



Commemoration of all the faithful Departed

February 4, 2018

**Saint Joseph
Maronite**



Catholic Church

3 Appleton Street
Waterville, ME 04901
Office Phone: 207-872-8515

Pastor: Rev. Fr. James Doran
Subdeacon: Mr. Stephen Crate
website: <http://www.sjmaronite.org>
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"The Eastern Rites are the Treasure of the Catholic Church" Saint John XXIII, Pope

- Qoorboneh (Masses):** Saturday 4:00 p.m.; Sunday 10:00 a.m.; Tues. – Fr. 9:00 a.m. in the St. Jude Chapel
The Miraculous Medal and the St. Jude Novenas are on Tuesday following the 9 a.m. Liturgy
- Sick Calls:** To receive the Eucharist and/or the Anointing of the Sick, please call the rectory.
- Confessions:** One half-hour before weekend 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 **three months in advance**. Recommended stipends: weekday intentions \$10; weekend intentions \$15
- Monthly Memorials:** Sanctuary Candles \$20; Altar Bread \$25; Wine \$45

Choir Director: Fefa Deeb **Parish Secretary:** Paula Mitchell **Catechists:** Lenore Boles, Director & K-1st; Jane Lee, 2nd; Shana Page, 3-5th **Parish Council:** Sheila Bonenfant, Lisa Grard, Lowell Hawes, Rosanna Joseph, David Lee, Ruth Lunn, Kevin Michaud, Paula Mitchell, Elizabeth Wilson **Ex-officio council members:** Subdeacon Steve Crate; Lenore Boles, Catechism; Shana Page, Rosary Sodality; Larry Mitchell, Knights of Columbus

THIS DAY'S GOSPEL St. Luke 16; 19-31

There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at the his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores.

The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, "Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame." But Abraham said, "Son, remember that you in your lifetime received your good things, and

Lazarus in like manner evil things; but now he is comforted here, and your are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us."

And he said, "Then I beg you, Father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment."

But Abraham said, "They have Moses and the prophets; let them hear them."

And he said, "No, Father Abraham; but if someone goes to them from the dead, they will repent."

He said to him, "If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead."



ABOUNA'S REFLECTIONS

Death is the great leveler of men.

It is said that in death, all are made equal. None can escape it, and all must undergo it. "As he came forth naked from his mother's womb, naked shall he go again as he came, and shall take nothing away with him of his labor."¹ Saint Paul uses this Old Testament teaching to emphasize that all that we can take with us in death is our virtue and good works;² only grace and holiness transcend time. While these things are difficult to cultivate during life, they are the only things that endure into eternity.

This nakedness and egalitarian stripping of all in death is the principal reason that we do not focus

¹ Ecclesiastes (Qohelet) 5; 15

² I Timothy 6; 6-7, 9-10 *There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. For the desire of money is the root of all evils.*

on the dead individual at the moment we commit his body to the earth. On the day of burial, we the living stand there before the God of Majesty and Glory, with belief in His Resurrection, as we commend, in hope, our loved ones to their eternal journey. It is the Divine Sacrifice at the Forgiving Altar of the Lord that is central as we pray for the departed. While the dead are central in our thoughts and hearts, of course, they are not the focus of our faith or the reason for our reverence – God alone inspires those sentiments. These feelings embrace the dead, but the dead are not the source of our faith or charity.

Although there are other reasons, this is the fundamental one for why we do not commit ourselves to *eulogies* or *formal praise of the virtues or services* of the departed within the Divine Office or at a Funeral Mass.³ This has always been the Catholic tradition, and while a Protestant influence has come upon many in modern times, it is important to keep in mind why our Maronite Eparchy preserves the Catholic practice of making panegyrics of the dead only *outside* the Divine Services, such as at the Mercy Meal or on another occasion so designated by the family.

feast of our Holy father, Saint Maron **Friday, February 9th**



³ Note that even when this practice is done it is usually done incorrectly. What is called "a eulogy" is rather reminiscences or storytelling, and while these can be beautifully done within a family setting, they are inappropriate to be attached to the Divine Liturgy. *Eulogy* applies to a prepared speech or writing extolling the virtues and services of a person, while a *panegyric* has a more general sense of praise of someone or something, often done in poetic form.

This is a *holyday of obligation for all Maronites*

Masses will be at the vigil on **Thursday, 6:00 pm;**
and as usual on **Friday at 9:00 am.**

There will be a **Parish Council Meeting** on
Tuesday, February 6th at 6:00 pm in the hall.

LAST WEEK'S COLLECTIONS

Regular Collection: \$1151.00

Second Collection: \$207.00

*Blessed be the Merciful One Who gives us the ability
to sustain the apostolate*

CANA SUNDAY

Remember that we will host our annual *mjadra*
luncheon on the Sunday of the Entrance into the
Great Fast on **February 11th**.

This year the funds raised from this meal will be
for our Maronite Seminary in Washington DC.

SCHEDULE OF READINGS

COMMEMORATION OF ALL THE FAITHFUL DEPARTED

February 4, 2018

I Thes 5; 1-11

St. Luke 16; 19-31

ENTRANCE INTO THE GREAT FAST THE MIRACLE OF CANA IN GALILEE

February 11, 2018

Ro 14; 14-23

St. John 2; 1-11

FISH CHOWDER AND STATIONS OF THE CROSS

The Knights of Columbus will once again be
serving up the ***Lenten Fish Chowders*** from
4:30-6:00 every Friday during Lent before the
Stations of the Cross at 6:00.

INTENTIONS FOR THE QURBONEH (MASSES)

- | | | |
|-----|----|--|
| Sat | 3 | †Andrea Nasr
(Nasim Nasr) |
| Sun | 4 | †Darrell Mitchell
(Donna-Jo Mitchell and family)
-- For the members of the Parish |
| Mon | 5 | ----- |
| Tue | 6 | Catholic Extension Society & Donors |
| Wed | 7 | †Darrell Mitchell
(Michael Karter)
-- Catholic Extension Society & Donors |
| Thu | 8 | †George Studley
(Dan & Pam Casavant)
-- Catholic Extension Society & Donors

6:00 For the intentions of the members
of the Parish |
| Fri | 9 | Catholic Extension Society & Donors |
| Sat | 10 | † For the Souls in Purgatory
(Deacon André) |
| Sun | 11 | For the members of the Parish |

VOCATION ICON

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

- | | | |
|-----|-------------|---------------------------|
| Sun | February 4 | Larry & Lisa Grard |
| Sun | February 11 | Chris & Diane Wyder |
| Sat | February 17 | Jim & Lenore Boles |
| Sat | February 24 | Audrey Yotides |
| Sun | March 3 | Christ & Diane Wyder |
| Sun | March 10 | Greg & Marianne Gillespie |
| Sun | March 17 | Larry & Paula Mitchell |
| Sun | March 24 | Lowell & Mary Hawes |

COFFEE SCHEDULE 2017-2018

Feb 4	Betty Michaud & April Mitchell
Feb 11	Mary Nader & Shana Page
Feb 18	Dale Sturtevant & Jody Veilleux
Feb 25	Elizabeth Wilson & Mary Bard
Mar 4	Lenore Boles & Jan Bourque

*LB=Liturgical Book SB=Song Book

*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 the Savior and Benefactor,
the Lord of lords and Weaver of crowns,
Thou art Lord and King of all. Amen*

Those for whom we pray: Jerry Fortin, Albert Joseph, Doreen Nader, Tala Poulin, Virginia Poulin, Beverly Rideout, Gordon Webber, Paul Laverdiere, Paula Mitchell, Charlene and Dominic Fabrizio.

Commemoration of all the faithful Departed

p 166

Lighting of the Church: SB* p 21 #135/LB p 5
Jesus, Christ, O Source of Light

Entrance Hymn: LB p *d'edoneh*

Glory: SB p 1 # in English

Qolo/Hymn: LB* p *bo'outho Ya'qoub*
Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB p 750 The Lord Reigns

Incense Hymn: SB p 3 #8 *Ikbal*

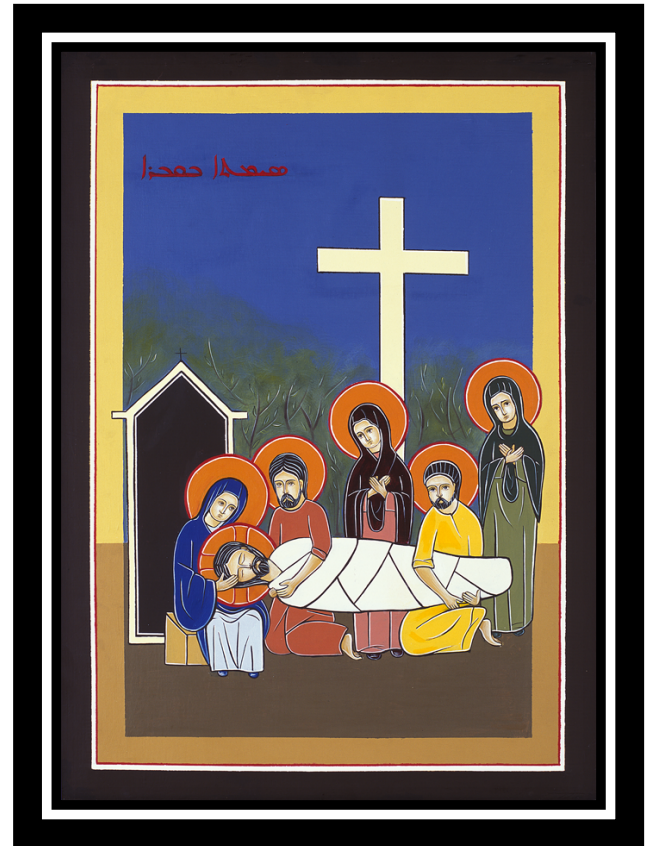
ANAPHORA:

St. Sixtus, Pope of Rome: LB p 856

Sign of Peace: SB p Peace like a river

Communion: SB p Your Body is our Food, Be not afraid

Recessional: SB p I am the Bread of Life





EPARCHY OF SAINT MARON OF BROOKLYN

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Lent 2018

Prot. No. 100/1/18 S

Dear Brothers and Sisters in Christ,

The Eparchy of Saint Maron exists to serve you, the Maronite faithful, and to preach the Gospel to all people. We can only do this effectively with your financial support.

Today, I ask you to make a sacrificial gift to the Eparchy's Annual Lenten Appeal. The proceeds of this year's Appeal will go for the following needs of the Eparchy:

- ✓ **Seminarians:** Our seminarians are our future. We need your help so we can invest in their education and formation. We currently have four seminarians and three men in discernment. Each seminarian costs about \$40,000 per year, in the form of tuition, books, room, board and insurance. **40% of your contribution to this year's Annual Appeal will go for Seminarian Expenses.**
- ✓ **Retired Priests:** Collectively, the 15 retired priests of the Eparchy served the faithful for over 500 years. Now, we help them with a modest pension of \$1,800 per month. **20% of your contribution will go to support Retired Priests.**
- ✓ **Helping in Lebanon and the Middle East:** The Eparchy assists Lebanon and Syria in countless ways, for example: by applying for grants to American foundations and donors, advocating for them with the U.S. government, and channeling and providing direct financial assistance. **10% of your contribution will go to support Christians in Lebanon and the Middle East.**
- ✓ **Endowment:** The Eparchy's Endowment Fund provides a source of income each year for the needs of the Eparchy and ensures that the Eparchy will have solid resources in the future. It also provides a "rainy day fund" in case of disaster. **30% of your contribution will be deposited into the Eparchy's Endowment.**

Please open your heart once again to help with these critical needs. Your gift makes a positive difference in the lives of so many throughout the 16 states of the Eparchy, stretching from Maine to Florida. Any gift you make will have a positive effect.

Thank you very much. May God bless you for your generosity! I wish you a holy Lent and a blessed Easter.

Gratefully yours in Christ,

+ Gregory

+ Gregory J. Mansour

PS: Please also consider remembering the Eparchy and your parish in your estate plan, or as the beneficiary of an insurance policy, retirement plan or charitable gift annuity. Thank you.

EPARCHY OF SAINT MARON OF BROOKLYN 2018 ANNUAL APPEAL



Support for Lebanon
and Middle East -
10%



Assistance for Retired Priests - 20%



Seminarian Education and Formation - 40%

Eparchial Endowment - 30%



Commonweal

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[Home](#) > A Burial at Gethsemani



Abbey of Gethsemani

It was a surprise to enter the Abbey of Gethsemani's church and see a body lying on a bier. Br. Harold was dressed in a white cowl and his face bore no signs of being made up by a mortician. He did not look like he was sleeping. He looked like what he was: dead.

He was not alone. The community had kept vigil with Br. Harold all night, each monk taking turns at the bier, praying the psalms with him one last time, prayers he knew so well from decades of saying the Divine Office.

As the funeral Mass began, Br. Harold's bier was carried directly in front of the altar. There was no casket and his face was not covered. He simply lay there, a monk among his brother monks, albeit a now silent and unmoving participant in the Eucharistic feast.

After the Mass, his bier was carried out the doors of the church to the cemetery, filled with hundreds of

identical white crosses. Here are buried monks from more than 160 years of monastic life at the Abbey. Among them is Thomas Merton, known in the community as Fr. Louis, buried beside Dom James Fox, the abbot with whom he so often clashed.

Along with the monks and members of Br. Harold's family, I processed to a freshly dug grave. Although I've come to know quite a few of the monks of the abbey, I didn't know Br. Harold. He was already in the infirmary with Alzheimer's when I moved to Kentucky. I learned, though, that I missed out on a beautiful and simple man who breathed God in deeply, particularly when looking at a flower in bloom.

To allow Br. Harold's brother monks, family members, and friends to be near the graveside, I found a spot on an outlook near the church that stood above his final resting place. Cistercians dig their graves very deep and they bury their dead without caskets. From my perch I could see that a pillow had been placed in the grave, on which had been placed a flower. There was also a ladder leading into the grave.

Never before had the words Christians recite on Ash Wednesday—remember you are dust—been as real to me as they were at that moment.

After graveside prayers, one of the monks descended the ladder while others lifted Br. Harold from the bier. The sheet he was on had six long straps attached by which he was lowered into the ground. As his brothers lowered Br. Harold down, the monk standing in the grave gingerly held Br. Harold's head.

There was love and gentleness in the way the monk did this. I was reminded of the care with which my wife and I would put each of our newborn sons into the crib, doing all we could to make sure that his sleep wasn't disturbed. When Br. Harold reached the bottom of the grave, I could see his brother monk almost tuck him in for his rest. He carefully laid Br. Harold's head on the pillow, placed a white shroud over his face, and then ascended out of the grave, pulling up the ladder behind him.

From my vantage point I could see Br. Harold at the bottom of the grave, and then, shovel by shovel, being covered in dirt. Truth be told, it was disconcerting to see a human body—not a body in a casket, but simply a body—be buried. But never before had the words Christians recite on Ash Wednesday—*remember you are dust*—been as real to me as they were at that moment.

More importantly, I had never experienced death as something beautiful before this funeral. What I witnessed was the care and love of a community for one of their brothers, a care that extended to the very depths of the grave.

On Ash Wednesday we are reminded once again of our mortality; some of us need this reminder more than others. However, there's something about my experience at Br. Harold's funeral that leads me to contemplate my mortality not as something to be feared, but as an invitation to give more completely of myself to those in my community—to my wife, to my sons, to my students and colleagues, to those in my parish, and to those in my neighborhood and city.

Br. Harold lived a life of prayer and devotion in the context of a community, staking his own existence to the existences of others. In his life, he gave himself to his community. In his illness and death, the monks in the community gave themselves to him. At his funeral I learned that to confront our mortality is to come face to face with the reality of how deeply and truly we need one another.

Issue: [February 9, 2018](#) ^[1]

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Gregory K. Hillis is associate professor of theology at Bellarmine University in Louisville, Kentucky. He is currently working on a book on the Catholicism of Thomas Merton.

Please email comments to editors@commonwealmagazine.org ^[7] and join the conversation on our [Facebook page](#) ^[8].