

Saint Joseph Maronite Catholic Church



The Thirteenth Sunday of Pentecost

August 20, 2023

Welcome all visitors to the beautiful heritage of Antioch

3 Appleton Street
Waterville, Maine 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." Orientale Lumen, John Paul II

Qourboneh: Sunday: (Vigil, Sat. 4:30pm) Sunday Morning 9:00 and 11:00a.m.; Tues. – Fr. 9:00a.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 Emerita* **Pastoral Council Chair:**

This Day's Gospel¹ Saint Luke 8: 1-15

After these things,
Jesus went about through the towns
and villages, preaching and declaring
the good tidings of the Kingdom of God.

His Twelve were with Him,
along with those women
who had been healed of diseases

and evil spirits:
Mary, called Magdalene,
from whom seven devils had gone out;
Joanna, wife of Chuza,
Herod's household manager;
Susanna; and many others,
who were ministering to them
out of their financial means.

¹ Based on The Syriac-English New Testament, Gorgias Press,
New Jersey, 2020, ed. George A. Kiraz

When a large crowd had gathered,
with people coming to Him from all the towns,
He spoke in parables.

“A sower went out to sow his seed.
As he sowed, some fell beside the path.
This was trampled on, and *the bird* ate it.

Some fell on rock. It sprouted quickly,
but because it had no moisture it dried up.

Some fell among thorns,
and the thorns sprouted up with it
and choked it.

Some fell on good *and fine* soil.
It sprouted and produced fruit – a hundred
times what had been sown.”

When He had said this, He cried out saying,
“Whoever has ears to hear, let him hear.”

His disciples asked Him, “*What is this parable?*”
He told them,
“The ability to know
the mystery of the Kingdom of God
has been given to you,
but to the rest it is said in parable,
so that, ‘though seeing, they shall not see,
and though hearing,
they shall not understand’,²
but *this is the parable*:
the seed is the word of God.

Those beside the path are the ones
who hear the word, but the enemy comes
and takes the word away from their hearts,
so that they may not believe and be saved.

Those on the rock are the ones
who accept the word with joy
after they have heard it; but they have no root,
and their faith lasts a short time,
and in a time of testing, they stumble.

That which fell among thorns
are they who hear the word,
but they are choked by the cares,
by the wealth, and the desires of the world,
and they yield no fruit.

But the seed that fell on good soil
are they who hear the word
with a *clear* and good heart, hold onto it,
and, through endurance, yield fruit.



*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

² Isaiah 6: 9

³ Homily 1.7.8 “on Ezechiel”

ABOUNA'S REFLECTIONS

Religion is not firstly morality and ethical action.

Religion is a virtue that *inclines the individual to render to God all that is His due*. Related to justice and piety, it is a virtue that seeks equity and satisfaction before the Divine Good One. This is among the greatest of the virtues because it is directly concerned with God. However, it will always fall short of full satisfaction. Religion can never perfectly fulfill this goal as its object *is* God and creatures can never justly render to the infinite Good One all that is His due. This divine object, being perfectly and infinitely transcendent, means that religion is an “imperfect” virtue. This does not mean that it is not good, or less good, but that it cannot be “perfected”, that is, it is unable to achieve fully its goal.

Since mankind can never satisfactorily return to God all that is due to Him, God Himself entered among us as the Word Incarnate. Christ Himself as the New Adam rendered to His Unseen Father all that which was properly and justly due. Christ as High Priest thus became the exemplar of the virtue of religion. From this act of religion, throughout His life and especially in His Passion and Death, all redemption flowed, and in the redemptive Sacraments we partake in this act of religion in His Mystical Body.

In the individual, *salvation is primarily a response to the divine gift*, a collaboration, a light, an application of will, *and an echo to the presence of grace*. Redemption and healing are introduced through the presence, and one could say, the *intrusion* of the Hidden One into the life and spirit of His rational creatures. Salvation is made present in a man in such a way that mere nature is made to exceed and transcend its routine, exit its rut, and transcend self-limitation. Grace is the “seed” that is scattered all throughout “the field” and its surroundings.⁴ It is God Who **initiates** this salvific work, but we are free to answer or ignore this planting of the word of God in our lives.

The divine presence in Word and Mystery is the foundation of religion and the root of the virtue of religion. From this presence flows our response in action; that is, *how* we live and how we act flows from the manner that we see, think, and judge. Virtue is the ground of all the Catholic life. The word, “morals,” comes from the Latin for “that which pertains to *habits or customs*”, and morals formed by the infusion of grace are those that are modeled on the Christ. The clarity and illumination of grace makes us see more **clearly**, to judge more **adequately**, and choose to act from priorities that have been **properly ordered** to God. The virtue of religion is fundamental to this ordering.



Sadly, many people over time have tried to reduce religion to something purely emotional. They come to see religion as *primarily* emotional, a kind of prop or source of “good living”, but emotions cannot order life or make rational choices. Emotions and feelings are *responses* to events; they cannot be the source of properly ordering life and life’s events. Feelings are not rational in themselves. It is not that Christianity is a purely cerebral religion or a type of intellectualism, but it is primarily lived by the mind and will illumined and strengthened by grace, faith, hope, and, most importantly, charity. We live by virtues, and in their light.

A Catholic spirit and mind results when Catholic principles have been assimilated by each one according to his ability and to the degree that he

⁴ St. Luke 8: 5-15

responds generously to the grace of God.⁵ The fullness of Christianity is known through the Gospel and in the teaching of the Church. The apostolic doctrine, conveyed in catechesis, is, as it were, the incarnational aspect Christ's illuminating grace.⁶ Saving grace is unseen, but the workings of grace in the Body of Christ are very much visible and perceived – for those who have eyes to see.⁷

Thus, clarity of thought in true doctrine is essential to the path of salvation. It is why, over sixteen centuries, many of our Maronite ancestors died as martyrs for the one, holy, catholic, and apostolic faith.⁸ Read the Intercessions especially in the Anaphoras of Saint John Maron, Saint Mark, and Saint James to appreciate the importance of doctrine and martyrs to our Church. **Beit Maroun** was born in the defense of the orthodox and apostolic faith. We have always honored our “teachers”. Through our catechists, we have received the apostolic and true faith, without which it is impossible to please God.⁹

From the very beginning, Saint Paul taught us that we must not be influenced by the world as our primary source of inspiration, but that by grace and the revelation of Christ we should be renewed in the spirit of our mind and raised up into Christ.¹⁰

Therefore, when individuals try to reduce Catholicism to a primarily emotional experience, or mode of conscience, or to some form of club or “mutual aid society”, they reduce the Catholic Faith to a series of simple practices or, worse, to a

form of pietism in the pursuit of NIFs.¹¹ These things are done, perhaps unintentionally, for their own personal consolation, not for the glory and honor of God. This is truly disordering to the true integrity of the human person, who renewed by grace is to think, love, emote, and act ordered to the infinite Good One, the Creator of all. To turn inward in pursuit of emotional “umpfs” is to reorder all to oneself – a direct contradiction to the love of God and an orientation to self.

Contrary to the modern notion of religion as a psychological crutch or social club, the true work of redemption is rather a new creation drawing us out of ourselves and our preoccupations. The New Creation seeks to restore and even elevate beyond the primordial state of man in the Garden. The New Paradise established by Our Lord in His Resurrection is more than a return to the first paradise. The Kingdom established has been adorned and beautified beyond mere restoration, because it has been raised up into Christ, God Incarnate. What was once relation and friendship in grace (supernatural treasures, indeed) has become conformity and ingrafting into the Risen One (radiantly and divinely more beautiful). The Garden was divine friendship, but the Gospel brings us to divine adoption as children in the Kingdom of God.

Our Savior stated that the Kingdom of God suffers violence and that the violent “bear it away”.¹² Grace can quite dramatically transform the way we think and act – which is **precisely** what it is meant

⁵ Wednesday Saïro, *Sedro*: “Glory to Thee, O Christ, Light of Truth and Sun of Justice. Thou didst come to dwell within Thy Church to be her light and joy. Sinners have been drawn to Thee and purified.

Through Thee, the lost have found the right path; the blind have met Thee and regained their sight; those dwelling in darkness have seen the light; the dead have heard Thy voice and have come to life; prisoners have been freed, and exiled peoples have been brought back to their homelands. Thou art the Light that is never extinguished, the Day that never ends, the Morning that has no night. **O Lord, may the eyes of our hearts be illumined by Thy light** and the rising of Thy day be the source of all good. **May our minds be focused on Thy love.**

In Thy kindness, free us from the darkness of night and draw us to the light of day; by the power of Thy word disperse the evils that come to us. Thus, through Thy wisdom we will conquer the snares of the evil one who dons the garb of an angel of light.

Guard us from works of darkness, and keep our gaze fixed on Thy resplendent light.”

⁶ St. John 20: 21 and St. Luke 10: 16 “He who hears you hears Me, and he who rejects you rejects Me, and he who rejects Me rejects Him Who sent Me.”

⁷ St. Matthew 11: 15

⁸ Indeed, as the Feastday of *St. Isaac of Nineveh*, July 23rd, reminds us that some faithful disciples of Our Lord went so far as to exile themselves rather than suffer the agony of living in a land submerged in heterodox doctrine.

⁹ Hebrews 11: 6

¹⁰ Romans 12: 2 “And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God.”

¹¹ “nice interior feelings”

¹² St. Matthew 11: 2 “And from the days of John the Baptist until now, the Kingdom of Heaven has suffered violence, and the violent bear it away.”

to do. Daily conversion in grace upsets our limited horizons and self-interest. The abruptness of grace pushes us to surpass mere human limitations and to move beyond what often are our own self-limiting expectations, and the first hurdle to overcome is the affective pull of “feelings” and sentimentality.

The terms of “violence” and “force,” surprising at first, are not at all inappropriate when speaking about our effort and the personal investment required to conform our lives to Christ. This is, after all, the meaning of “asceticism”¹³ and its English derivative: *asceticism*. We must discipline our lives in Christ and develop a clear and focused prayer life, even a rule of life and a daily schedule for our prayer life. We must *consciously* and *conscientiously* practice the virtue of religion through devotion and asceticism.

Paradise is now something that we both *return to* and *transcend* by the salvific grace of the Sacred Heart. Grace radically pulls us out of the connatural and semi-permanent propensity to naval-gazing and redirects our eyes upward to the Giver of all good. This is the radical redirection of focus and gratitude achieved through the virtue of religion.

The Mysteries and the Divine Rozeh are the center of the Christian Mystery, and therefore of the Christian life. This is why we are seriously obliged to partake in the Divine Liturgy at least weekly.¹⁴ Christian life can only be lived in the living Christ. Without contact with the Divine and Forgiving Altar we wither as Catholics and die as Christians. The Mysteries of Christ, in the Divine Rozeh, make us over in the likeness of Christ. Without them we languish and die on our own.

These truths we perceive in the light of the virtue of religion.

May the Unclouded Bright One grant us the grace to appreciate and treasure the Divine Rozeh as the true and necessary Fountain of Life that they are.

¹³ “effort, training”

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



Sun	Aug 20	Suzanne Paré
Sun	Sep 3	Jeanne Thomas
Sun	Sep 17	Diane Wyder
Sun	Oct 1	Ira Mandel
Sun	Oct 15	Jody Lachance
Sun	Oct 29	Sava Nappi

VOCATION ICON

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

Sun	Aug	20	Anne Marie Mathieu
Sun	Aug	27	Suzanne Paré
Sun	Sept	3	Daja Gombojav & Family
Sun	Sept	10	Ira & Catherine Mandel
Sun	Sept	17	Maureen Martin
Sun	Sept	24	Dean & MaryAnn Carter
Sun	Oct	1	Steve & Allison Crate

Schedule of Readings

THE THIRTEENTH SUNDAY OF PENTECOST

August 20, 2023

I Cor 3: 1-11 St. Luke 8: 1-15

THE FOURTEENTH SUNDAY OF PENTECOST

August 27, 2023

I Thes 2: 1-13 St. Luke 10: 38-42

¹⁴ Fifty-two Sundays in the year, along with all the Holy Days of Obligation, eight in number for the Maronites. Sixty days total.

The **sanctuary lamp** for August
has been donated in memory
of **Bernard Thomas**
by **Nicole & Michelle**



*May he receive light, peace, and joy
in the fulness of the Kingdom*



*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,
October through May.*

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 20 9:00am Parishioners of Saint Joseph

11:00am †Fr. Paul Coury
(the parish)

Mon 21 -----

Tue 22 †Veilleux Family
(Pam & Dan Casavant)

Wed 23 †George Neumayer
(Mary Nicholas)

Thu 24 Susan LaVerdière
(Audrey Yotides)

Fri 25 Gantumur Gombojav
(Israel Gombojav)

Sat 26 10:00 Poulin Family
(Pam & Dan Casavant)

4:30pm Sunday Vigil

Sun 27 9:00am Parishioners of Saint Joseph

11:00am †Darrell Mitchell
(Donna-Jo Mitchell)

Mon 28 -----

Tue 29 James Yotides
(Audrey Yotides)

Wed 30 Ferdinand and Antoinette Mathieu
(Pam & Dan Casavant)

Thu 31 Susan LaVerdière
(Audrey Yotides)

Fri 1 Gantumur Gombojav
(Israel Gombojav)

Sat 2 10:00 †Charlie Reed
(Pam & Dan Casavant)

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

Sun 3 9:00am Parishioners of Saint Joseph

11:00am †Ferris Ferris,
Lennon & Bennett DeCreny
(the Ferris Family)

Mon 4 -----

*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: Ira Mandel, Mary,
Joseph, and Doreen Nader, Ruth Lunn, Joyce Black,
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, Barbara Joseph, Sally
Derosby, Tala Poulin, Richard Karter, Rita Hikel,
and all those who may suffer from illness, disease,
want, or depression.

Tue 5 Ferdinand & Antoinette Mathieu
(Pam & Dan Casavant)

Wed 6 Bruce LaVerdière
(Audrey Yotides)

Thu 7 Gantumur Gombojav
(Israël Gombojav)

Fri 8 †Cindy Elias
(Gayle Misner-Elias)

Sat 9 10:00 James Yotides
(Audrey Yotides)

4:30pm Sunday Vigil
Private intention



The standing apostolic meeting of the **Praesidium of Mary, Queen of the Clergy** is at **10:30am each Friday**. All Legionaries must attend and all Auxiliaries are invited to do so.

All **men** and **women**, practicing Catholics, being called by the Holy Mother of God into this work of Catholic Action and Marian Apostolate may acquire more information from **Ira Mandel**, its president, or from its vice-president, **Daja Gombojav**.



Presentation on the Legion and more information will be available at a **coffee social** scheduled **after each Sunday Mass, today, August 20th**.

SERVERS OF THE DIVINE ALTAR

August 20th:

9:00am: Caesar Gombojav / Lorenzo Michaud
11:00am: Sava Nappi / Rocco Nappi

August 27th:

9:00am: Michael Carter / River Gombojav
11:00am: Ihbeleg Gombojav / Patrick Carter

September 3rd:

9:00am: Lorenzo Michaud / Nathanael Carter
11:00am: River Gombojav / Sava Nappi

September 10th:

9:00am: Ihbeleg Gombojav / Michael Carter
11:00am: Rocco Nappi / Patrick Carter

September 17th:

9:00am: Nathanael Carter / Lorenzo Michaud
11:00am: River Gombojav / Sava Nappi

September 24th:

9:00am: Michael Carter / Ihbeleg Gombojav
11:00am: Patrick Carter / Rocco Nappi

October 1st:

9:00am: Lorenzo Michaud / Nathanael Carter
11:00am: Sava Nappi / River Gombojav

October 8th:

9:00am: Ihbeleg Gombojav / Michael Carter
11:00am: Patrick Carter / Rocco Nappi

LAST WEEK'S COLLECTIONS

(Budgeted weekly: \$3,500.00)

Regular Collection Last Week: \$2,037.00

(Running Budget Deficit, 2023: \$33,655.00)¹⁵

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: \$336.00¹⁶

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

Recessional: SB Alleluia

! مَحْمًا حَحْجَه :Priest

Shlomoh l'koulkhoun!

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

! هَحْم وَهَسَا وَكُحْ :People

w'am rouHoh deelokh!

(literally: and with spirit your!)

The Thirteenth Sunday of Pentecost "B"

p. 492

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

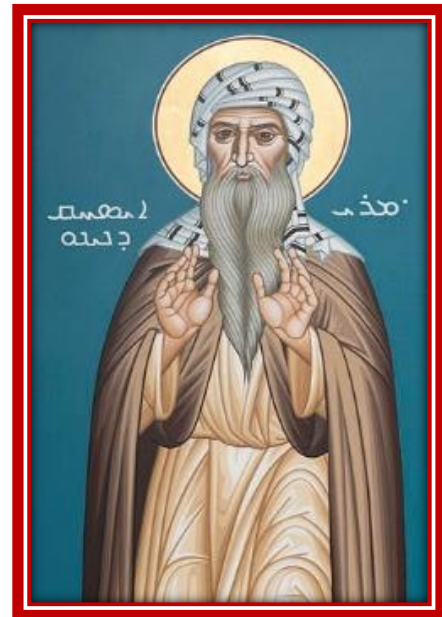
Incense Hymn Offertory: SB l'maryam yoldat

ANAPHORA:

Saint Peter, Chief of the Apostles: p 774

Sign of Peace: SB tou ba

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



Saint Isaac of Nineveh

*Syriac Father, Hermit, Bishop,
and Mystical Writer*

Confessor

August 23rd

¹⁵ Deficit 2019: \$72,270.59 / Deficit 2020: \$34,473.00 / Deficit 2021: \$35,178.00 / Deficit 2022: \$29,423.00

¹⁶ Jan: \$670.00 / Feb: \$345.00 / March: \$729.00 / April: \$30.00 / May: \$444.00 / June: \$405.00 / July: \$422.00. Our contractual payment each month to DownEast is \$2,455.00.