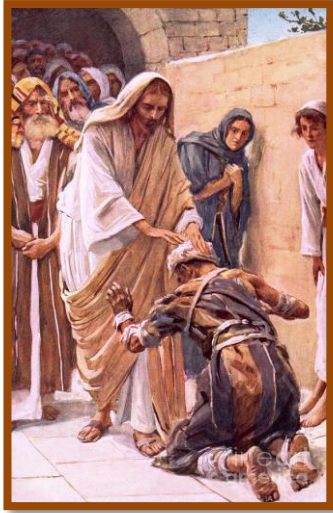


Saint Joseph Maronite Catholic Church



Second Sunday of Lent

The Healing of the Leper

February 26, 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, *President*
Choir: Dame Marie Fefa Deeb, DSG, *Director* **Pastoral Council Chair:** Suzanne Paré
Pastoral Council Members: Suzanne Paré, *Chair*; Jeanne Thomas, *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 Romans 6: 12-23

Therefore, let not sin reign in your *dead* body,
so that ye obey its lusts.

And also give not up your members as
instruments of evil unto sin, but give up
yourselves to God, as those who have been
resuscitated from the dead;

and let your members be instruments of the
righteousness of God.

And sin shall not have dominion over you;
for ye are not under the Law, but under grace.

What then? Shall we sin, because we are not
under the Law, but under grace? Far be it!

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

Know ye not,
that to whomsoever ye give up yourselves
to serve in bondage,
his servants ye are, whom ye serve;
whether it be to sin,
or whether it be to righteousness,
that ye give ear?

But thanks be to God, that ye were (*once*)
the servants of sin,
but have from the heart (*now*) obeyed
that form of doctrine to which ye are devoted.
And when ye were emancipated from sin,
ye became servants to righteousness.

(I speak as among men,
because of the infirmity of your flesh.)

As (*once*) ye gave up your members
to the servitude of pollution and iniquity,
so also now give ye up your members
to the servitude of righteousness and sanctity.
For when ye were the servants of sin,
ye were uncontrolled by righteousness.

And what harvest had ye then,
in that of which ye are now ashamed?

For the result thereof is death.

And now,
as ye have been emancipated from sin,
and have become servants to God,
your fruits are holy;
and the result thereof is life everlasting.

For the wages of sin is death;
but the free gift of God is life eternal,
through our *Lord Jesus Messiah*.



*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

Ruth, Badiha, Jeanne and all their crew pulled off once again a beautiful parish gathering. Thank you to all for organizing, overseeing, and cleaning-up the parish marfaa. We are especially grateful to those who donated the food for the meal. It was an excellent launch to what one prays is a grace-filled and generous Lent and Great Fast for us all.

*With Your resplendent **light**
You enlightened creatures
and gave us the **blessed** Fast
which obliges us to **renounce** ourselves
and to **follow** You on the way of **truth**.*

Lent is perhaps the most grace-filled liturgical season in our calendar. It is a time of seriousness and diligence. **Diligence** comes from the Latin "to love", but meaning a love that is elevated and noble, not merely the result of hormones and attractions, rooted in a will that loves freely by choice - even when it is not easy to do so. True love shines most brilliantly in difficult times, not because they are hard, but because love shows itself to be stronger than the obstacles.

² Homily 1.7.8 "on Ezechiel"

*By fasting and prayer,
You make the creature **return**
to its Source and Creator;
by fasting and prayer,
we come to **know** ourselves,
and **master** our passions and desires;
quarrels cease and peace reigns
among individuals, in families,
and among the nations.*

Fasting purifies us so that we might make the journey to the Holy One by “returning to paradise”. Fasting is about discipline and strengthening. **Fasting is not about pain.**³ It is not about “giving up” something because we like that thing. When we think about it, this idea of “giving up” something is a somewhat *masochistic* and strange notion to take with us into Lent, it is also *individualistic* (modeled on one’s own choosing) and ego-centered (“my likes and dislikes”) – not at all what the Great Fast is meant to accomplish.

Lent uniformly encourages us as members of the one Body of Christ, not as isolated individuals, to enter more deeply and consciously into the mystery of the Incarnation. Lent is meant to unify, not encourage solipsistic ideas about penance. **Merit does *not* result from pain and difficulty, but from the intensity of will in choosing.**

We thus follow our ancient fathers and mothers, who from the beginning of the Gospel modeled a path of Christian Faith that works. It is common practice and has proven its efficacy through many centuries. We would be foolish to ignore their example.

Fasting is about “what” and “when” we consume nutrition. It is about **purification of the spirit, reparation for sins, clarity of choice, and strength of will.** In this, we learn to carry our crosses with our Lord, not intentionally hurt or displease ourselves. We are trying ourselves on the path of truth as mentioned in the above quotation from Wednesday Safro.

We receive divine light that we may renounce our self-centeredness and discipline our passions, so that we might see. Grace comes to us that we might truly know ourselves and master our emotions, appetites, and passions. Done correctly, then, fasting and prayer bring **peace**: an *interior order of grace* in the individual that radiates outwardly to those around him. As the Sedro states: *quarrels cease and peace reigns among individuals, in families, and among the nations.*

Fasting is especially difficult for us in the United States. Modern American culture is so much about consumption, it is about grazing,⁴ indulgence, and binging. We too often live without measure and balance. This is profoundly unhealthy, a form of gluttony, and it clouds the mind and spirit. And, most recently, with so many demanding to be heard about their “self-definition” and “rights” – shouting in shrill tones in the public square and on social media – our societies become evermore unstable as communities. Modern egoism is obsessively centered on self and the individual. This is a direct contradiction of community. We are all products of our culture and none of us can escape its effects, both the good and the bad. Each of us is a personal expression of a larger reality, not an isolated ego, and to insist otherwise is to reduce all matters of true importance to merely subjective and personal opinion.

No order and peace can come about in such an environment. Stoking disordered rage and personal and social discontent does not address real personal or social wounds. Our fasting is meant to directly curb this self-centeredness within ourselves. Fasting is a source of peace because it moderates the ego by ordering the passions. This brings about interior pacification that aids in healing, which in turn disposes to further grace.

Our binge culture blinds our minds, dulls our spirits, and weakens our wills. ***Morbidly obese physically and darkened interiorly, we are flabby on the inside and out.*** Gluttons for “stuff”, whose god so easily becomes the belly,⁵ we get disoriented

³ Recall that “fast” is the older English word for “strength”.

⁴ “grazing” is one of the *five forms of the capital sin of gluttony*: 1.) *too much*, 2.) *too fast*, 3.) *too rich*, 4.) *too picky*, and 5.) *out of time*. The last one, not eating at reasonable and

set mealtimes, is “grazing”. It is seen throughout the US as grown adults carry around and suck on bottles, drinking coffee and liquids non-stop, and graze on snacks throughout the day. This is gluttony on a national scale.

⁵ Philippians 3: 18-20: *As I have told you before, and now remind you with tears, many live as enemies of the cross of Christ. Their*

and derailed. We can be famished for the things of God without even knowing it, so blinded we might become. Our highest good in human life is not the fulfillment of our individual appetites, desires, or assertive self-expression of our so-called autonomy. Fasting clears the mind and the heart. Lent calls attention to what is disordered and the bad, because it re-orientes our lives to the transcendent and the holy.

Because it streamlines and tames the imagination, fasting aids prayer. It reveals to us the unruliness of our day-dreaming, the intensity of our desires, and the dissipation of our spirit. Fasting points out how easily we can be distracted.

*Fasting is the **weapon** of fighters
and the **shield** of believers;
fasting is the **strength** of Christians
and **food** for their souls.⁶*

Fasting is universal in scope. It is a sacrifice to the rich and do-able for the poor. When we note what is prescribed by the ancient fast we are at first perhaps shocked. It seems like so much to set aside and give up! This of course is only because we live in a world and in a culture of excess, where consumption rules supreme. We are used to a lot in life and to a great deal of comfort. If, however, we look at the foods that are permitted by the ancient fasts and traditions we can easily see that they are universally feasible to all.

For most of human history meat was something exceptional and sought after; it wasn't eaten every day by the common man, and certainly not several times a day. Giving it up was to set aside a luxury for most. Vegetables and bread, however, were another thing. These were universal and available to all. They were, and are, the ground of a healthy diet. Noted in this way, we can see how our traditional fasting norms in the East are firstly *a call to simplicity*: to dominate the appetites and passions. Eggs may not be the luxury items that meats have been, but setting them aside also simplifies our vision and strengthens our will to discipline ourselves. This is one of the reasons we rejoice and decorate them at Easter – by then we've not eaten them for almost two months.

end is destruction. Their god is their stomach. Their glory is in their shame. Their minds are set on earthly things. But our citizenship is in heaven, and from there we await our Savior, the Lord Jesus Christ.

With clarified minds, then, let us walk in the light given to us from the Merciful One, taking advantage of present grace. Pray for one another, and admonish and encourage one another in the path of truth, holiness, and virtue.

The Church's full apostolic endeavor in redemption lies in this mutual encouragement to what is good. In so doing, we aid one another to become more faithful and more serious as servants to God in justice and holiness.

At the end of life's race – sprint or marathon – the Lord on high waits to crown us in His righteous glory.

Schedule of Leaders for the Recitation of the Rosary at 10:30 am on the **first, third, and fifth** Sundays of each month:



Sun	Mar	5	Sava Nappi
Sun	Mar	19	Suzanne Paré
Sun	Apr	2	Jeanne Thomas
Sun	Apr	16	Diane Wyder
Sun	Apr	30	Ira Mandel
Sun	May	7	Jody Lachance

VOCATION ICON

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

Sun	Feb	26	Ira & Catherine Mandel
Sun	Mar	5	Dean & MaryAnn Carter
Sun	Mar	12	Michael & Gayle Misner
Sun	Mar	19	Steve & Allison Crate
Sun	Mar	26	Anne Marie Mathieu
Sun	Apr	2	Suzanne Paré
Sun	Apr	9	Daja Gombojav & Family

⁶ *Sedro*, Wednesday Safo in Lent

Stations and Benediction of the Life-giving Cross

Fridays of the Great Fast

6:30pm



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

SECOND SUNDAY OF THE GREAT FAST:

THE HEALING OF THE LEPER

February 26, 2023

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

THIRD SUNDAY OF THE GREAT FAST:

THE HEALING OF THE HEMORRHAGING WOMAN

March 5, 2023

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

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 26 9:00am Parishioners of Saint Joseph

11:00am Benjamin Misner-Elias
(Gayle Misner-Elias)

Mon 27 -----

Tue 28 †Darrell Mitchell
(Donna-Jo Mitchell)

Wed 1 †Sam & Nimera Nammour Maroon
(Stephen and Paul Maroon)

Thu 2 Chorbishop Joseph Kaddo
(Abouna)

Fri 3 †Elizabeth Serwin
(Gayle Misner-Elias)

Sat 4 Saturday, 10:00am
Faithful Departed of Saint Joseph
(Audrey Yotides)

4:00pm **Ramsho** and **Sunday Vigil**
Private Intention

Sun 5 9:00am Parishioners of Saint Joseph
11:00am Michael Misner-Elias
(Gayle Misner-Elias)

Mon 6 -----

Tue 7 †Albert & Rose Bellamah
(Paul & Stephen Paul Maroon)

Wed 8 †Susan B. Mitchell
(Stephen and Paul Maroon)

Thu 9 Special Intention
(-----)

Fri 10 Audrey & Michael McKenny
(Monique & John Deschaine)

Sat 11 Saturday, 10:00am
†Elizabeth Serwin
(Gayle Misner-Elias)

4:30pm **Sunday Vigil**
Private Intention

Sun 12 9:00am Parishioners of Saint Joseph
11:00am †Jean & George Deeb
(Paul & Stephen Maroon)

Mon 13 -----

Tue 14 †Albert & Rose Bellamah
(Paul & Stephen Paul Maroon)

Wed 15 †Elizabeth Serwin
(Gayle Misner-Elias)

Thu 16 †Ernie, Feda, Charlie,
Lucille, Peter, & Louis Maroon
(Paul & John Maroon)

Fri 17 Cardinal Zen
(Mary Nicholas)

LAST WEEK'S COLLECTIONS

(Budgeted weekly: \$3,500.00)

Regular Collection Last Week: \$2,389.00

(Running Budget Deficit, 2023: \$7,282.00)⁷

Now we begin gathering in the **Bishop's Lenten Appeal and Assessment: \$4,000.00**

The marfaa received **\$196.00** in donations toward the Lenten assessment.

Remaining amount to cover: **\$3,804.00**

Second Sunday each month is a second collection to cover our **monthly fuel-oil costs**. The next twelve months will cost us **over \$26,000.00**.

Please be as generous as you can.

This month's fuel collection to date: **\$345.00⁸**

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

stand and peacefully pray during a 40-day vigil in the public right-of-way outside Maine Family Planning on Gabriel Drive in Augusta, and also to help spread the word about this important community outreach. If you would like more information – and especially if you'd like to volunteer to help, please contact: Judy Icenogle 872-6558 or ricejuice@twc.com

*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, Paula Mitchell, 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.

!مُحَمَّدًا حَقَّ جَهْ! :Priest

Shlomoh l'koulkhoun!

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

!هَؤُمَ وَهَؤُمَ وَهَؤُمَ! :People

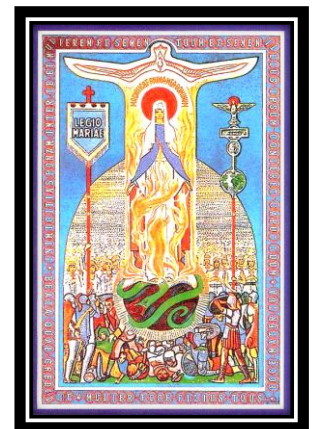
w'am rouHoh deelokh!

(literally: and with spirit your!)

The Legion of Mary has been a power-house of grace and redemption in the world, and it has proven itself now for over a century to be an efficacious path to holiness.

*Would you like to be
part of the spread of
the Gospel and the
Kingdom of God?*

*While active
Legionaries involve
themselves directly in
apostolic work,*



40 DAYS FOR LIFE.

From **February 22, 2023**, you are invited to join other Christians for 40 Days for Life – 40 days of prayer and fasting for an end to abortion. You are also invited to

⁷ Deficit 2019: \$72,270.59 / Deficit 2020: \$34,473.00 / Deficit 2021: \$35,178.00 / Deficit 2022: \$29,423.00

⁸ Jan: \$670.00 / Feb: Our contractual payment each month to DownEast is \$2,455.00.

auxiliary members are the ground and power behind that divine work.

Auxiliaries engage themselves to praying a daily **rosary** to which they add the **Magnificat** and a few other prayers: perhaps five minutes worth added.



Please **confirm** your participation as auxiliary, if you have already spoken to Ira Mandel or to Daja Gombojav. For others who have not yet done so, but who think the Holy Mother of God is calling them into this fruitful apostolic endeavor, where one can generously enter the fray by slightly amplifying their daily prayers, then please contact Daja Gombojav at kylofarm@gmail.com for more information.

SERVERS OF THE DIVINE ALTAR

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

March 26th:

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

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

April 2nd:

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

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

April 9th:

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

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

Healing of the Leper

p. 196

Lighting of the Church: LB p 5

Jesus Christ, O Source of Light

Entrance Hymn: LB fsheeto p

Glory: SB *al majdu*

Qolo/Hymn: LB *toobaik 'eedto p*

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint Peter, Chief of the Apostles: p 774

Sign of Peace: SB *tou ba*

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

Recessional: SB *Alleluia*



The Traditional and Patriarchal Norms for the Great Fast

A.) Although all the days of Lent are traditionally fast days, special effort is to be put in to observe fully the first and last weeks of the holy season: **the week of Ash Monday and Great and Holy Week.**

B.) 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 traditions.*

C.) *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 and those of abstinence are strictly to be free of all flesh meats.*

D.) 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.*

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

F.) *In general, the sick, expectant mothers, those involved in heavy labor or exertion, and the elderly who need to eat regularly are exempted from fasting and abstinence, especially those who are under medical care for chronic illnesses.*

G.) Saturdays and Sundays in the eastern traditions are not days of fasting as are the weekdays.

- 1.) Traditionally, abstinence is still observed from all meat and meat products, from all dairy products, eggs, and from fish.

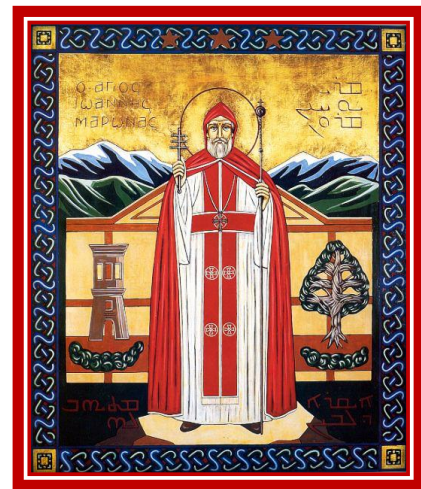
- 2.) Traditional mitigation on Saturday and Sunday does allow for the consuming of shellfish and wine (or other alcohol).
- 3.) There is no fast restriction of time. One may eat at any hour.
- 4.) In its celebration, fish may be eaten on Sha'neenee (Hosanna Sunday/Palm Sunday)

H.) *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.*



Saint John Maron

First Patriarch of the Maronites

March 2nd