

Saint Joseph Maronite Catholic Church



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August 15, 2021

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, EOESSH
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." *Oriental Lumen*, John Paul II

- Qourboneh:** (Sunday Vigil, Sat. 5:00pm) Sunday 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: Lenore Boles, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Parish Council President:** Ex-officio
Council Members: , *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

THIS DAY'S GOSPEL¹ St. Luke 1: 46-55

And *Maryam* said:
My soul doth magnify the Lord: and my spirit rejoiceth in God the *Author* of my life.
For He hath looked upon the humble condition of His handmaid; and lo, henceforth all generations will give blessedness to me.
And He that is mighty hath done for me great things; and holy is His Name.
And His mercy is on them that fear Him for generations and posterities.

He hath wrought victory with His arm; and hath scattered the proud in the imagination of their heart.
He hath cast down the mighty from their thrones, and hath exalted the lowly.
The hungry hath He satisfied with good things, and the rich hath He sent away empty.
He hath aided Israel His servant, and remembered His mercy,
(as He spoke to the fathers)
with Abraham and his seed forever.

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



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

Our Lord molded and instructed His disciples around Himself in order and form the **Apostles** whom He established as the new patriarchs of the Israel of God,³ with **Kepha**/Peter central to these foundational new men.⁴ He formed the **Disciples**, who labored to prepare His pathway, and from among these He established the **Deacons** who oversaw, aided, and managed the charitable works of the People of God. To this day, the Church in her fullness is meant to be bishop, presbyterate, deaconate, and consecrated people; and in a local parish there should be present priest, deacons, and works of divine charity informing all that she does in evangelical labor.

The Church is the Word Incarnate in His disciples, but these followers are not a faceless mob; they are graced, ordered, and harmonious members of one Body, sharing one Life.

The entire Church is one great Sacrament, defined by Saint Ignatius of Antioch as "the unity of faith with love".⁵ From the one hundred and twenty or so people present at Pentecost a great divine unfolding of the Kingdom has taken place, down to our day, and that will continue until the end of time. This unfolding of the Mystery is possible only because Eternal Charity has revealed Himself in Christ: He has manifested and granted to us this

divine love⁶ by which we must love others. This is the **newness** of His commandment.⁷ Given to us, this charity makes us go out of ourselves, transforms us by so doing, and changes the stranger into a *brother*. This transforming love is in essence the **only sign** of the Church and the *truth* of the teaching of our Lord.⁸

The very purpose of the Church is to *overcome the wretched alienation* introduced into the world by the devil. This is the hidden mystery of the Church, and the chief obstacle to it is an individualistic and egotistical approach to the Gospel. Our natural tendency (corrupted as it is by original sin) is to turn inward on ourselves and to love merely those who are *family* or those *friends* who love us – that is, those for whom we already have a natural inclination. As our Lord said, "this the pagans do".⁹ This is precisely the limited and selfish approach to human life that charity has entered the world to shatter. We are meant to be more than pagans.

We are called to love one another **as** Christ has loved us.¹⁰ This is the mystery of time in which the New Creation in Christ winds its way "in" earthly time through all the centuries, but which is already "the last days" and the theophany of the Lord God on earth. The Church is "built-up" by unifying and harmonious love.¹¹ Out of many, we are made one body.

"To abide in Christ"¹² means *to be* and *to live* in the Church. She is one in faith, life, and worship. The radical experience of the Church is *unity of the new life* we receive through faith, which is lived in the Church, and which is bestowed as Communion of the one Spirit in the Most Holy Eucharist.

Life as love, and love as life: **we assemble in Christ** and go to *participate in the Mysteries* of charity, for love, and for the **new** love of Christ Himself. This is why it is so profoundly disappointing and disheartening when the assembly is rejected and empties out because those who are meant to be "faithful" find more interest in their camp, their

² Homily 1.7.8 "on Ezechiel"

³ Galatians 6: 16

⁴ Apocalypse 21: 14

⁵ Philadelphians 4

⁶ Romans 5: 5

⁷ St. John 13: 34

⁸ St. John 13: 35

⁹ St. Matthew 5: 46-47

¹⁰ St. John 13: 34

¹¹ Ephesians 4: 16

¹² St. John 15: 5

recreations, or whatnot, and who cannot be bothered to enter into the Mystery of Christ. This is unfitting and unworthy of those who are called to be *Maronite Catholic*. They have placed personal interest in greater importance over the Body of Christ and the Divine Gifts.

.... Count us
among those invited to Thy Spiritual Banquet,
and grant us a place at Thy Right Hand.
Then, clothed in resplendent apparel,
we shall joyfully go out to meet Thee
with deeds of love,
and receive from Thee the happiness
Thou didst promise to those who do good.
We shall praise and glorify Thee,
now and forever.
Amen¹³

In this mystery of the Kingdom, the Church is being continually transformed into a *sacrifice* and an *offering to God* (because it is Christ and thus His Offering once and for all). This in turn transforms each participant baptized member in the sacrificial service (ministry) of Christ. Called into the one Body of Christ, each Christian has his personal part to fulfill in this Mystery of the Kingdom.

Visually, we might think of this apostolic endeavor as a great rose unfolding throughout time in which the petals are the baptized and consecrated women and men – members of Christ each – brought into service to God and bringing forth the epiphany of redemption to a fallen world. Each one touched by grace is called to gather in Christ and into this beautiful life, and become the “fragrance of Christ”¹⁴ in an odiferous world. Within this Body of the consecrated – baptized and chrismated – there are some members who are further called more deeply into the Mystery. These are “called” and set aside in by further consecration into “religion” and “priesthood”.

It is true that central to the ecclesial Mystery is the Priesthood of Christ, but it is *His* priesthood and not that of men. It must also be stated that the priesthood is not to be reductively identified with

the Church. **Christ as Head of His Body** manifests this Headship, thereby giving order and harmony to His Body, in the *Divine Mystery of Holy Orders* – the mystery of authority and priesthood on earth. Holy Orders are the theophany of His presence *within* His Body and are not to be identified with the entirety of His Body, of course. The essential life of the Church is the sacrificial and active service of all for all.

The Christian priesthood is extension of Christ’s unique Priesthood, and the Mystery of Holy Orders exists only to make the Holy One, glorious at the Right Hand of the Father, manifested within His Body, the Church. This He does as **Head** of His faithful, and it is why the consecrated priest presides uniquely in the Divine Rozeh. They are the stewards of the Mysteries of God¹⁵ from which all the baptized receive generously the redemption of Christ, the Head. These gifts and grace they in turn pass on as healing medicine and glorious heritage to a fallen world.

There are not “active” and “passive” members making up the Church. All are called to be active in grace and faith. Charity is to enflame all. Any baptized individual who is “passive” is so only by renouncing grace, not practicing his faith, refusing to “assemble in Eucharist”, and by, as stated in the Anaphoras, making herself to be “far”.

When each human person is baptized and chrismated, he is introduced into the Great Mystery of Christ, the God-Man, the Word Incarnate. This Christic initiation establishes these persons as the first fruits¹⁶ among humanity, lifted into the New Creation. It is this that constitutes them as a New People, the Israel of God,¹⁷ a priestly and royal people.¹⁸ This new reality exists as one, functions as one, although the gifts of the Spirit of Holiness are varied and diverse among all the members of Christ.¹⁹

This basic understanding of the Church allows us *to perceive the Divine Mysteries*, and especially the Alohoyoh Qourbonoh, as the unfolding of the Kingdom of God in each generation.

¹³ *First Prayer*, Wednesday Ramsho

¹⁴ II Corinthians 2: 14-16

¹⁵ I Corinthians 4: 1

¹⁶ Romans 8: 23

¹⁷ Galatians 6: 16

¹⁸ I Peter 2: 9

¹⁹ I Corinthians 12: 9-11

The cantankerous members of the church of Corinth gave occasion for Saint Paul to explain the beautiful variety in service that is the Body of Christ. It would seem that the good people of that parish had been arguing over who had better graces and charismata; something like who was more important, better loved by God, or who ranked better than whom. Exasperating Saint Paul, this church did at least give him the opportunity to put forward – in **I Corinthians** chapters **12 & 13** – the Catholic vision of “ministry/service”.

Each has her own gifts and grace, but all form the unique Body of Christ in the world: a varied mission *with a singular purpose* to effect the Kingdom of God. All the members of Christ reveal His charity in the New Creation – but each in her own way. Everything, however, in the Family of God should be done on the path of “greater excellence”:²⁰ **charity**. Charity unifies and excels as faith illumines the path, and as hope anchors the endeavor of grace.

To emphasize and instruct concerning the crowning virtue of charity was the purpose of Saint Paul: to elevate the good people of Corinth into a better vision and higher goal. He sought to lift them from out of their petty naturalistic concerns. The well-known chapter 13 is the extraordinarily beautiful paean to the exalted virtue of charity. One Christ, One Redemption, One Body, One Charity and love to animate all in vehiculing the healing grace of the Compassionate One to the fallen world wounded by sin, calling those wounded into the lightsome balm of redemption.

This unfolding glory is of diversified members, varied, but not oppositional; collaborative (not “either/or”) and functioning as one Christ in the world: **I Cor 12: 12-31**. While there *is* ranking within the Church, there is not to be division or opposition. The very word “hierarchy” refers to the sacred order that flows froth from the authority of the Eternal High Priest.

In short, the Church of Christ is the extension of the Incarnational Redemption through time and space until the Day that He appears in full glory. Until that Day, the Church of God, in its consecrated members, is the extension and His labor. The Cross

and the Resurrection are its daily experience. In this majestic work of redemption, we each have a place and task to accomplish for the glory and honor of the Most High *and* for the salvation of our fellow men. Priesthood may be central to the Apostolic Faith – much like a backbone is to a vertebrate body – but it is not reductively the Church.

The gifts of God are *objective* gifts; they are not based on subjective feelings, nor is the Church a “mass” of egalitarianistic unorganized members. We receive the faith in the fullness of Apostolic Tradition as a whole, or we do not receive it at all. The apostolic and orthodox Faith holds together as one. Being called as Catholics, we are each called to generosity within the magnanimous Opus of the Good One.

The Church unfolds for salvation *in* the world; it is *not* a flight *from* the world. It is the presence of Christ in a fallen creation that is intended to transfigure all into the New Creation, at least for those who “have ears to hear”.²¹ Each one’s place, however small or great, is a gift of grace in the one Spirit when we prayerfully live it in full fidelity, rooted within the Mysteries and assimilated personally.

The Church of Christ is a living organism that is formed by the harmony of spirit in Christian love. Thus there is One Spirit animating all, One Redemption, and One Apostolate, one apostolic endeavor in which we labor for the transformative unfolding of the Kingdom.

SCHEDULE OF READINGS

ASSUMPTION OF THE HOLY MOTHER OF GOD

August 15, 2021

Rom 12: 9-15

St. Luke 1: 46-55

THE FOURTEENTH SUNDAY OF PENTECOST

August 22, 2021

I Thes 2: 1-13

St. Luke 10: 38-42

²⁰ I Corinthians 12: 31

²¹ St. Mark 4: 9

VOCATION ICON

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

Sun	August	15	Chris & Diane Wyder
Sun	August	22	Michael & Gayle Misner
Sun	August	29	Steve & Allison Crate
Sun	Sept	5	Sue Paré & Lolo Salazar
Sun	Sept	12	Daja Gombojav & Family
Sun	Sept	19	Larry & Lisa Grard
Sat	Sept	25	Jim & Lenore Boles

LAST WEEK’S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$2,224.00

(Budget Deficit 2021: \$23,350.00)²²

An additional \$00.00 has come in this week toward the needed collection of \$39,000.00.²³

Second Sunday each month is a second collection to cover our monthly fuel-oil costs.

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

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun	15	9:00am --For the Members of the Parish
		11:00am - Joseph Martin (Michael & Maureen Martin)
Mon	16	-----
Tue	17	†Pat & Bernie Thomas (Michelle Cothran & Nicole Harmon)
Wed	18	†Joan Gottardi (Donna-Jo Mitchell)
Thu	19	Fr. Doran (Catherine & Ira Mandel)
Fri	20	10:00am Ginnaz for Joan Gottardi (Donna-Jo Mitchell)

Sat	21	10:00am James Martin (Daja Gombojav) Sunday Vigil 5:00pm Private Intention
Sun	22	9:00am --For the Members of the Parish 11:00am - †Robert Doran (Catechism Group)
Mon	23	-----
Tue	24	†Robert Doran (Badiha Spencer)
Wed	25	Thomas Martin (Michael & Maureen Martin)
Thu	26	Mike and Maureen Martin (Michael & Maureen Martin)
Fri	27	†Darrell Mitchell (Donna-Jo Mitchell)
Sat	28	10:00am †John Marietta & Paul Thomas (Pam & Dan Casavant) Sunday Vigil 5:00pm Private Intention
Sun	29	9:00am --For the Members of the Parish 11:00am - Abouna Doran (Michael & Maureen Martin)
Mon	30	-----
Tue	31	†Robert Doran (Bob & Sally Derosby)
Wed	1	Tia Timmons (Pam & Dan Casavant)
Thu	2	Fr. Paul Dumais (Michael & Maureen Martin)
Fri	3	Robert Riccomini (Rebecca Allen)

The Life-giving Cross

Please, take notice of our present protocols:

- 1.) All Catholics, of whichever Ritual Church, are more than welcome at Saint Joseph. We are one Family of God and one Body of Christ.
- 2.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 3.) Wearing of face-masks is optional.

²² Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00
²³ This makes the amount toward our matching Challenge Grant (20k), to be presently \$13,385.00. This collection is being

made to cover the needed **building maintenance projects**, estimated at \$60,000.00.

- 4.) As discussed in parish council meetings prior to the pandemic, in order to bring greater security and peace of mind, the **doors** will be **locked** at the beginning of each Liturgy.
- 5.) Hand sanitizers remain available at the entrances and at the confessional.
- 6.) *The universal suppression of the canons concerning the Mass on holydays has been lifted.*
The ancient and serious obligation to attend Mass on Sundays and holydays has now been restored for all the Catholics of Maine.
- 7.) And, lastly, at the end of Mass, those who wish to **remain and pray** in the church are welcome to do so, but out of **respect** for the House of God and **charity** to one's neighbor **all are asked *not to linger, socialize, or visit within the church.*** If one wishes to visit, please do so outside the church.

August 29th:
9:00am: A. Michaud/ M. Carter
11:00am: I. Misner-Elias/S. Nappi

September 5th:
9:00am: M. Carter/ N. Carter
11:00am: L. Michaud/I. Misner-Elias

September 12th:
9:00am: A. Michaud/N. Carter
11:00am: I. Misner-Elias/S. Nappi

September 19th:
9:00am: M. Carter/ N. Carter
11:00am: L. Michaud/ S. Nappi

The Departure of the Bearer of God

p. 594

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

Entrance Hymn: LB *fsheeto* 230

Glory: SB *al majdu*

Qolo/Hymn: LB *msheeHo natareh l'eedtokh* 231

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts:
LB *The Lord Reigns*

Incense Hymn Offertory:
SB *iqbal*

ANAPHORA:

Saint John Chrysostom:
p 876

Sign of Peace: SB *tou ba*

Communion: SB *Your Body
is our Food; O Mary, we pray*

Recessional:
SB *Immaculate Mary*



*Saint Myron of Crete
martyr
August 17th*

*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: Cindy Elias, David Bourque, Barbara Joseph, Sally Derosby, Tala Poulin, Richard Karter, Lolo Salazar, Charlotte Iserbyte, Rita Hikel, and all those who may suffer from disease, want, or depression.

SERVERS OF THE DIVINE ALTAR

August 15th:
9:00am: A. Michaud/ M. Carter
11:00am: I. Misner-Elias/S. Nappi

August 22nd:
9:00am: M. Carter/ N. Carter
11:00am: L. Michaud