

Saint Joseph Maronite Catholic Church



The Second Sunday after Epiphany

January 15, 2023

Welcome all visitors to the beautiful heritage of Antioch

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Waterville, ME 04901
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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* **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*; Gayle Misner-Elias, *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 Epistle II Corinthians 4: 5-15

For it is not ourselves that we preach,
but the *Messiah*, Jesus our Lord;
and, as to ourselves,
that we are your servants for Jesus' sake.

Because God,
Who commanded the light
to arise from darkness,
hath Himself shined in our hearts,
that we might be illuminated
with the knowledge of the glory of God
in the Face of *Jesus Messiah*.

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

But we have this treasure in earthen vessels,
that the excellence of the *power* might be from
God, and not from us.

And in everything we are oppressed,
but not suffocated;
we are corrected, but not condemned;
we are persecuted, but not forsaken;
we are prostrated, but perish not.
For we bear in our body, at all times,
the dying of Jesus;
that the life also of Jesus might be manifested
in our body.

Now, therefore, in us death is active,
but in you, life.

Having therefore the same spirit of faith – as it
is written, *I believed, therefore also have I spoken*² –
we also believe, and therefore speak;
knowing that He
Who raised up our Lord Jesus,
will also resuscitate us by Jesus,
and will receive us, with you, to Himself.

For all things are for your sakes,
that while grace aboundeth by means of many,
thanksgiving may abound to the glory of God.



*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

The miraculous conception of the Divine Word in the Blessed Virgin was through hearing; or so it is described by our Syriac Fathers. The Divine Word is conceived by the holy and ever-virgin Mary “through hearing”, or, even more directly stated, “by the ear”. The salvation of the world then is also through hearing.

This is an interesting consideration. The Messiah’s Death on Calvary is central, but He arrived there by the His obedience to the Hidden Father.⁴ Before His Father in eternity He hears eternally, speaks in the act of creation, but personally – born in time through Mary – He proclaims the Kingdom. Once again, it is hearing and listening that brings forth life eternal.

How well one can hear, listen, and respond indicates how well she will answer the voice of grace. To listen is to touch the Face of the Hidden One.

When we look at the great work of redemption from this perspective, the distractions and constant noise of the modern world take on a wholly new importance. The excessive pursuit of entertainment, and the constant distraction and noise of the contemporary world are not just annoying, they are, insofar as they stifle the ability to listen, impediments to salvation.

Words are precious treasures. They are epiphanies in their own right. Words are proper to our human existence. Angels do not use them. God has shown us His Face as Word, as Logos. In final analysis, each thing we know, conceptualize, think,

² Psalm 116: 10

³ Homily 1.7.8 “on Ezechiel”

⁴ St. John 8: 38

and say is “word” and is meant to reflect God. Regardless of the language, words are the most profound expression of our humanity.

Language, as is the human spirit, is a gift of God and the expression of His Image. The Word was made flesh so that the created image of God might be restored and healed, and although not its full purpose, salvation has also healed and elevated human words and linguistic expression. Words should never be used frivolously, which is why taking the Lord’s Name in vain⁵ is one of the major commandments and prohibitions of Mount Sinai.

Words are meant to join those who communicate. They are meant to be expressions of commonality, uniting free minds and spirits into one shared experience and life. It is why we all find a thrill of emotion in our maternal tongue; it is an expression and memory of the deepest affections surrounding our origins within family. No language learned later can touch us in the same way.

As we mature, words join us to others, including to those of other languages, so that ultimately words are intended to unite us all as one in the Divine Word *for Whom* we have each been created. Understood in the manner, words are, in themselves, extremely important and life-giving.

Sadly, we live in a world in upheaval, collapsing in its old order, and one in which words are used more and more divisively as weapons. It has been shocking and horrifying to witness the hateful manipulation of words, especially accelerated in the last decade, or, perhaps we might say with more accuracy, since the advent of the so-called smartphone. Social media have proven themselves to be masterly instruments of social manipulation.

Words matter. Words appeal to the highest aspect of our human nature, so they have the greatest pull.

When social life and culture become less and less united, less and less oriented toward a common goal, they become disjointed. Without goal, social life and culture become purposeless; but with a new goal, revolution occurs. Social purpose and coherence thus become more and more fragmented. Words that are continually re-defined

lose meaning, are held in contempt, and communication becomes more difficult when there is no longer common understanding. With loss of communication misunderstanding becomes rife. In his day, George Orwell wrote eloquently about the use of language, warned of its misuse, and portrayed its social and political abuse in a masterly manner through his novel, 1984.

The loss of social norms, especially in the forms and rules of **politeness** and courtesy, removes the barrier among men that holds them back from violence. Politeness is the mode of social life to which all agree in order to smooth out social interaction and raise its discourse, especially in the resolution of disagreement and misunderstanding. Without this polish, one moves rapidly from misunderstanding to brute force. This is why the Catholic Church in the Middle Ages spent so much time and effort to elevate the social interaction and life of Christian society by what later came to be called **chivalry**. This was not to establish mere ornament or flamboyance; it was a labor of apostolic charity *to elevate human society wounded by original sin*. It is not by chance or haphazard that over the last decades common courtesy is also evaporating along with the loss of words and communication. This is disheartening and a terrible loss. Our young people, without even knowing it, suffer the most by its disappearance.

In manipulation of the word, society is no longer a disciplined place where actively engaged adults, governed by politeness and courtesy, meld together their differences, seeking to collaborate with one another for the good of the whole community. Rather, society becomes a place where each one (alone or in factions) scrambles for control or financial gain – or both. Daily it seems, we degenerate into a grotesque social expression of the **ego-ism** that brought about the fall from grace in Paradise.

Re-defined perpetually, words are then used as knives to divide one from another. They are used as cudgels in plays for power as the public sphere is reduced to a scramble and an arena in which EVERYTHING is *politicized*. And arenas are for blood-sport.

⁵ To take the Name of God *in vain* literally means to use it in frivolous ways or sinful purpose.

On the natural level, the restoration of word and true education have never been more important in the work of salvation. Catholic education has never been more necessary than it is now. Without word and understanding there is no Gospel able to be communicated, and with the manipulation of word even that which is communicated often becomes a degenerative form of Christianity: a **heterodoxy**. Mutilated words make for mutilated understanding. The loss of word touches the spirit and affects eternity.

This ecclesiastical degeneracy we see in the present ruptures and divisions that rend all the Christian bodies of the world to one degree or another. This is not about “conservative vs. liberal” (this simplistic and insipid phrase, too, is a manipulation of the message and the word) but is about the central and fundamental understanding of what is the Christian Message and what is the Proclamation of the Kingdom. The demonic is an ape of God, it will use words to mock the Eternal Word.

Words are meant to join and unite, and, elevated in grace, to be heard and spoken turning all toward the All-Holy Logos as one. Liturgy is the reality of this expressively grace-filled life. In Liturgy, we listen to the Voice of God in Word; we respond and sing within it, echoing the seraphim; we enter into its **Offering** where Word is made Flesh, and from which we can receive in Communion that which is Most Holy. *A Eucharist Revival requires primordially a full Liturgical Revival.* All is one, because all is expression of the one Body of Christ, the Word Incarnate.

All words thus find their fullest meaning and expression in liturgical act, in the life of the Church, in her sanctification of days and seasons in her calendar, and in the fullest expression of her Divine Mysteries. From the time of the Fathers, the Mysteries, the Sacraments, have been seen as **the work of Spirit and word**. The liturgical act incarnates the redemptive work of Christ, and therefore without a liturgical life one cannot be fully or truly Christian.

The Liturgical Act is where the Good One meets His creation, and, specifically, where He embraces His Inheritance in articulated and expressed charity and love. We know this by faith, which is why all

the Liturgies in all the apostolic Churches open their Anaphoras with the brilliant words of the seraphim who burn before the Face of Hidden Majesty: **Holy, holy, holy**. Like the Watchers in the heavens, we must seek to listen, unite, elevate, contemplate, and adore.

In Liturgy, finally, we are able to respond verbally love for love, inflamed by divine charity, because we have heard and listened beforehand. Words matter. Faith is that illumined understanding in response to divine words, and because we have listened, *we know what we are doing*.

True faith seeks true love, and these lead us in hope to Liturgy.

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



Sun	Jan	15	Jeanne Thomas
Sun	Jan	29	Diane Wyder
Sun	Feb	5	Ira Mandel
Sun	Feb	19	Jody Lachance
Sun	Mar	5	Sava Nappi
Sun	Mar	12	Suzanne Paré

Many, many thanks to **Ruth** and **Daja** for running the kitchen, coordinating, and setting up the Epiphany luncheon for the Legion of Mary. Their devoted service, along with the diligent aid of **Israel**, **Meg** (and the baking expertise of **Sarah**) were beautiful and edifying.



*May the Luminous One bless you all
a thousandfold in His charity.*

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: Celina Knippling,
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
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.



The Sanctuary Lamp
burns in January
in memory of **Bob Derosby**
at the request
of Selwa Derosby.

May his memory be eternal!

Fast of the Ninevites

Within the Syriac tradition, both east and west,
during the first days of the final week following the
Epiphany, and coming just before the weeks

commemorating the dead, we observe *The
Supplication of the Ninevites*.

This is a transitional fast on **Monday, Tuesday, and
Wednesday** that moves us from the festivities
surrounding the Glorious Nativity and Denho
toward the Great Lenten Fast that approaches.

This year the Fast of the Ninevites is **January 23, 24,
and 25th**.

This fast was first instituted in the *seventh century*
by **Mar Sabrisho**, bishop of Beit Garmai,⁶ who
ordered the three days of prayer and fasting in
response to an epidemic that had ravaged his
eparchy. Later, these penitential days became
universal practice throughout the Syriac Churches.

Fasting *elevates* the spirit and *cleanses* the mind, as
well as *purifying* the body. It fosters a healthy
spirit of **repentance** and calls down upon us the
grace of God. It strengthens the mind to focus first
to the things of God, and to relegate the concerns of
this earth to their proper place – subordinated to
the things of God. In the Gospel, our Lord speaks
to Nicodemus about a new life of grace and of
baptism, and He asks rhetorically whether the one
who does not properly judge the things of earth can
ever come to understand the things of heaven.

A clouded intellect is never disposed to know the
things of God, and worldly ignorance blinds the
mind to divine realities; so, we fast.

Fasting norms:

We are reminded by our Patriarch
that “a fast” is **to go without all foods
from midnight to noon**,
after which we abstain from all flesh meat
and all dairy products – this then is similar
to a “vegan” menu, as one would call it
these days. These traditional observances
are **for all who have attained the age of
the use of reason**.

⁶ Region east of the Tigris in north central area of what is
today Iraq. Christianity flourished there very early. In 318
two brothers, *Adurpawa* and *Mihrnarsé*, with their sister
Mahdoukh, were martyred there. In the **fifth century**, under
King Yazdegerd II (438-57), the "History of the city of Beit-

Slokh" makes mention of hundreds and thousands of martyrs
slain in this city (Moesinger, *Monumenta Syriaca*, II). The
"Synodicon Orientale" (Paris, 1902, 674) mentions nine
metropolitans of Beit-Slokh who assisted at various councils
between 410 and 612.

Extract from the Catholic Encyclopedia, 1913

Schedule of Readings

THE SECOND SUNDAY AFTER EPIPHANY

January 15, 2023

II Cor 4: 5-15 St. John 1: 35-42

THE THIRD SUNDAY AFTER EPIPHANY

January 22, 2023

Gal 3: 23-39 St. John 3: 1-16

VOCATION ICON

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

Sun	Jan	15	Dean & MaryAnn Carter
Sun	Jan	22	Michael & Gayle Misner
Sun	Jan	29	Steve & Allison Crate
Sun	Feb	5	Anne Marie Mathieu
Sun	Feb	12	Suzanne Paré
Sun	Feb	19	Daja Gombojav & Family
Sun	Feb	26	Ira & Catherine Mandel



INTENTIONS FOR THE QOORBONEH (MASSES)

Sun	15	9:00am	Parishioners of Saint Joseph
		11:00am	†Gabrielle Schultz (Ginny Miklaszewski)
Mon	16	-----	
Tue	17		Ira Mandel (Catherine Mandel)
Wed	18		†Joan Gottardi (Donna-Jo Mitchell)

Thu	19		The Nicholas Family (Mary Nicholas)
Fri	20		Dame Fefa (Mary Nicholas)
Sat	21		Saturday, 10:00 am Catherine Mandel (Ira Mandel)
			4:30pm Sunday Vigil Private Intention
Sun	22		9:00am Parishioners of Saint Joseph 11:00am Nicholas Family (Mary Nicholas)
Mon	23	-----	
Tue	24		Yvette Mandel (Ira & Catherine Mandel)
Wed	25		Bishop Gregory (Larry & Paula Mitchell)
Thu	26		The Nicholas Family (Mary Nicholas)
Fri	27		†Darrell Mitchell (Donna-Jo Mitchell)
Sat	28		Saturday, 10:00 am †Bob Derosby (Selwa Derosby)
			4:00pm Ramsho and Vigil of the Deceased Priests Private Intention
Sun	29		9:00am Parishioners of Saint Joseph 11:00am Joyce Black (Mary Nicholas)
Mon	30	-----	
Tue	31		†Bernard Thomas (Nicole and Michelle)
Wed	1		Bob Lenarcik (Ira & Catherine Mandel)
Thu	2		Chorbishop Joseph Kaddo (Abouna)
Fri	3		Leslie Lenarcik (Ira & Catherine Mandel)

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,500.00)

Regular Collections (Epiphany and Sunday)

Last Week: \$2,357.00

(Budget Deficit 2023: \$24.00)⁷

**Next Week, Special Collection, January 22nd:
United States' Catholic Bishops'
Worldwide Charities**

(This combines four collections:
Central and Eastern Europe, the Church in Latin America,
in Africa, and the Catholic Relief Services.)

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.*



*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.*



*Please note that an hour of prayers
and devotions to our parish's patron
saint is being organized in our
church by the Knights of
Columbus before the travelling icon
of Saint Joseph.*

**Sunday, January 15th
1:00 – 2:00pm**

*Come, pray, and honor our patron
for the glory of God and the good of
our parish.*

!مُحَمَّدًا صَلَواتُ اللَّهِ عَلَيْهِ وَسَلَّمَ: Priest

Shlomoh l'koulkhoun!

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

!وَعَزَّ وَجَلَّ: People

w'am rouHoh deelokh!

(literally: and with spirit your!)

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

Servers of the Divine Altar

January 15th:

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

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

January 22nd:

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

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

January 29th:

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

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

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

The Second Sunday after Epiphany p. 107

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*

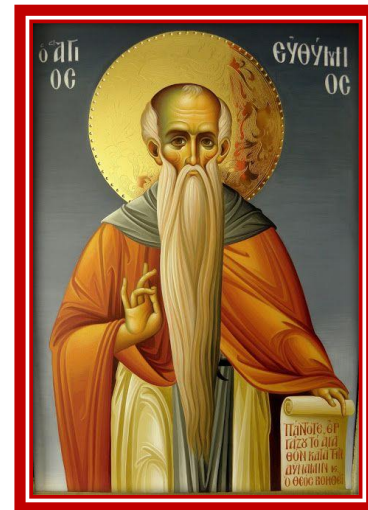
ANAPHORA:

Saint John Chrysostom: p 876

Sign of Peace: SB *tou ba*

Communion: SB *Father of Truth; Praise God*

Recessional: SB *We Three Kings*



Saint Euthymius the Great
Confessor

January 20th