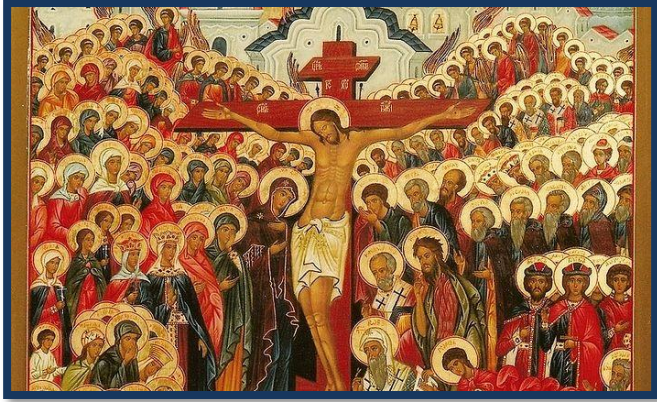


Saint Joseph Maronite Catholic Church



Commemoration of all the Righteous and the Just

February 5, 2023

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." *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* **Legion of Mary:** Sir Ira Mandel, KHS **Choir Director:** Dame Marie Fefa Deeb, DSG
Pastoral Council Chair: Suzanne Paré
Pastoral Council Members: Suzanne Paré, *Chair*; G, *Secretary*; Steve Crate, *Religious Education*; Ira Mandel, *Legion of Mary*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Almoner*; Judith Metzger, *Finance Committee*

THIS DAY'S EPISTLE¹ Hebrews 12: 18-24

For ye have not come to the fire that burned,
and the tangible (mountain);
nor to the darkness and obscurity and tempest;
nor to the sound of the trumpet,
and the voice of words, which they who heard,
begged that it might
no more be spoken to them;

for they could not endure
what was commanded.

And even a beast,
if it approached the mountain,
was to be stoned to death.

And so terrible was the sight, that Moses said,
*I fear and tremble.*²

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

² Exodus 19: 16

But ye have come to Mount Zion,
and to the City of the Living God,
the Jerusalem that is in heaven;
and to the assemblies of myriads of angels;
and to the Church of the first-born,
who are enrolled in Heaven;
and to God the Judge of all;
and to the spirits of the just,
who have been perfected;
and to Jesus,
the Mediator of the New Covenant;
and to the sprinkling of His Blood,
which speaketh better than that of Abel.

Beware, therefore,
lest ye refuse (to hear) Him
Who speaketh to 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)³

ABOUNA'S REFLECTIONS

We all make priorities in our head, consciously or unconsciously. It's how we get through life, and how we manage our days: "what's more important?", "what do I feel like doing?", "what is urgent?", and so on. Then we put them in order as we see *needful*. How we prioritize, and thus how we organize our time, is an indicator of the heart. These are things we love, and we embrace them in

the order that we love. Then we order our lives around those things that we *love*. Hence, we chose and thus we prioritize.

Short of dramatic emergencies that force themselves upon us, this ordering of importance in our lives manifests the workings of the human heart. We do the things we chose to do, and we chose to do what we wish, and we desire according to what we value in order of importance, and we put value on something by how desirable we see it to be. We love that which we see as desirable, and we chose what we love.

There are many things we *need to do* in life in order to live, but there are, when one is honest, very few things that are forced on us other than illness, death, and natural catastrophes. These things are beyond our control, to be sure, but for the rest, we prioritize. Yes, I know, there are some who will protest that one must "go to work", but it is, after all the paycheck at the end of the week that we chose, so off to work we go. Work is not "imposed on us", but is a means chosen for other ends and purposes (for most people). But there is more to maturity than just going to work.

As we order our **lives** (to our *ultimate* goals) so we order our **years** and months (our *mediate* goals) and as we order our weeks, so our **days** are set and ordered, too (our *immediate* goals). Even perhaps without knowing it, this is how we order our days. This is how we form our "deeds".⁴

When a person receives the gift of faith, and grace begins to flourish within his life, he must act consciously as within a form of scaffolding. The Catholic Faith, the Apostolic Tradition, and the knowledge of the catechism give objective structure and form to our reception of faith. When we possess the grace of faith we assent to the revelation given to the world in the fullness of the Word Incarnate, risen in glory, and confided to the Church on Pentecost. While we objectively believe all that the Church teaches and all that God has revealed, it is within the objective norm of apostolic teaching that each believer makes that revelation his own, and in this stands exposed before the Hidden One.

³ Homily 1.7.8 "on Ezechiel"

⁴ ... *when you appear at the end of time to reward all people justly according to their deeds*. Anaphora of the Twelve Apostles, p 760

When the grace of faith has been received, it is in an objective structure that we grow supernaturally. The Faith illumines the spirit so that the mind can see the larger expanse of reality, and it moves the will in charity to love that perceived good and pursue goodness' promise. What was given *objectively* on Pentecost to the world (through the Church of Christ) is meant to be *subjectively* translated and rooted by grace into the life of each believer. This cannot be done without the free collaboration of the individual. Spirit illumined, the one called to faith must freely chose to embrace its object. Engaged, we rise up. Indifferent, we collapse into self-love and are swamped by the passions.

As an example: when we are children we follow, we have no other choice, and the faith and religion of our parents is the route we are given to follow. Once we begin to grow and mature – adolescence – there is not only growth in physical nature and age, there must also be a transition and “taking possession” of the Faith and making it our own. This is a difficult transition in adolescence, but one through which a young person's faith must move for it to continue into adulthood. The religion and faith of one's parents must become one's own faith, or it will be nothing at all.

Whether forced by the growth of age, time, and life, or whether this is done as an adult by inquiry in response to the movement of grace, each of us must confront the objective reality of existence and embrace a larger vision – ultimately the Hidden Good One, ground of all existence – or collapse into one's own ego-centric loves, desires, wishes, and perceived needs. This is the ultimate drama of life. *We live for Another, or we fold into self as our final goal.*

Within the prioritization of our actions, where falls our service to God and the life of virtue? The ordering is sign of our loves and what we value in life. Are prayer and the pursuit of grace, virtue, and goodness central to our thoughts, rooted in our hearts, fundamental to our life and the thing around which all else is organized? Or are the faith, God, and our religion “things” tacked on to all the “other (more) important stuff” in our lives? One need not be a monk to be a truly faithful

person, but our days must be ordered with a purpose, in faith and wisdom, set toward a clear goal.

From before the dawn of creation, we were foreseen and destined to be holy and sacred. This is God's eternal and original intent. Following the fall of our first parents, we are still destined to be holy, but we are no longer created in that sacred state. While holiness remains a gift from the Most Holy, it is no longer the condition into which we are created once-and-for-all. By the fall's subsequent weakening of the human will, holiness is now a continual work of collaboration between God's gift and our free response (belief). Famously attributed to Saint Augustine: *He Who created you without you, will not save you without you.*

In this light, we are eternally loved, created, and brought into a natural world that is now out-of-whack. We are no longer created in grace, and intimacy with the Holy One is no longer a “given”. Holiness, even from a natural perspective, is a restoration of the eternal plan of the Living One. **Holiness is to make all things new.⁵**

So what does it mean to be “holy”? What does it mean to be “just”? The *holy* are those who hear the Voice of God in all its obscurity, and sometimes in all its harshness, and they respond positively to it. The *holy* are those who answer in love to that which is revealed in the Apostolic Faith and they embrace it with their entire lives. Theirs is not a mere speculative assent to revelation. They chose to enter the burning fire of the Sacred Mountain.⁶

The *just* are those who are being reordered and healed in this free response. Salvation is the divine initiative, but without response no one is saved. The *just*, then, are those who are being re-integrated in that re-ordering, and who patiently labor in the divine light to re-integrate their existence before and in the Holy One. We are each consecrated into this reality by baptism, but it is the saint who responds to this consecration in a conscious, free, faithful, and persevering manner.

The saint is therefore the one who becomes fully human in all her potential, complete on the natural and supernatural levels. The rest of us (without this full engagement) limp along, deficient in

⁵ II Corinthians 5: 17

⁶ Hebrews 12: 18 The revelation of God on Mount Sinai in today's epistle.

goodness, and, all too often, not even aware of this deficiency. We are happy with our broken stuff, the toys and baubles with which we greedily amuse ourselves, even as the Hidden Good One tries to present to us a fuller picture: the splendor and fullness of gracious well-being – *shlomoh* – in all its depths. We are rather like the child who wails and cries as his mother tries to take away his torn, soiled, and wretched blanket in order to give him something new. We like our dirty blankets. They bring us, we think, true comfort.

Because we find ready satisfaction in the dirty beaten-up things of this fallen world, we are unavailable to greater and more beautiful things. The saints knew otherwise. They saw the strange beauty and integrity of God, and they acknowledged it as a better state; they loved its radiance, and they sought to possess it come what may.

We too often fear to place God first in our lives. We are afraid that somehow by receiving grace's light, remodeling our mind, thoughts, and re-working our intentions in conformity with a higher standard (this *necessarily upends our mundane priorities of life and time*) that we will lose the things of this world. We worry that we'll come up short; that we'll outdo God in generosity. We love the stuff of this world and its measly entertainments. This scruffy attachment is short-sighted and filled with fear, and fear generates anxiety and darkness. We tremble before new possibilities because we do not truly see them for what they are. The **saints** learned to see far and love mightily. Their sight is filled with hope, and grace anchors them in trust and clarity, and with that they have strength to enter the Mountain's fire.

On the other hand, the **worldly** are short-sighted; they acknowledge primarily (sometimes only) the desires of the flesh and their immediate satisfaction. This promises quick gratification, but it does not fulfill, and it dulls the mind and obscures the heart. Short-sightedness is why we do not act apostolically, why we hesitate before the things of God, and why we are often lukewarm in the life of virtue. It is this tepidity then that orders our days.

When we consider the lives of someone like **Edel Quinn, Saint John Bosco, Blessed Bartolo Longo, or Saint Philippine Duchesne** we immediately see examples that oppose this grasping earth-bound myopia. They prioritized and re-ordered their lives before God, and for God. They lived consciously and habitually in the divine presence, and brilliance burst forth through them.

Earthly fear and timidity of spirit stunt us, cripple our actions, and limit our lives. Edel Quinn lived a glorious service to God, doing apostolic work throughout Africa, founding hundreds of *praesidia* for the Legion of Mary, all the while suffering from, and ultimately dying of tuberculosis, before leaving this world at age 38. The rest of us may live to ripe old age having done little for the service of the Most High and the salvation of men. How can the outcomes be so different?

Worldly "prudence" so often kills magnanimity of the heart, and we die without having become the people – the saints – that we are meant to be. It is in this that fear and anxiousness are clearly seen to be the greatest weapons of the devil. Our self-indulgence takes care of the rest.

Weak in flesh and in the things of the world, the saints accomplished, even by the standards of the world, great and wonderful things. The paradox is that *by placing God central and immediate* in their lives and in *reordering their priorities* in that divine light, they accomplished all the rest as logical consequence. Our Lord was quite clear as to how this works:

*Therefore, take no thought,
saying, What shall we eat?
or, What shall we drink?
or, Wherewithal shall we be clothed?
(For after all these things
do the Gentiles seek)
for your heavenly Father knoweth
that ye have need of all these things.
But seek ye first the kingdom of God,
and his righteousness;
and all these things
shall be added unto you.
Take therefore no thought for the morrow:
for the morrow shall take thought
for the things of itself.
Sufficient unto the day is the evil thereof.⁷*

⁷ St. Matthew 6: 31-34

Our inclination to the things of this world is in many ways our default setting. Our timidity in developing a generous and magnanimous spirit limits our possibility for holiness. Fear throws off our thinking and priorities. It is in the hands of the **Mother of God** that we are enabled to shake off our anxiety of this world's concerns; where we overcome our fear to live fully and consciously before the Most High, and where we set aside the worldly mindset that stifles holiness. Grace seeks to shatter all our vanities. The Ever-Virgin Mary is the *proximate end* for which we must always act so as to securely arrive at our *final* end – the Hidden Father in Christ.

Clarify our thinking and all else falls into place. It urges us to conversion and discipline of the will where, under grace, we can live unshackled by the worries and standards of this age.⁸ When governed by the values of this world, generosity before the Eternal is curtailed.

The presence of the Holy Spirit always inspires enthusiasm for the greatness of holiness and the integrity of human life as it is intended to be. The Spirit of Holiness permeates life with a desire for the honor of God and infuses a radiant calm in an apostolic attitude. Holiness encourages us to persevere with great intent.

The saints opened themselves to a full restoration of God's eternal plan of salvation. They disciplined their self-indulgence and raised their purpose to God. The life of Blessed Bartolo is a striking example of this. From being an apostate Satanist, he finished his days as an apostle of the Rosary and a father to orphans.

The saints received the light of grace, responded freely to divine charity, and animated all that they did in the light of that love. They prayed and fasted to curb the worldly attractions that make us all stumble. The rest of their lives were thus anchored in hope.

First things first, does not mean that one must be saying prayers all the day long, but it does mean the day must be prayerfully long. Each day must

open and close with focus on God. We must establish stability in the day and set our sleep and rising so that there is regularity in each day. *Go to bed early, and save your soul*, Saint Vincent de Paul is often quoted as saying. The morning offering and the evening examination of conscience in gratitude must frame a day well-ordered to life before the God of all consolation.

Let us climb the divine scaffolding and labor within that order of divine love and grace. **Prayer, spiritual reading, clarity of thought, correct priorities, good usage of time, and perseverance:** these are the minimal dispositions to grace in those who wish to bring holiness into their lives. These are also the fountains that heal the just and produce saints.

Schedule of Leaders for the Recitation of the Rosary at 10:30 am:



Sun	Feb	5	Ira Mandel
Sun	Feb	19	Jody Lachance
Sun	Mar	5	Sava Nappi
Sun	Mar	19	Suzanne Paré
Sun	Apr	2	Jeanne Thomas
Sun	Apr	16	Diane Wyder

VOCATION ICON

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

Sun	Feb	5	Anne Marie Mathieu
Sun	Feb	12	Suzanne Paré
Sun	Feb	19	Daja Gombojav & Family
Sun	Feb	26	Ira & Catherine Mandel
Sun	Mar	5	Dean & MaryAnn Carter
Sun	Mar	12	Michael & Gayle Misner
Sun	Mar	19	Steve & Allison Crate

⁸ **Romans 12:2** *Do not be conformed to this world, but be transformed by the renewing of your mind. Then you will be able to discern what is the good, pleasing, and perfect will of God.*

*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: Joyce Black, Celina Knippling, Stephen Michaud, Dame Fefa, Kevin J. Michaud, Sheila Bonenfant, Gareth Belton, Katrina Nappi, Holly Perron, Christian Disuag, Daja Gombojav, Margaret Mae Lambert, Mary Morin, Larry Grard, Sarah Grace Misner-Elias, Cindy Elias, Barbara Joseph, Sally Derosby, Tala Poulin, Richard Karter, Rita Hikel, and all those who may suffer from illness, disease, want, or depression.



*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.*

Schedule of Readings

COMMEMORATION
OF ALL THE RIGHTEOUS AND THE JUST
February 5, 2023

Hebrews 12: 18-24 St. Matthew 25: 31-46

COMMEMORATION
OF ALL THE FAITHFUL DEPARTED
February 12, 2023

I Thes 5: 1-11 St. Luke 16: 19-31

A Daily Morning Offering of our life and our intentions in service to the Most Holy

OS Splendid Brilliance Whose light never fades,
in the morning we hurry to Thee, the Creator of all,
and we seek Thy mercy and compassion.

Thou hast taken us from the sleep of error and
granted us this morning that we might be filled
with radiant joy.

Restore our consciences that have been deformed
by sin, dress our wounds, and pour upon us the oil
of Thy kindness.

Illumine our souls with the rays of Thy charity.

OS Radiant Son, Whose beams ever shine, in
union with the Immaculate Heart of Mary, we offer
Thee, all our thoughts, words, deeds, joys,
disappointments, and sufferings of this day in
honor of Thy Most Sacred Heart and in union with
the Holy Sacrifice of the Mass throughout the
world; for the salvation of souls; in reparation for
our sins; in humble supplication for our temporal
and eternal welfare; for the consolation of the
reposed, and for all the needs of Holy Mother
Church.

Deign to acknowledge us on the Great Morning
when, in Thy justice, Thou shalt judge us, for we
hope to find refuge in Thee.

OS Resplendent Sea of Light, illumine our minds
this day, heal our souls, and raise us up in all our
thoughts and actions.
May Thy luminous presence and the splendor of
Thy revelation guide us to eternal happiness.
To Thee – Father, Word, and eternal Spirit – be
glory, adoration, honor, and thanksgiving, now
and forever. Amen.

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 5 9:00am Parishioners of Saint Joseph
11:00am Yvette Begin
(Pam & Dan Casavant)

Mon 6 -----

Tue 7 Isaac Misner-Elias
(Gayle Misner-Elias)

Wed 8 Lindsay Lenarcik
(Ira & Catherine Mandel)

5:30pm Ramsho
and Vigil of Our Father Saint Maron
Private Intention

Thu 9 **10:00am Parishioners of Saint Joseph**
(Abouna)

Fri 10 Joyce Black
(Mary Nicholas)

Sat 11 Saturday, 10:00am
Tony Miklaszewski
(Virginia Miklaszewski)

4:30pm Sunday Vigil
Private Intention

Sun 12 9:00am Bishop Gregory
(Paula & Larry Mitchell)

No 11:00am Liturgy

Mon 13 -----

Tue 14 †Gary Violette
(Pam & Dan Casavant)

Wed 15 †Betty Serwin
(Jodi Gosselin)

Thu 16 Abouna

Fri 17 Mary Nicholas
(Mary Nicholas)

Sat 18 Saturday, 10:00am
†Joan Gottardi
(Donna-Jo Mitchell)

4:30pm Sunday Vigil
Private Intention

Sun 19 9:00am Parishioners of Saint Joseph
11:00am †Patsy Venezinno
(Pam & Dan Casavant)

Mon 20 Ash Monday
10:00am Nicholas Family
(Mary Nicholas)

6:00pm Ash Monday
Private Intention

Tue 21 -----

Wed 22 †Ron LeClair
(Pam & Dan Casavant)

Thu 23 †Peggy Serwin
(Durant Family)

Fri 24 †Mary Bellamah Maroon
(Paul & Stephen Maroon)

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,500.00)

Regular Collection Last Week: \$2,604.00

(Budget Deficit 2023: \$3,414.00)⁹

Second Sunday each month is a second collection to cover our **monthly fuel-oil costs**. The next twelve months will cost us **over \$25,000.00**.

Please be as generous as you can.

This month's fuel collection to date: **\$10.00**¹⁰

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

Marfaa!



Mardi Gras
Celebration
and luncheon

on Cana Sunday,
February 19th,
following the 11:00am Liturgy

⁹ Deficit 2019: \$72,270.59 / Deficit 2020: \$34,473.00 / Deficit 2021: \$35,178.00 / Deficit 2022: \$29,423.00

¹⁰ Jan: \$670.00 / Feb: Our contractual payment each month to DownEast is \$2,455.00.

! مَحْلًا حَقَّجْه :Priest

Shlomoh l'koulkhoun!

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

! هَحْمَرُ وَهَسَا وَحَر! :People

w'am rouHoh deelokh!

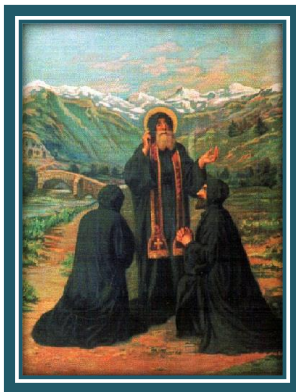
(literally: and with spirit your!)

Super Bowl Breakfast and Raffle

next Sunday, February 12th,
following the 9:00am Liturgy



NB: there will be no 11:00 Liturgy
this day.



Holyday Schedule

For the Holy Day of Obligation

Our Father in Christ,

Saint Maron

Wednesday, February 8th

Mass: 9:00am

Ramsho and Vigil: 5:30pm

Thursday, February 9th

Mass: 10:00am

Servers of the Divine Altar

February 5th:

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

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

February 12th:

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

10:00am: I. Gombojav / P. Carter

February 19th:

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

10:00am: J. Gamble / S. Nappi

February 26th:

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

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

March 5th:

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

11:00am: S. Nappi / I. Gombojav

March 12th:

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

11:00am: J. Gamble / P. Carter

March 19th:

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

11:00am: I. Gombojav / S. Nappi

Commemoration of all the Righteous and the Just

p. 157

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 John Maron: p 897

Sign of Peace: SB *tou ba*

Communion: SB *Father of Truth; Aboun d'b'shmayo*

Recessional: SB *Alleluia*



Our Lady of Lourdes

"I am the Immaculate Conception"

February 11th