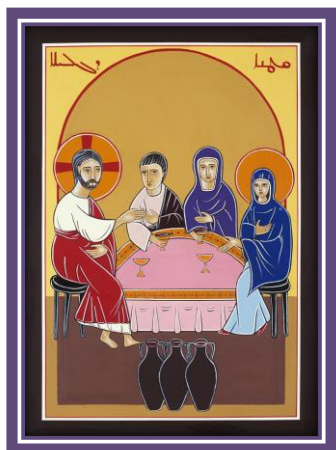


# Saint Joseph Maronite Catholic Church



## Entrance into the Great Fast: The Miracle at Cana in Galilee



March 3, 2019

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  
Subdeacon: Mr. Stephen Crate  
website: <http://www.sjmaronite.org>  
e-mail: [stjoesinmaine@yahoo.com](mailto:stjoesinmaine@yahoo.com)

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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 (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 \$35; Altar Bread \$25; Wine \$45

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**Catechists:** Lenore Boles, *Director & K-1<sup>st</sup>*; Shana Page, 3-5<sup>th</sup> **Choir Director:** Dame Marie Fefa Deeb, DSG **Parish Council President:** Lisa Grard **Ex-officio Council Members:** Subdeacon Steve Crate; Lenore Boles, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Shana Page, *Rosary Sodality*

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### TODAY'S EPISTLE Romans 14: 14-23

(13. Let us therefore no longer pass judgment on one another, but resolve instead never to put a stumbling block or hindrance in the way of a brother.)

I know, and am persuaded in the Lord Jesus, that nothing is unclean in itself. Still, it is unclean for anyone who thinks it unclean.

If your brother is being hurt by what you eat, you are no longer walking in charity. Do not let what you eat cause the ruin of one for whom Christ died. So do not let your good be spoken of as evil. For the Kingdom of God is not a matter of food and drink, but of righteousness, peace, and joy in the Holy Spirit. The one who serves Christ in this way is pleasing to God and approved by others.

Let us then pursue what makes for peace and for mutual edification.

Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for you to make others trip up by what you eat.

It is good not to eat meat, or drink wine, or do anything that makes your brother or sister stumble.

Preserve the faith that you have to yourself in the presence of God. Blessed are those who have no reason to condemn themselves because of what they approve.

But those who have doubts are condemned if they eat, because they do not act from faith.

For whatever does not proceed from faith is sin.



## **ABOUNA'S REFLECTIONS**

One can understand the assertion: *The Law has not been made for the just,<sup>1</sup> but for the unjust*, in this sense:

if all men were just, there would have been  
no necessity to promulgate laws,

for all would have their own law within themselves.

The intention of the good ought to be to turn their neighbor toward virtue (that is) if some are by themselves well-disposed to act virtuously, others will be also thus disposed, but on the condition that they receive help and encouragement.<sup>2</sup>

This will be most likely the longest “reflections” that I have done for this bulletin, but I do think that the subject matter warrants the time to consider and ponder. It is a central error and a source of instability in our world. We can begin by asking, “For what

purpose have we been freed by the precious Blood of the Messiah?” Is the Resurrection merely an individualized personal gain? In our contemporary world, accelerating especially since the revolutionary eighteenth century, emphasis has been placed more and more exclusively on the individual, but this is abnormal and unhealthy. Although to us now a natural presumption, “individualism” entails a rejection of the previous classical and Christian world view.

The Holy One, our Creator, brought forth *adom* in Paradise as two: “male and female He created them”<sup>3</sup>. As *Genesis* portrays the event, the Image of God is discovered in their duality as man and woman. While Adam is drawn forth from the soil of the Garden, Woman is drawn from the side of man, and both facts show that “man” or “humanity” was created in plural complementarity and not brought into existence in isolated singularity.

Leaving aside the question of marriage, we can easily understand that this means on a fundamental and primordial level man – the individual human being – is created, and must exist and live, in relation to others. In the classical world of Greece and Roman, and, more importantly, continuing for the first millennium and a half of the Church, the moral requirements for men were found in the pursuit of virtue, piety, and justice. They were to be conscious agents in choosing “good”, especially in their relation to God, family and with those with whom one shared society. With moral muddle, we now live in a world that confuses happiness and pleasure, as if a greater quantity of pleasures makes a man happy. This misunderstanding forms people as “pleasure maximizers” and is the basis of our consumer mentality and materialistic society. The modern, and much exaggerated emphasis placed on individualized “rights” (even their quirks) is at the root of this present-day agenda.

The lauded “self-interest”<sup>4</sup> as basis of moral activity was once condemned as self-love. It was condemned because “self-love” meant that one thought himself better than others. It is related to pride. Today, rather it is celebrated. Remember the 1980s’ movie character Gordon Gekko, “Greed is good”. Exaggerated in this example, perhaps, but this

<sup>1</sup> I Timothy 1: 9

<sup>2</sup> From **Charity and Liberty** by Rev. Fr. Ceslaus Spicq, OP

<sup>3</sup> Genesis 1: 27

<sup>4</sup> Extolled by many since the eighteenth century, portrayed and “regulated” by such theories as that of the “invisible hand” in the writings of Adam Smith.

modern attempt at moral behavior is a complete antithesis to traditional Catholic morality. The last four centuries have witnessed the overturning of moral judgement from one based on inter-relational, communal or societal obligations to a self-centered one based on “self-interest” which commends the individualist who regards society and community as subordinate among his moral objectives.

The Hidden One has revealed Himself to us personally as Triune: one Nature, one God, but possessed in Three “Persons”. As all men share only one human nature, even as we each exist uniquely as a reflection of the Divine Image, so too do we enter the world through others and in relation to them. In this manner the redemption of the world is also “corporal” or “corporative”, that is, the salvation of the world is uniquely accomplished in and through the one Body of Christ, the Church. No one has appeared on the earth alone, and we do not leave this world as a mere individual. For better or for worse we belong to some family and some social group. Willy-nilly, men are saved only through the Body of Christ. This solidarity has been beautifully shown in these last three weeks commemorating our beloved dead.

When we think about it, the only place where human beings are truly “individuals”, separate from all others, is in hell. In the Kingdom it is the “Church Triumphant” that reigns glorious in the divinity – this is a corporate reality. In Gehenna, on the contrary, the freely-chosen atomized ego-ism and individualized selfishness of its inhabitants do not make a relational body or cause even toleration of one another – this is the unending chaos of ego-centric self-love gone mad: we create our own hell.

Up to the sixteenth century there had been no other point of view in the Catholic western world than this, and really only in the eighteenth century did the idea of a fragmented reality even gain in popularity<sup>5</sup>. Since then everything is viewed as atomized, fragmented, broken-up to the point where the individual is seen as the ultimate reality and sovereign in his whims and needs. The present corollary has been that *family has been shattered* as a natural unit (it is now only a mutually agreed upon domestic contract – however, one might wish to define it); it has brought *gross social division among*

*inhabitants* of countries and political bodies (political discussion are no longer based on a common vision of the community, but on the “interests” of specific “people” within that community); and *social intercourse has become ever more difficult* as groups of people no longer see themselves as interrelated. The “common good”, a classic and ancient, as well as Christian notion has been lost.

Since the eighteenth century western society – first shattered in its religious unity by the Protestant revolt – has become more and more divided and ever more “utilitarian”, that is, in a societal pursuit not of a common well-being as Christians once did, but of “the greatest good for the greatest number”. Popularized among intellectuals in the eighteenth century, this is a source of the so-called right to “the pursuit of happiness”. Moderns determine what is morally acceptable and what is socially “normal” by vote. This inevitably leads to the tyranny of the quantitative majority over the minority, because there are no criteria external to the community or the individuals involved for judging what is objectively correct moral behavior.

This is the idea behind the shrill volume of contemporary discourse. The “other” is not simply disagreeing with “me”, he is infringing on “my rights”. He is thus not merely in disagreement, he is offensive to me, he is also an idiot, bigoted and an *enemy* to me. Blacklisting and public shaming have presently been brought to perfection, methods used by relatively tiny minorities. The “Inquisition” is alive and well today, but now it is no longer concerned with divine truth, the salvation of souls, or transcendent revelation for redemption. It is there to cudgel others into acceptance of “my rights” and “my ‘life-style’”. Censorship is alive and well in modern America.

Isolated each within his own ego and self-interest, the world moves *away from* any notion of objective reality and the way-things-are, *into* a social construct where things are as we *wish* them to be, or the way *we say* they are. After four centuries of revolution, the self-definition and sovereignty of the fragmented and atomized individual is arriving at its zenith, which is to say, its nadir. This is in full contradiction to, and a diabolical mirror image of, the unified redemption and freedom that comes to men within

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<sup>5</sup> In some ways this was a logical deduction from the central principle of the Protestant Revolution: “personal inspiration”.

the Body of Christ. "One Lord, One Faith, One Baptism"<sup>6</sup> has been upended.

The average person does not want to reflect much, or read long considerations such as these, and this is why the Divine Economy is that the Gospel and salvation pass from person to person through example and in the Holy Mysteries – socially that is, in human contact – within, and radiating outward from the Church. The baptized are meant to become "incarnate grace" to others, living instruments of our Lord. *This* is the apostolic endeavor.

When we no longer see ourselves as interrelated, the Gospel and its grace of redemption can no longer be communicated. Religion is not magic, and we must understand that we are all in this together, that redemptive grace and the apostolic truth can only pass from those who presently possess them to those who do not, and without this grace salvation is impossible.

We must encourage one another in virtue, purpose, and grace-filled beauty. Redeemed by the one Savior, we find deliverance in the one, true Church of Christ, and *together*<sup>7</sup> we are meant to enter the imperishable Kingdom of Light.

### Schedule of Readings

#### ENTRANCE INTO THE GREAT LENT

March 3, 2019

Rom 14: 14-23      St. John 2: 1-11

#### THE CLEANSING OF THE LEPER

March 10, 2019

Rom 6: 12-23      St. Mark 1: 35-45

**Parish Council Meeting, Tuesday,  
March 5<sup>th</sup>, 6:30 pm**

### LAST WEEK'S COLLECTIONS

**Regular Collection: \$1703.00**

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

### VOCATION ICON

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

Sun	Mar 3	Bruce & Doreen White
Sun	Mar 10	Larry and Paula Mitchell
Sun	Mar 17	Lowell & Mary Hawes
Sun	Mar 24	Larry & Lisa Grard
Sat	Mar 30	Jim & Lenore Boles

### MARCH CONTRIBUTIONS FOR THE FOOD BANK

Family sized items: stews, ravioli, jiffy mixes, condiments, toilet paper and personal care items. Please place these items in the box near the church's Appleton Street entrance.

## FOOD and MUSIC!

Sunday, April 28<sup>th</sup>, 2019  
**ANNUAL LEBANESE Public Supper**  
St. Joseph's ANTIOCHENE SYRIAC Catholic Church  
3 Appleton Street, Waterville, Maine 04901  
4:00 PM - 6:00 PM  
Join us for an evening of fellowship & authentic Lebanese Cuisine - eat in or take out! Everyone is Welcome.



Saturday, September 28<sup>th</sup>, 2019  
**Fall MEDITERRANEAN Festival - Hafti**  
Winslow VFW  
175 VETERAN'S DRIVE - Winslow, MAINE  
11:00 AM - 5:00 PM  
Join us for an afternoon of celebration with authentic Lebanese Cuisine, Cash Bar, & Dancing!  
**Live Middle Eastern Music Featuring George Maalouf, 12:00 PM - 4:00 PM.**  
EVENTS SPONSORED BY:  
St. Joseph ANTIOCHENE SYRIAC Catholic Church - Waterville, MAINE.



<sup>6</sup> Ephesians 4: 5

<sup>7</sup> In the Communion of Saints



## INTENTIONS FOR THE QURBONEH (MASSES)

Sat	2	†Charles Owen
Sun	3	†Sumayah Ferris (Herbert Joseph)
Mon	4	-----
Tue	5	Catholic Extension Society & Donors
Wed	6	Catholic Extension Society & Donors
Th	7	†Kathleen Griffin (Suzanne Paré)
Fri	8	Catholic Extension Society & Donors
Sat	9	†Charles Owen (the Parish)
Sun	10	For the members of the Parish
Mon	11	-----
Tue	12	Catholic Extension Society & Donors
Wed	13	Catholic Extension Society & Donors
Thu	14	Catholic Extension Society & Donors
Fri	15	Catholic Extension Society & Donors
Sat	16	†Charles Owen (the Parish)
Sun	17	For the members of the Parish
Mon	18	-----
Tue	19	†Jeanine Morissette (Dan & Pam Casavant) -- Catholic Extension Society & Donors
Wed	20	†Leonette Michaud (Dan & Pam Casavant) -- Catholic Extension Society & Donors
Thu	21	Catholic Extension Society & Donors
Fri	22	†Edmond & Lucille Paré (Suzanne Paré)
Sat	23	†Ron Stevens (Herbert Joseph) -- Catholic Extension Society & Donors
Sun	24	†Rev. Fr. Paul Coury (the Parish)
Mon	25	-----
Tue	26	Catholic Extension Society & Donors

## Coffee Schedule

Mar 3	Sharon Crowe, Ruth Lunn
Mar 10	Mary Bard, Dale Sturtevant
Mar 17	April Mitchell, Shana Page
Mar 24	Elaine Hoag, Rosanna Joseph
Mar 31	Jan Bourque, Shana Page
Apr 7	Dale Sturtevant, Elizabeth Wilson
Apr 14	Hosanna Sunday, Breads & Pastries
Apr 21	Sunday of the Glorious Resurrection
Apr 28	Lauraine Mansur, Ruth Lunn

## THE DAILY INTERCESSION FOR THE FIDELITY OF THOSE IN APOSTOLIC OFFICE:

Remember, O Lord of goodness, Your holy Church, and have mercy on all her faithful. In Your compassion, heal the wounded and injured among Your Flock. Punish injustice, console hearts and strengthen all our brothers and sisters. Bestow the grace of conversion on all.

With Your indestructible power, strengthen the bishops of the true Faith that they may be upright and courageous in their apostolic office. May they show fidelity as they stand ever before Your eternal justice. Unto Your honor and glory, may they prove themselves upright, dauntless and persevering in the task confided to them: to lead all the faithful into the fullness of Your redeeming light and glory. We pray to You, O Lord.

## Catechesis

The *Adult Religion Course* resumes this Wednesday and will run through the end of May.

**March 6<sup>th</sup>, 6:30 p.m.**

From **March 6 through April 14, 2019** you are invited to join other Christians for **40 Days for Life** - 40 days of *prayer and fasting* to end the killing of the innocent.

**Bishop Robert Deeley** will be speaking at the 40 Days for Life Kick-Off event, March 9<sup>th</sup> at 10:00 a.m. in front of Maine Family Planning.

For more information please contact Judy Icenogle at 872-6558 or [ricejuice@twc.com](mailto:ricejuice@twc.com) or visit [www.40daysforlife.com/augusta-maine](http://www.40daysforlife.com/augusta-maine)

*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: Doreen Nader, Tala Poulin, Louise Saliem, Virginia Poulin, Beverly Rideout, and April Mitchell.

**Mjadara Dinner and Talent Show Today**  
brought to you by Dame Marie Fefa  
Sunday, **March 3<sup>rd</sup>**, following Mass  
Mac & Cheese for those not keen on lentils,  
salad and dessert  
**\$5.00**

## The Miracle at Cana in Galilee

p 176

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

**Entrance Hymn:** LB *fosoyo* 102

**Glory:** SB *al majdu*

**Qolo/Hymn:** LB *eedtho* 103

Creed p 748

### PRE-ANAPHORA:

**Transfer of Gifts:** LB *The Lord Reigns*

**Incense Hymn Offertory:** SB *I'maryam yoldat*

### ANAPHORA:

**Saint Peter:** LB p 774

**Sign of Peace:** SB *St. Francis Prayer*

**Communion:** SB *O Lord, I am not worthy; Jesus*

**Recessional:** SB *The Lamb*

\*LB=Liturgical Book SB=Song Book



**ash  
MONDAY,  
MARCH 4<sup>th</sup>**

- A.) Ash Monday and Great and Holy Friday of the Crucifixion are obligatory days of *Days of Fast and Abstinence* for all from the age of 18, until 60.
- B.) All from age 14 onward are obliged to follow the abstinence from all meat products on these fast days even if they are strictly not obliged to fast.
- C.) All Fridays of Lent are required days of abstinence from all meat products. This is obligatory upon all from age 14 onward.
- D.) On all other weekdays, Monday-Friday, one is also encouraged to observe the ancient tradition and fast.

**QUANTITY:** In our tradition, the fast means no food whatsoever between midnight and noon, only water and medication are permitted. Following noon, only one meal proper within the next twelve hours, although a second "collation" during that time is permitted to sustain strength (a collation is the equivalent of about two/three ounces of food).

**QUALITY:** Also, in our eastern tradition, the days of fast are in practice vegan, that is, no animal products, no meat, no seafood, no meat products, no dairy, no eggs, nor dairy products.

**Ashes** will be distributed at Divine Liturgy,  
**12:00 pm** on Monday, March 4<sup>th</sup>

**Benediction of the Cross,**  
preceded by Stations,  
will take place on **Fridays** of Lent at **6:30 pm**.



## EPARCHY OF SAINT MARON OF BROOKLYN

Office of the Bishop

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Lent 2019

Prot. No. 018 S / 19

Dear Brothers and Sisters in Christ,

During our short time on this earth, we prepare ourselves for the day when we shall stand before God to make an account of how we have spent our lives. In the meantime, we serve with love. The Church, founded by Christ, is the prime vehicle of this love, and of our service, and this is the sole purpose of the Eparchy of Saint Maron of Brooklyn.

Today, I write to ask you to help your Eparchy fulfill her divine mission with love. We have a blessed opportunity to share our gifts so that the Eparchy can continue to serve the faithful throughout its entire 16-state area.

Your generosity towards this year's Annual Eparchial Appeal will support:

- ✓ **Our Seminarians** are our future. We need your help so that we can invest in their education and formation. We currently have six. Each seminarian costs about \$45,000 per year, in the form of tuition, books, room, board, health insurance and other costs. **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 have served the faithful for over 500 years. We help them with a modest pension of \$1,900 per month. **20% of your contribution will go to support our 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 the persecuted Christians of the Middle East with the U.S. government, and channeling 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.**

I pray that you will open your heart once again and consider giving a gift. Your participation in this Annual Appeal makes a positive difference in the lives of so many people throughout the Eparchy, from Maine to Florida, and in the Middle East. Any gift you make will help.

Thank you, and may God bless you for your generosity. I wish you a holy Lent and a blessed Easter.

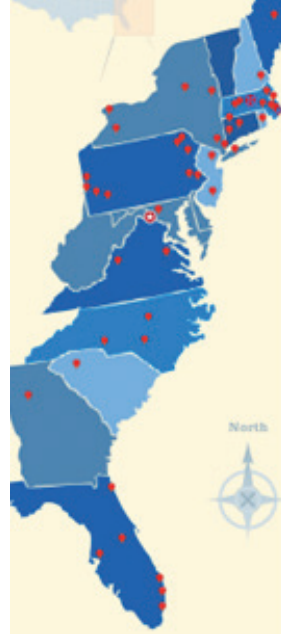
Gratefully yours in Christ,

+ 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

### 2019 ANNUAL APPEAL

