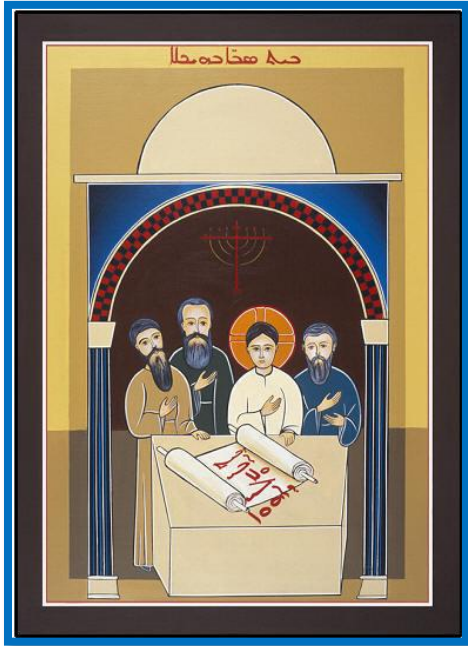


# Saint Joseph Maronite Catholic Church



## The Finding of our Lord in the Temple

January 3, 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, KHS  
Subdeacon: Mr. Stephen Crate  
website: <http://www.sjmaronite.org>  
e-mail: [stjoesinmaine@yahoo.com](mailto:stjoesinmaine@yahoo.com)

---

*"For us, the men and women of the East are a symbol of the Lord Who comes again."* *Oriental 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 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 at least **two months in advance**.

Recommended stipends: weekday intentions \$10; weekend intentions \$15

**Monthly Memorials:** Sanctuary Candles \$30; Altar Bread \$25; Sacramental Wine \$45

**Catechism:** Lenore Boles, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Parish Council President:** Ex-officio

**Council Members:** Lenore Boles, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

---

### **THIS DAY'S EPISTLE<sup>1</sup> Hebrews 7: 11-19**

So then, if perfection comes by way of the priesthood of Levi, through which Law was established for the people, why was another

priest needed, one that was to arise in the image of Melchizedek?

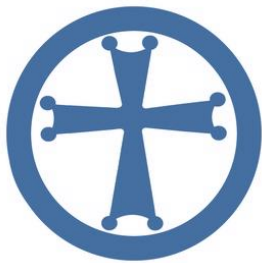
After all, it states that he would be in Aaron's image.

But just as there was a change in the priesthood, so there has also been a change in the Law, since the Person we are concerned

---

<sup>1</sup> Based on The Syriac Peshitta Bible with English Translation, Gorgias Press, New Jersey, 2012, ed. George A. Kiraz and Andreas Juckel

with here was born into a different tribe, one from which no one ever served at the altar. For it is known that our Lord came from Judah, a tribe about which Moses said nothing about any priesthood, and this becomes even clearer when it states that another priest shall rise up in the image of Melchizedek, One who would not be under a law made up of commands relating to physical things, but Who would be under the power of an everlasting life. For it testifies about Him, “you are a priest forever in the image of Melchizedek”.<sup>2</sup> The original requirement was altered because it lacked any power or usefulness, since the Law did not make anything perfect. But a greater hope than that has emerged in its place, one by which we are being brought close to God, and this He has confirmed for us by oaths.



*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)<sup>3</sup>

## **ABOUNA’S REFLECTIONS**

The passing year of 2020, if it was nothing else – outside of painful – was a year in which we all had to adapt to many changes to our lives. This had to be done socially, publicly, familiarly, individually, personally, and, often times, religiously. These adaptations and changes have sometimes been painful, sometimes life-giving, and sometimes have brought a sense of danger. Some of these changes

will pass, while others will remain permanently part of our lives in the future.

There have been many things that we as individuals may have wished, and do wish, could be otherwise, but the providence of God in His inscrutable Mystery requires us to seek wisdom, patience, and charity in the paths that He manifests to us; not necessarily the ones we might wish.

And as a community, the parish has been no different.

At the beginning of the pandemic, when everything closed down in March, and the bishops across the United States **dispensed** their faithful from the obligation to assist at Mass on Sundays and the Holy Days, we cancelled all “extraneous” social gatherings: no coffee and muffins after Mass, no Benediction of the Holy Cross, no Coming into the Harbor, etc. We retained the daily Sacrifice of the Divine Eucharist and observed Passion Week as well as we could with an attendance limited to “10” for indoor gatherings.

This is also why Saturday’s Mass was reworked and restored to its liturgical place in the schedule.

The day of the week that had disappeared as a liturgical day for many parishes was Saturday. Once the Sunday Vigil had been introduced forty years ago, the liturgical day on which we pray for dead, as a Maronite community, disappeared. This was a shame, though certainly an unexpected and unintended effect. The result was a great loss to our beautiful tradition which so tenderly and affectionately supports, surrounds, and embraces the reposed who have gone before us.

As the obligation to assist at Sunday Mass and the Holy Days of Obligation had been suppressed, and remains so to this day, it seemed wisest to limit each day of the week to its single Mass and to encourage all those who wished to attend to do so throughout the week, limiting numbers on each day. There was also no reason for multiplying the number of Liturgies on any given day as this is done so as to allow the faithful *to fulfill their obligation* to assist at the Divine Eucharistic Sacrifice on the canonical holydays. Hence, the

<sup>2</sup> Psalm 110: 4

<sup>3</sup> Homily 1.7.8 “on Ezechiel”

weekly Saturday became the actual Mass prescribed liturgically for Saturday – a restoration in effect.

*Spreading out attendance over the week* is intended to allow everyone to find a comfortable space and time to attend Mass as they can and as they wish; if they wish.

The Sunday Vigil Mass is suppressed only for the time being. There is no canonical obligation for each and every one to assist on Sunday or the Holy Days, bunched up on one single day, and risking the spread of the virus among an especially “at risk” population as is ours.

It is exactly for these same reasons that *all* liturgical vigils have been cancelled – the Ascension, the Assumption, All Saints, and the Immaculate Conception – not just Sunday; we have missed them all. Christmas has been the unique exception.

***When the canonical suppression of the obligation to observe the holydays is lifted by the bishop, then certainly the liturgical vigils will be restored.*** In the meantime, we follow Providence and do the best we can, making decisions based on the conditions handed to us. We must walk with great hope, faces turned to the hidden Good One.

Everyone has been encouraged to spread out during the week, especially those who are retired or freer with their scheduling. The smaller numbers gathering during the weekdays make it fully possible to spread out with much distance, and with no contact among those attending. Everyone can attend Mass on a day comfortable to each. This act of charity is especially asked of those who are more free in their schedules so as to allow the young families and those who still need to work during the week the freedom to assist at Mass at least on Sunday when they are free from work to do so.

You have done this all remarkably well, and with a great serenity of purpose. Although a few have been unwelcoming – a couple publicly so – and attempted to send away and/or discourage those who were coming to the Divine Mysteries at Saint

Joseph and seeking a place of refuge among us. This apprehension was understandable, but the lack of charity was unkind, shocking at times, and unnecessary; but now we move forward, looking ever toward the future.

As a Harbor of Refuge, the numbers grew at our Sunday Mass (there were many individuals who could come during the week days, but were not doing so) and the size of the social gathering caused fear in some. This was, again, understandable, but sadly, some individuals took it into their own hands to denounce our beloved parish to the Maine CDC. The conversations (two) that we had with the health agency were polite, professional, and kind spirited – they asked us to limit the numbers to “50”. Except for a several-week reprieve in the fall, so the requirement remains today.

By now most of you know of this event in October, and you also know that it was this individual’s intervention that forced us to quickly reschedule the single Mass into two on Sundays. You reacted to this with admirable alacrity, and the necessary disinfecting and cleaning crews to service the community between the Qourboneh were instituted immediately.

Many, many, thanks to the generous individuals and families who stepped forward at that time of crisis to commit themselves to the health and well-being of our parish. These generous faithful persevere in this to this day. May God lavish a thousand-fold His blessings and grace upon you and your families for this devotion.

Due to this event we now have more Masses being offered each week at Saint Joseph’s than has been done for many decades. This is a marvel, a reason for thanksgiving, and a scheduling burden. These things being foisted upon us; we now hold the course. Saint Ignatius of Loyola set forth in his rules for the Discernment of Spirits that in desolation<sup>4</sup> one is not to change path. We must hold to each step we take, individually and as a community, until such time as God’s providence indicates otherwise a more secure direction.

and clear. These last months, and our present times, have been ones of desolation.

---

<sup>4</sup> “desolation” is the state of the spirit in which seeing is difficult and the mind rests obscured. It does not mean discouragement or depression, but that the path is not evident



Nothing is simple or easy, as you all know, during this global crisis. The Eternal Luminous One continues to light our way, and it is wonderful to see how well we have managed as a parish thus far into this present disaster.

There are, however, those who would wish, apparently for convenience' sake, to multiply further the Sunday Masses by adding a *third* Mass to the Sunday schedule by reinstating the Sunday Vigil Mass now, during this second pandemic surge and in the midst of the enormous spike in COVID-19 cases. Deaths have dramatically increased and we are surrounded by risk. Now is not the time to multiply indoor social gatherings. We are worse off now than we were at the beginning of the outbreak in March. We are told that the CDC is awaiting an even greater number of infections and deaths following the present holidays.

The desire to multiply Masses is understandable, but unconsidered and, at this moment of crisis, *imprudent* and *unnecessarily burdensome*, especially at this point in God's providential plan during this global crisis when new variants of the virus multiply and spread over the planet. To do so would require us, among other things, to form at least two new teams to disinfect and clean the pews, missals, and bathrooms (one to follow the 10:00am Saturday Mass and the other to clean after a restored Sunday Vigil), and this in addition to the teams who already work on Sunday mornings.

The best example is to follow the good number of faithful who attend Mass during the week, freeing up spots on Sunday. We commend their charity to give place to those who are not as free during the week to be able to attend Mass at least on Sunday.

As you well know, our tiny community does not have either the staff or extra means, as do the local Latin Catholic parishes, to make these types of

things easy. The good people on the present teams already need to be committed to every single week for as long as this crisis continues. We admire their generosity and are grateful for their fidelity.

We cannot possibly foresee how things are going to progress over the next months, even with vaccines now being administered, and every decision brings with it unpredictable, and sometimes dramatic consequences. *Festina lente*, and hold on to what is sure.

Due to the unforeseeable-ness of this public calamity, the Masses on Sunday were not reduced to one even when we had a momentary reprieve by the state CDC to allow "100" at indoor gatherings (although this re-grouping, too, had been asked for). The inability to predict changes in environment and the spread of the disease do not allow us to continually change course. With hindsight, we now know that this was the correct call as "100" only lasted for a month or so and we would have had to *dramatically change back* to two Liturgies after just a few weeks.

The parish bark has been less disturbed by peaceably following our course with little strokes and small increments amidst the waves of uncertainty. "Convenience" and "personal preference" might be understandable motives, but they cannot be convincing norms by which alone we can act with certainty.

That we have the Divine Offering each day at which to gather is necessary, and is being done, but that we multiply them more and more - with all the teamwork and consistent perseverance to do the disinfecting and cleaning between the Masses that would be multiplied on any given day<sup>5</sup> - is premature at this point in time.

---

<sup>5</sup> Note well that the present directives of the state CDC require businesses *to clean bathrooms and facilities after each usage*. As a tiny community, we do what we can, but to have more

than one Mass on any given day means that we must at least try to follow this present norm.





Unhappily, there is fear everywhere in the population, and the emotional disturbance experienced by many is concerning. *We have from the beginning asked that everyone wear face-coverings*, and while most attending are wearing facemasks, especially as they enter the church and take their places, as is done in the restaurants, the few who are without masks make some feel ill at ease. For some individuals the constant media and reporting have raised the level of fear to one almost of terror and hysteria.

We must all be aware of this fear, show compassion at its presence, charity to all, and be considerate of how others are coping with this pandemic. As a parish, and in the practice of fraternal charity, we all need to consider what our next step might be to aid and comfort the disheartened or the fearful.

Here and now, this is a matter of kindness, mercy, and consideration. We are all called to show charity at this time, trying as it may be and as difficult as it may be to sustain in perseverance.

As a proposal, it seems good that we make it possible to assure at least a regular opportunity that the elderly and the especially endangered population have the assurance that upon entering our sacred building they will be surrounded and enfolded with the greatest sense of security possible.

Reserving our choicest and most beautiful Liturgy of the week, one with full choir to the praise of God, directed by our beloved Dame Fefa,<sup>6</sup> on **Sunday, January 17<sup>th</sup>**, at the **9:00am** Mass, it will be mandated, obligatory, with no-arguments permitted, *required that everyone in the building*

---

<sup>6</sup> Who has been heroically faithful from the beginning of this crisis.

*wear a face-covering*. Again, this is for charity and mercy's sake, so please no contentiousness in the matter.

Any individual who is unable, or whose small children, for whatever reason (again, without argument or bitterness) are unable to properly wear the present asked-for face-coverings, will need to attend a different Mass.

With charity to all and from all, these things are done in an attempt to accommodate everyone, both those who are anxious or fearful, and those who cannot cover their face.

From **February onward**, then, and so long as this catastrophe endures, the **second Sunday** of the month, at the **9:00am** Mass will be strictly enforced the wearing of face-coverings and masks, to allow for the greatest peace of mind to those who may wish to attend. Those who for whatever reason cannot wear a mask must assist at another Mass.

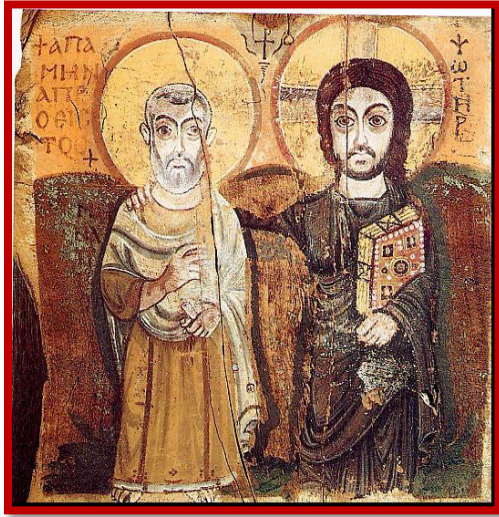
For the rest, there is a Divine Liturgy offered on each day of the week at which all are welcome – numbers are small and the space ample to spread out; distancing is assured.



Only as this crisis advances, ebbs and flows, will any other decisions or changes be able to be made. We are all at the mercy of Hidden Providence.

We all walk in the dark, but under the guidance of the Luminous One we petition His merciful grace that we may all see and walk together in patient charity.

We must all live in the supernatural hope of the Most Holy, Who lets no moment escape without grace and aid. The light and charity that He pours out to us is both wonderful and consoling – if only we could avail ourselves of it all completely.



*A heartfelt “thank you” for your generosity to the pastor this Christmas season – all the more outstanding in these difficult times.*



*As so many have developed their baking skills during homestays and lockdowns, I should weigh about three hundred pounds by the Epiphany!*

*May the radiant light of the Word Incarnate, our Infant King, console your days and raise your spirits all throughout this new year of grace!*

Let us all then embrace one another – as the bishop has called you: our “old” Maronites, and our “new” Maronites – bearing one another’s difficulties with compassion and showing the merciful love that our Lord expects from each one of us.

We are **one Beit Maroun**; and we are all – old and new – the sons and daughters of Saint Maron, so let us strive to manifest the charity, patience, perseverance, and strength of our ancestors’ centuries-long martyrdom that have been the outstanding characteristics of our Antiochene Syriac Church.

In setting aside our personal desires, wishes, or caprices, may the Unclouded Bright One embolden us all in the peaceful pursuit of charitable mercy as we labor together through this difficult time – and for as long as it takes.



The Sanctuary Lamp burns in January *in memory of Bernard Thomas* at the request of Michelle Cothran

*May his memory be eternal!*



## SCHEDULE OF READINGS

### THE FINDING IN THE TEMPLE

January 3, 2021

**Heb 7: 11-19      St. Luke 2: 41-52**

### FIRST SUNDAY AFTER THE EPIPHANY

January 10, 2021

**II Cor 10: 1-11      St. John 1: 29-34**

## VOCATION ICON

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

Sun	Jan	3	Larry & Lisa Grard
Sat	Jan	9	Jim & Lenore Boles
Sun	Jan	17	Chris & Diane Wyder
Sun	Jan	24	Michael & Gayle Misner
Sun	Jan	31	Bruce & Doreen White
Sun	Feb	7	Steve & Allison Crate
Sun	Feb	14	Sue Paré & Lolo Salazar
Sun	Feb	21	Daja Gombojav & Family

**LAST WEEK'S COLLECTIONS**

(Budgeted: \$3,100.00)

**Regular Collection Last Week: \$2893.00**

**(Deficit 2020: \$34,473.00)**

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

In November, we had to replace the **hot water heater for the bathrooms** in the parish hall. This cost us **\$596.40**. Any good and generous souls moved to contribute to this charitable work (who wants only cold water?) is invited to do so. God bless you for your generosity.

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

- Thu 14 †Catherine Paré  
(Suzanne Paré)
- Fri 15 Private Intention  
(Abouna James)
- Sat 16 †Rosanna Joseph  
(Steve & Allison Crate)
- Sun 17 9:00 For the Members of the Parish  
11:00 Gladys Avcollie  
(Cynthia Namer)
- Mon 18 -----
- Tue 19 †Paul Nicholas  
(Mary Nicholas)
- Wed 20 †Madeleine Tondreau  
(Suzanne Paré)
- Thu 21 †John Nicholas  
(Mary Nicholas)
- Fri 22 Private Intention  
(Abouna James)

**INTENTIONS FOR THE QOURBONEH (MASSES)**

- Sun 3 9:00 For the Members of the Parish  
11:00 Catholic Extension Society
- Mon 4 -----
- Tue 5 †Robert Mitchell  
(Barbara Atkins)
- Wed 6 †John Marchetti  
(Mike & Maureen Martin)
- Thu 7 †John Sleiman  
(Barbara Atkins)
- Fri 8 †Malcolm Spencer  
(Bodiha Spencer)
- Sat 9 †Helga Pamucina  
(Barbara Atkins)
- Sun 10 9:00 For the Members of the Parish  
11:00 †Susan Mitchell  
(Barbara Atkins)
- Mon 11 -----
- Tue 12 Children of Mike & Maureen Martin  
(Martins)
- Wed 13 The Nicholas Family  
(Mary Nicholas)

**The Life-giving Cross**

**Please, take notice of our present protocols:**

- 1.) All Catholics, of whatever Ritual Church, are more than welcome at Saint Joseph. We are all one Body of Christ.
- 2.) During this pandemic, there is no obligation to assist at the Divine Sacrifice.
- 3.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 4.) All are recommended to give contact information (a list is provided at the door) in order to inform you if need arise from a case of the virus.
- 5.) All vulnerable, elderly, and at-risk individuals should remain at home and follow the Liturgies as posted on the parish's website.
- 6.) The **Vigil** Masses are suspended until further notice.
- 7.) All who are retired, or who may have a freer weekday schedule, are asked to consider assisting at Mass during the weekdays, **Tues-Fri, 9:00am**; and on **Saturday at 10:00am**.
- 8.) **Everyone is asked to wear a face-mask.**
- 9.) Hand sanitizers are available at the entrances and at the confessional.



- 10.) Seating at church must be “*first-come-first-served*” and will be closed at “50”.
- 11.) Everyone must sit in such a way that there is *no one immediately in front* of them and *no one immediately behind* them. The pews have been blocked off for this purpose.
- 12.) To control crowd flow and bring greater security, **doors** will be **locked** at the beginning of each Liturgy.
- 13.) A *six-foot distancing* is to be observed by those who approach the Divine Altar and wish to receive the Divine Eucharist in **Holy Communion**.
- 14.) And, lastly, at the end of Mass, those who wish to **remain and pray** in the church are welcome to do so, but all others are asked *not to linger and visit within the church*. Please exit through the Appleton Street doorway. If one wishes to visit, please do so outside the church, being *mindful of the proper physical distancing*.

*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:** Tala Poulin, Daja Gombojav, Anne El-Habre, Richard Karter, Lolo Salazar, and all those who suffer from disease, want, or depression.

❖ ܩܘܡܘܢܐ ܕܥܘܠܡܐ

## The finding of our Lord in the Temple

p. 87

### *There are Twelve Days of Christmas Giving opportunities!*

Make known to your friends and family the wonders of the Maronite tradition through her saints.



We still have available Chorbishop Eid’s wonderful introduction to **Saint Sharbel**, now updated and in its fourth edition. This book is available online at the **parish website** and from the **sacristy** directly after Mass.

*Beautiful brand-new hardcover edition,  
with dust jacket, only \$25*

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

**Entrance Hymn:** LB *msheeho* 75B

**Glory:** SB *glory*

**Qolo/Hymn:** LB *shareero* 76A

**Creed** p 748

#### **PRE-ANAPHORA:**

**Transfer of Gifts:** LB *The Lord Reigns (Nativity)*

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

#### **ANAPHORA:**

**Saint John Maron:** LB p 897

**Sign of Peace:** SB *tou ba*

**Communion:** SB *O Body of my Savior; We three Kings*

**Recessional:** SB *Joy to the World*





# *Denho*

*January 6<sup>th</sup>*