

# Saint Joseph Maronite Catholic Church



## The Twelfth Sunday of Pentecost

August 13, 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  
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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:**

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### **THIS DAY'S GOSPEL<sup>1</sup>** **Saint Matthew 15: 21-28**

Jesus went out from there  
and came to the region of Tyre and Sidon.  
And a Canaanite woman from those regions  
came, calling out, "Have mercy on me,  
*my lord*, Son of David!  
My daughter is badly possessed by a demon".

But He gave no response.

His disciples came to Him and said to Him,  
"Send her away,  
because she keeps crying out after us".  
And He answered them,  
"I have not been sent  
except to the sheep from the House of Israel  
that have gone astray".

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

But she came up,  
and worshipped Him, saying,  
“My lord, help me!”

He said to her, “It is not good  
to take the children’s bread  
and throw it to the dogs”.  
“Yes, my lord,” said she,  
“but even the dogs eat some of the crumbs  
that fall from their masters’ tables, and live”.

Then Jesus said to her,  
“O woman, your faith is great!  
May it be done for you as you wish.”

And her daughter was healed at once.



## ABOUNA’S REFLECTIONS

For this is the reason  
why we are not all in ease of heart and of soul:  
we seek here to rest in this thing  
that is so little  
and where no rest is in,  
we do not know our God that is almighty,  
all-wise and all-good.  
For He alone is truly Rest.<sup>3</sup>

It is sad that in the modern world we have become  
all too often slaves to schedules, places, times, and  
“stuff”. We run and run and run and run – but for  
what? We have lost our way as a culture.

The perennial meaning of **Shabbat** is to celebrate  
and honor *time* rather than place. Genesis places  
the old shabbat as the moment that transcends  
creation, the seventh day of creation, the moment  
in which the Hidden Creator “rested” or “ceased”  
to bring forth creation, that is, divinity existed in  
the fullness of eternity: the Hidden God in perfect  
transcendent self-existence – “I am Who I am”.  
This Shabbat is not time, but immutable, perfect,  
simultaneous, and infinite existence: “eternity”.

On earth, the ancient seventh day was “shabbat” –  
meaning “repose, cessation” – to remind us that we  
were not created for here-below, but rather that our  
destiny and human purpose transcend the  
limitedness of this world. Man is the only creature  
that was brought forth *for* God Himself; all others  
find their purpose and nature in the world created  
“for ‘**adom**”.

It is said that the seraphim in the vision of the  
Prophet Isaiah have six wings<sup>4</sup> in that they sing the  
praises of the Creator – one for each “day” of  
Genesis’ creation – but that on the Shabbat they  
stand awe-filled and silent, visage hidden, before  
the unchanging and perfect Silence of Eternity.



*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)<sup>2</sup>

<sup>2</sup> Homily 1.7.8 “on Ezechiel”

<sup>3</sup> Julian of Norwich from *The Revelations of Divine Love*

<sup>4</sup> Isaiah 6

For this reason, we say that the Shabbat is to celebrate and honor time rather than place. The third “word” of the Mosaic Commandments of Mount Sinai is that we honor the “shabbat”. By the Resurrection of Our Lord, shabbat has of course been changed from the seventh and last day of the week to the first day of the week.<sup>5</sup>

The Covenant of Mount Sinai was a reminder to Israel of the natural law, that the worship of God, Origin of all things, is to be *the whole day* consecrated to Him, to be set aside, observed and dedicated to the Creator, not for any benefit that God derived from this action, but as a teaching – *torah* – to the people of Israel that they must honor time and use it firstly for God from Whom all has originated. This was a fundamental step in the restoration of the natural law to the people of Israel. “Remember the sabbath day, to keep it holy.”<sup>6</sup>

Even to this day, the doctrine of the Church is that we must honor the “*day* of the Lord” and not see this directive as accomplished by simply attending the Divine Qourbonoh, “clocking in” an hour or so on a Sunday morning.<sup>7</sup> This honored *day* is to be revered, sanctified by correct observance, proper use, and right direction – of which only one detail is the serious obligation to attend weekly Mass.

The Divine Mysteries encompass and celebrate *things*, or, more properly, the Work of Salvation that was accomplished through creatures, by incarnation of the Eternal Word in space and time. By the Incarnation of the Divine Word in the Person of the Messiah, all the rest of created things were radically transformed and elevated by the presence of that divine Holiness. Eternity entered time as it were. Time, also itself a creature, was expanded by the entrance of the Eternal One through historical birth by the Holy Mother of God. The ever-virgin Mary of Nazareth touches eternity by her acceptance of mission in the incarnation, and her “fiat” brings time into the Incarnate Word.

The six days recounted in Genesis are framed in space, even if that space is cosmic in scope. The

**Seventh Day** recalls the Eternal Now that is simply God Himself. This was a reminder of the holiness that should also permeate *created time*. A new Shabbat, the Lord’s Day, Sunday, has been established even as the Resurrection of the Messiah opened a new and definitive salvific path by, from, and to God.

**This is why we Maronites celebrate the Sunday after Easter as *New Sunday*.** In our Syriac tradition that liturgical day commemorates the holiness and *renovation of time*. On the “eighth day” after the Glorious Resurrection, we honor and celebrate the New Creation that was initiated by the Resurrection of the Lord Jesus. Both the world and time were radically transformed in the glorious triumph of the Messiah’s historic resurrection. This transformation of time points us to the mystery of hidden eternity before the Eternal One.



*The Dormition and Assumption  
of the Most Holy Mother of God*

<sup>5</sup> St. Matthew 12: 8

<sup>6</sup> Exodus 20: 8

<sup>7</sup> Sadly, most Catholics these days don’t even do this much, popping into Mass once or twice a month – if even that much.



The Fathers of the Church called this life with God the “Eighth Day”, the **Ogdoad**,<sup>8</sup> and Sunday’s transformation is the sacramental place in time that foreshadows and announces eternal life to us. This is why we celebrate and observe Sunday. It is the oldest Christian observance of which we have record.<sup>9</sup>

Initiated in a historical moment, the New Creation is an on-going process. This New Time of Redemption thus follows upon the Old Dispensation of Moses and the Patriarchs. One former Testament and Covenant passes to another freshly renewed in the Death and Resurrection of the Messiah, and as death and resurrection opened for mankind access to the Unseen Father, as new follows old, so the new shabbat follows the ancient shabbat, the “*seventh day*”.

As “eight” follows “seven”, this transformation of the ancient “Shabbat” of the Old Testament (on the seventh day) into the *Dies Dominica*, the “Lord’s Day”<sup>10</sup> on the first day of the week, makes it the “eighth day”.

This New Day of the Lord results from the Redemption that heals and elevates the wounded first creation of nature. We must set aside what distracts us from that healing, and consecrate the day to prayer, charity, and rest.

Thus, the first day in the week – “of the sun” – on which light was created as told in Genesis,<sup>11</sup> has now become the reinvigorated day signifying and symbolizing the new and eternal Light of the Beatific Vision: the fullness of the luminous Kingdom that has been opened to all mankind by our Lord’s victory on Calvary.

Sunday then has been made the *sacramental day* that reminds, represents, and directs us to the primordial creation of light, the Resurrection of the Christ, the Day of Pentecost, and the future possibility opened to all the baptized of entering

the unchanging and eternal Divine Light of Heaven – the Eternal Eighth Day. For this reason we set aside all manual labor, commerce, and worldly business, and redirect our day to prayer and family.

The observance and sanctification of the Sunday therefore expresses our belief and hope in God Himself, our eternal salvation, and our restoration in the Day-without-setting. We must note that it is the entire *d-a-y* that is recognized as holy, not just a insignificant part of it slivered off each week. The Risen Christ should not be “clocked” as if He were worth only minutes of our time per week.

The Christian observance of Sunday is not just that we celebrate time, we celebrate and honor the glorious Resurrection and source of our hope in time, and by time. In this, we find healing from the Redeemer Himself as we enter the mystery of redemption.

By correctly observing the Lord’s Day, we indicate that we have come to know the meaning of time, its transfiguration in Christ, its proper use, and ultimately that we recognize our own transcendent destiny as the *children of the Light*.<sup>12</sup>



<sup>8</sup> Saint Cyprian: *For in respect of the observance of the eighth day of the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is the first day after the Sabbath, and the Lord's Day,*

*went before in the figure; which figure ceased when by and by the truth came and spiritual circumcision was given to us. Letter LVIII*

<sup>9</sup> Acts 20: 7, I Corinthians 16: 2

<sup>10</sup> Apocalypse 1: 10

<sup>11</sup> Genesis 1: 3

<sup>12</sup> I Thess 5: 5

**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

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*

**VOCATION ICON**

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

Sun	Aug	13	Steve & Allison Crate
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



*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.*

**SCHEDULE OF READINGS**

**THE TWELFTH SUNDAY OF PENTECOST**

August 13, 2023

**Ephesians 3: 1-13      St. Matthew 15: 21-28**

**THE THIRTEENTH SUNDAY OF PENTECOST**

August 20, 2023

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

*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 Gard, 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.

**INTENTIONS FOR THE OOURBONEH (MASSES)**

Sun 13 9:00am Parishioners of Saint Joseph  
 11:00am Sandra Lord Sturtevant  
 (Pat Sturtevant & Family)

Mon 14 **5:30pm Ramsho and  
 Vigil Liturgy of the Assumption**  
 Parishioners of Saint Joseph

Tue 15 **10:00am Solemnity of the Assumption**  
 Susan LaVerdière  
 (Audrey Yotides)

Wed 16 Theresa Casavant  
 (Pam & Dan Casavant)

Thu 17 Nicholas Family  
 (Mary Nicholas)

Fri 18 †Joan Gottardi  
 (Donna-Jo Mitchell)

Sat 19 10:00 Bruce LaVerdière  
 (Audrey Yotides)

4:30pm Sunday Vigil

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

***SERVERS OF THE DIVINE ALTAR***

August 13<sup>th</sup>:

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

August 20<sup>th</sup>:

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

August 27<sup>th</sup>:

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

September 3<sup>rd</sup>:

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

September 10<sup>th</sup>:

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

September 10<sup>th</sup>:

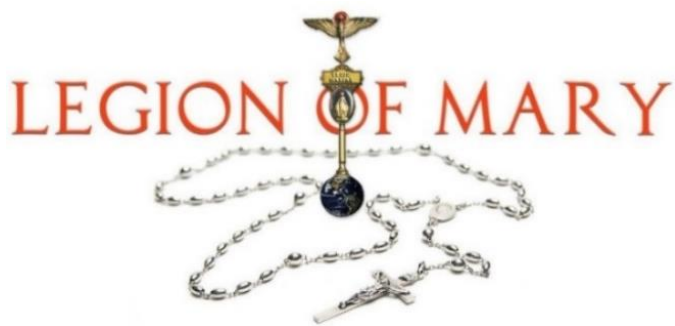
9:00am: Nathanael Carter / Caesar Gombojav  
 11:00am: River Gombojav / Sava Nappi

September 17<sup>th</sup>:

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

September 24<sup>th</sup>:

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



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**, next week, on **August 20<sup>th</sup>**.

<sup>13</sup> Deficit 2019: \$72,270.59 / Deficit 2020: \$34,473.00 / Deficit 2021: \$35,178.00 / Deficit 2022: \$29,423.00

### LAST WEEK'S COLLECTIONS

(Budgeted weekly: \$3,500.00)

Regular Collection Last Week: \$2,745.00

(Running Budget Deficit, 2023: **\$32,192.00**)<sup>13</sup>

**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: \$25.00**<sup>14</sup>

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



## *The Fast of the Dormition*

*The Assumption of the Ever-Virgin Mary into Heaven, body and soul (August 15<sup>th</sup>)*

As we were reminded by our Patriarch in his encyclical, it is our tradition to fast in preparation for the great feasts, and all are encouraged to do so faithfully, *par.* 24:

*This fast is known as "The Fast of the Virgin", during which the faithful abstain from eating meat, dairy products, and eggs, from August 7<sup>th</sup> until August 14<sup>th</sup> inclusively.*

<sup>14</sup> 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**.



We are also reminded in *paragraph 21* of the same letter that “a fast” is to go without all foods *from midnight to noon*, after which we *abstain from all animal flesh and most all animal products* – this is most similar, but not exactly the same, to a “vegan” diet.

When a fast day falls on a **Saturday** or a **Sunday** (as will be the case on August 12-13<sup>th</sup> this year) one can eat as they wish, but should still abstain from animal flesh, dairy, and animal products, **although shellfish is permitted**.

These observances are for all who have attained the age of the use of reason, *par. 22*

**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:**

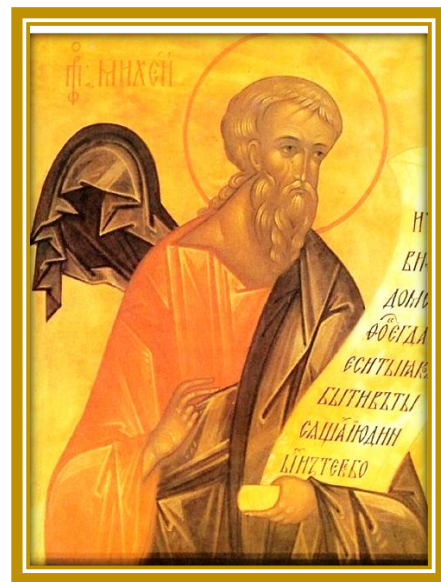
**The Twelve Apostles:** p 754

**Sign of Peace:** SB *tou ba*

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

**Recessional:** SB *Alleluia*

! مَلِكًا حَكِيمًا :Priest  
**Shlomoh l'koulkhoun!**  
*(literally: Peace [be] to all you!)*  
 ! هَؤُمَا وَوَكْرًا :People  
**w'am rouHoh deelokh!**  
*(literally: and with spirit your!)*



## The Twelfth Sunday of Pentecost "A"

p. 425

**Lighting of the Church:** LB p 5  
*Jesus Christ, O Source of Light*

**Entrance Hymn:** LB *fsheeto p*

**Glory:** SB *al majdu*

## The Prophet Micah

*Sixth of the Twelve Minor Prophets*

*Confessor, 8<sup>th</sup> century BC*

*August 14<sup>th</sup>*