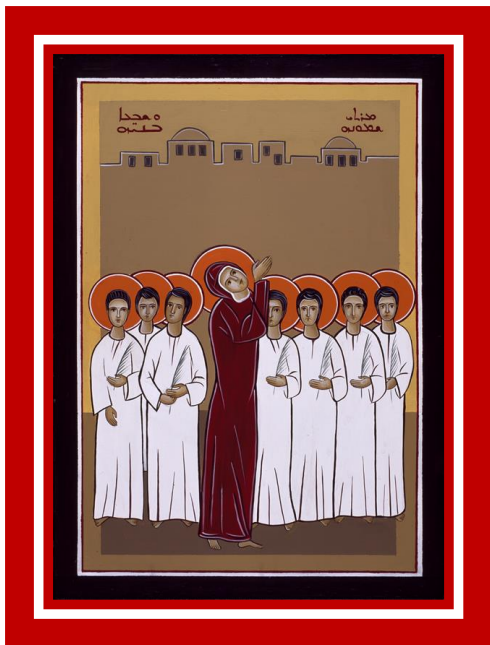


Saint Joseph Maronite Catholic Church



Eleventh Sunday of Pentecost

August 1, 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
website: <http://www.sjmaronite.org>
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"For us, the men and women of the East are a symbol of the Lord Who comes again." *Oriente Lumen*, John Paul II

Qourboneh: Masses: 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 19: 1-10

And as Jesus entered and passed through Jericho, a certain man, whose name was *Zachai*, who was rich, and chief of the publicans, and wished to see Jesus, who He was. And he could not, on account of the crowd, because *Zachai* was small in stature.

And he ran forward of Jesus and climbed a wild fig-tree, in order to see Him; for He was to pass that way. And when Jesus came to the place, He saw him, and said to him: Make haste and come down, *Zachai*, for I must be at thy house to-day. And he hastened, and came down, and received Him with gladness.

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

And when they all saw (this), they murmured, and said: He hath gone in to be guest with a man that is a sinner.

And *Zachai* stood up, and said to Jesus: Behold, my Lord, the half of my riches I give to the poor; and to every man, whom I have wronged in anything, I restore fourfold.

Jesus said to him: This day, *life* is to this house; for he also is a son of Abraham.

For the Son of Man came to seek and to *vivify* that which was lost.



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

In Dostoevsky's The Brothers Karamazov there is recounted a Russian folktale of a wicked woman who dies and goes to hell. Her guardian angel is stressed by this turn of events (although one supposes, not surprised) and pleads to the Good One for mercy. God responds by saying that as she did once do a good deed to a beggar by offering an onion he (the angel) could descend to the edge of hell and extend an onion to her in order to pull her up from the eternal fires. This he does, but as she is being lifted from the lake of fire other damned souls see this and begin to grab onto her legs trying to escape with her. To this commotion she responds by kicking them again and again saying, "It's *my* onion, not yours"; at which point the onion top tears and she falls back into the flames where she burns to this day.

What stands out clearly in the parable is that the woman had remained the person she had always been – selfish and self-centered – thinking only of her own situation. It is a simple story but one that conveys well the simplicity of the Gospel.

Today, we are inundated with grandiose "programs of reform". The internet makes the imposition all the more cacophonous. It is easy to love "humanity" or to demand "social justice", but to love the man in front of us or the "other" who lives next-door, or the one works with us in the same office, or who goes to school with us is not at all the same thing as those dreamy propositions. Indeed, it requires conscious effort, and sometimes blood, to love another person.

Revolution intentionally turns a thing on its head ("revolving" it top to bottom); it imposes itself on the whole from without, and then crushes the individual within the group to conform to the revolutionary ideas. Conversion is wholly other; it transfigures individually, and firstly from within.

Abstract revolutionary notions are imposed on a people *a priori* and then the individuals in that community are forced and coerced into the *a priori* mold. This is the reason for so much bloodletting and pain in revolutions. The entire social order must be overturned to novel "ideas", and then the members injected. Conversion is completely otherwise: it begins with the transformation of *the individual* that leads to the *transfiguration of the whole*.

Most often, the revolutionary "love" of abstract ideas and universals gives voice to a profound sense of selfishness by making the individual feel important about herself, fostering in her the idea that she is somehow more righteous or better than those who do not holler their indignation and disgust to the four corners of the world, who do not "cancel" all opposition on the internet and in life. This is not a healthy mindset. It deceives the individual doing the shouting in self-deception as being "better" than whatever she is attacking, and it fosters the illusion of "goodness", outraged as an ideal.

² Homily 1.7.8 "on Ezechiel"

Being revolutionary *a priori*, this manner of thinking is simplistic, reducing everything to absolutes: black/white, good/evil, smart/stupid, etc. Those infected by this manner of thought write off all opposition as stupid or evil, or both, and, ultimately, kill those who do not agree; and before that time they “cancel” them.

Until very recently, only a few decades ago, in fact, our American world – residually Protestant in most places – still taught culturally that one should respect everyone, even when their views were misplaced, wrong, deformed, or in some way out-of-whack. There was a unified cultural vision, more or less Christian, and within that culture mutual respect, toleration, and “freedom” were taught and expected from everyone. Now we are living in a fragmenting and self-destructive world that develops an *oppositional anti-culture* where accommodation and promotion of *individual desire* is held to be the greatest good. This is antithetical to the previous Christian world, now quickly disappearing.

This is not the path of the Gospel and it is not the righteousness accomplished by grace; it is not even following the historic examples given by those who peaceably protested true injustice in the 1960s. Last summer’s demands for “social justice” resulted in the immediate destruction of businesses and homes of the same neighbors who were very much in need of true justice and charity. True justice and charity can be found only in the proper understanding of the *common good*, societal well-being, and justice as is to be found in the Catholic doctrine of all ages.

The healing of grace begins with the inner person: conscience, spirit, mind, intellect, will, sentiments, and emotions. It is from the inside out that the restoration and re-integration of grace proceeds. This is why our Lord denounced the Pharisees for being so focused on the ritual washing of cups.³

The Lord God does not recognize grandiose plans of violence and revolution as His own. They are rather the selfish work of hell, bent on imposing self-will and domination over others, intent to see burn what it cannot have.

The lesson given to us in the tale of the wicked woman and her onion is that grace works in simple things, from small to larger, not by great projects that impose themselves on all the people. Individuals are touched by gracious redemption freely received, but all human reality – family and society – has also to be redeemed by grace. This is why it took centuries to work the good “revolution” (if one might call it that) of the Christian Message in the classical pagan world.

The whole order of the Garden is meant to be restored. There is no part of human existence that escapes the healing grace and influence of the Gospel, e.g. “separation of Church and State” is not found in the historic teaching of the Catholic and Apostolic Faith. All things are radically creatures of the Good One: humanity, family, and human social ordering. Nothing escapes the healing grace of God, even as nothing that exists escapes the creative Hand of the Source of all. All has been redeemed, all must be healed, and all must be restored in Christ, in Whom God becomes, in the end, All in all.⁴ But this takes time, indeed, it is the history of the world.

The *apostolic kerygma* took three hundred years of persecution and martyrdom to establish itself societally; then another three hundred years to truly lay the foundations of thought and behavior in a convulsive world; and then another five hundred years or so to have that fundamental thought radiate outward to all the particulars of human society. The individual is baptized and redeemed in the Apostolic Faith, but from that fount families are renewed, education is transformed, and societal life (including politics and economics) is transfigured into the Kingdom of Christ on earth: imperfect in time, of course, but none the less truly reflective of the Messianic plan of salvation.⁵

More or less a millennium, one thousand years, it took from the Day of the Resurrection till a social order truly inspired and infused by that glorious event came to be lived individually and socially. Individuals had found great holiness and salvation

³ St. Matthew 23: 26

⁴ I Corinthians 15: 28

⁵ An apostolate centered at the University of Steubenville (OH) is to be highly recommended. **New Polity** has website,

journal, podcast, and lectures for all interested in the Church’s thought and doctrine concerning society’s place as part and parcel of the redemption of the world.

throughout the years, but as a society many steps had to be taken. When Christian principles were clear in the spirit,⁶ the mental clarity of Christendom was a glory to behold, and it hovered in that constructive beauty for about three hundred years. After this, deceptive philosophy and ideas arose, especially with the out-and-out religious revolution in the sixteenth century. These accelerated the disintegration of the gracious beauty that had once been a unified Christian social order: **Christendom**. We are heirs to this Catholic Faith and all its magnificent heritage, but we are also heirs to all the subversion and revolution of the last five centuries. It's in the air we breathe.

Baby steps. God works in baby steps, usually, in both our personal lives and throughout human history. Israel was founded *fifteen centuries* before the arrival of the Messiah, and all things continue to unfold leading to the Day of the Lord: the full epiphany of the Messiah in glory on the Last Day. This brings us back to the onion.

By the wounds of original sin, we all naturally tend to image and to surface: how we look, sound, or appear outwardly rather than what we truly are. We are each our own worst flatterers. For this reason our Lord called those who do these type of things "hypocrites",⁷ which is to say, "actors". We fuss over the outside while the inside disintegrates, festers, and decomposes. We slip into our own world's deception that then results in discouragement, fosters "addictive personality", seeks relief in all the wrong places, and finally collapses in despair. Frustrated, these die without hope. This is a sad and twisted path, which need not be. It is all backwards (we are what we are before God; nothing more and nothing less) but this does explain why Facebook has been such a phenomenal success.

"Social media"⁸ is replacing social *reality* as it fulfills the perverse desires of original sin's hypocrisy to curate appearances and cast blame on others. It will also lead to the complete destruction

of human society even as it satisfies the caprice of sin to "appear". It makes the individual collapse into an ever greater self-centered existence. Hell is the definitive state of those locked into themselves, who cannot love, nor be loved. Society presently comes to look more and more like hell on earth in its vociferous rage.

Our achievements may be small, our families enclosed, our accomplishments few, but the life of grace can transfigure everything. The centuries upon centuries of Christian growth and development did not come about because there were "great men", but because there were saints in every generation, most unknown to us today. The faithful Christian is a flicker of light in his generation, and a link in the apostolic continuum of grace. Each member of the Church must be a living witness to the entire fullness of the Church – daily, and in all things however small – before this age. We are called to be simultaneously recipients, heirs, beneficiaries, faithful, and martyrs in each generation.

Grace works in all things, even in the smallest crevices of human existence. We do much by doing little things faithfully. This is a consoling thought as it means that we do not need to be "great", we only need to be faithful in small things. We do not need to daydream of "great plans", but we do need to be faithful and holy at this present moment. We must be great in little things at each moment, common though they may seem. Great things, as our Lord taught,⁹ then will follow suit.

The apostolic, catholic, and orthodox Faith exhorts us to look to the small, foster grace in the simple, and with eyes intent on the Immutable Good One, order all things to that infinite glory. Fidelity to daily prayers, charity to the person beside me, patience with my fellow drivers, hope in the trials of life, and a spirit that seeks to be truly transformed in the present grace-filled moment will lead us, even in baby steps, infallibly toward the path set out by Providence.

⁶ This is not the full realization of the Kingdom – that will take place only on the last Day – sinful failings will ever be the weed in the field of the Kingdom until the end of time.

⁷ St. Matthew 23

⁸ "media" is literally "means"; and this has become perversely ironic as what is called a "social means" do not in any way foster true human society; it is, in fact, mediating social

decomposition by atomizing individuals – each behind her computer screen -- but who may occasionally regroup and find themselves in internet "tribes". Face-glued-to-the-phone-ignoring-the-actual-persons-present is the perverse reality that is not at all "socially mediated". *Au contraire*.

⁹ St. Luke 16: 10

It is in this path that we find our peace.

We need not be mystic giants of holiness or world conquerors; we need only be faithful at each moment of our little lives to become great. This is simple to consider, encouraging to ponder, but it requires a lifetime of faithful labor to achieve in fact.

An onion given to a beggar may be all that is required.

VOCATION ICON

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

Sun	August	1	Larry & Lisa Grard
Sat	August	7	Jim & Lenore Boles
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



LAST WEEK’S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$1,242.00

(Budget Deficit 2021: \$22,123.00)¹⁰

An additional \$00.00 has come in this week toward the needed collection of \$39,000.00.¹¹

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.

SCHEDULE OF READINGS

ELEVENTH SUNDAY OF PENTECOST

August 1, 2021

Eph 2: 17-22 St. Luke 19: 1-10

SOLEMNITY OF THE TRANSFIGURATION

August 8, 2021

II Cor 3: 7-17 St. Mark 9: 1-7

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun	1	9:00am --For the Members of the Parish
		11:00am - †Fr. Constant Brichaux (Diane Wyder)
Mon	2	-----
Tue	3	Isaac Madore (Gombojav Family)
Wed	4	Special Intention (Pam & Dan Casavant)
Thu	5	†John Whitney (Pam & Dan Casavant)

¹⁰ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00

¹¹ 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.

Fri 6 William & Amanda Martin Family
(Michael & Maureen Martin Family)

Sat 7 10:00am †Josephine Atallah
(Steve & Allison Crate)

Sun 8 9:00am --For the Members of the Parish
11:00am - John & Katie Martin Family
(Michael & Maureen Martin)

Mon 9 -----

Tue 10 †Shirley Lowry
(Pam & Dan Casavant)

Wed 11 Robert Riccomini
(Rebecca Allen)

Thu 12 Tia Timmons
(Pam & Dan Casavant)

Fri 13 Louis & Jacinta Sigaud
(Armelle Sigaud)

Sat 14 10:00am Tegshee Michael Gombojav
(Daja Gombojav)
5:00pm Private Intention

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)

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)

*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: 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.



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.
- 2.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 3.) Wearing of face-masks is optional.
- 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.) The final **Parish Social** and **Barbecue** will be this Friday on **August 6th**. All those attending this event are *dispensed from the Friday Fast*.
- 6.) Hand sanitizers remain available at the entrances and at the confessional.
- 7.) *The universal suppression of the canons concerning the Mass on holydays has been lifted.* The canonical obligation to assist at the Sacrifice of the Mass has been re-established by the bishops. The ancient and serious obligation to attend Mass on Sundays and holydays has now been restored for all the Catholics of Maine.
- 8.) **Sunday Vigils**, as we re-open, will be re-established, **5:00pm:** from the **Vigil of the Assumption** onward, August 14th, all Liturgical Vigils for Holy Days and Sundays will be fully restored.
- 9.) 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.

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 7th, 8th and 14th this year) one can eat as they wish, but should still abstain from animal flesh and animal products.

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

SERVERS OF THE DIVINE ALTAR

August 1st:

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

August 8th:

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

August 15th:

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

August 22nd:

9:00am: A. Michaud/ M. Carter
11:00am: I. Misner-Elias

August 29th:

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

September 5th:

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

The Fast of the Dormition

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

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 7th
until August 14th inclusively.*

We are also reminded in *paragraph 21* of the

Eleventh Sunday of Pentecost

“B”

p. 492

Lighting of the Church: LB* p 5

Jesus Christ, O Source of Light

Entrance Hymn: LB *Msheeho natareh* 200

Glory: SB *al majdu*

Qolo/Hymn: LB *Hdaow zadeeqeh* 201A

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *iqbal*

ANAPHORA:

Saint Mark the Evangelist: LB p 835

Sign of Peace: SB *tou ba*

Communion: SB *I am the Vine: Seek ye first*

Recessional: SB *Alleluya* #1



*Saint
Doumit
hermit*

August 7th