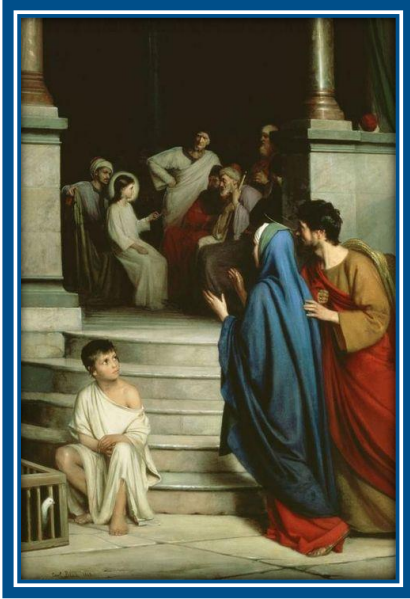


Saint Joseph Maronite Catholic Church



The Finding of our Lord in the Temple

January 2nd, 2022

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

"For us, the men and women of the East are a symbol of the Lord Who comes again." Orientale Lumen, John Paul II

Qourboneh: Sunday: (Vigil, Sat. 4:30pm) Sunday Morning 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: Steve Crate, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Pastoral Council Chair:** Suzanne Paré
Pastoral Council Members: Suzanne Paré, *Chair*; Gayle Misner-Elias, *Secretary*; Steve Crate, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*; Matthew Stone, *Finance Committee*

This Day's Gospel¹ St. Luke 2: 41-52

And His people went up to Jerusalem every year, at the feast of the Passover.
And when He was twelve years old, they went up to the feast, as they were accustomed.
And when the days were completed, they returned: but the Child Jesus remained at Jerusalem, and Joseph and His Mother knew not (of it); for they supposed He was with *the sons of the company*.

And when they had travelled a day's journey, they sought Him among their people, and of every one that knew them.
And they did not find Him.
And they returned again to Jerusalem, searching for Him.
And after three days, they found Him in the Temple, sitting in the midst of the teachers, and listening to them, and asking them questions.
And all they that heard Him, were astonished at His wisdom and at His answers.

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 saw Him they were amazed.
 And His Mother said to Him:
 My Son, why hast Thou done so to us? For lo,
 I and Thy father have been seeking for Thee
 with great anxiety.
 And He said to them:
 How is it that you seek Me? Do ye not know,
 that it behooveth Me to be in My Father's
 House?
 But they did not comprehend the word that He
 spoke to them.
 And He went down with them, and came to
 Nazareth, and was obedient to them.
 And His Mother laid up all these things in her
 heart.
 And Jesus increased in stature, and in wisdom,
 and in grace, before God and men.



*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

Education is not primarily about books and data. A human art, it is not primarily a technology, indeed, it is first and foremost guidance of the spirit. From an ordered mind and spirit all else flows tranquilly. It is essentially about formation, discipline, molding, and freeing the individual from disorder, sensuality, lethargy, ugliness, and the self-centered egoism that we all inherit in original sin.

Good education opens the individual to grace. Deficient education limits the soul's receptivity to grace; thus poor education fosters damnation.

The beginning of the spiritual life functions principally by the infused virtues, and these *are* supernatural, but in beginners they work in a connatural or human manner. This is why formation and education is of vital importance. Beginners must be taught discipline, prudence, order, justice, and strength in order to pursue virtue. Once they progress, and their will is more habitually conformed to the divine will, they will perceive more readily the movements of grace and be more and more clearly directed under the Gifts of the Holy Spirit. Docile to these movements, they will make progress before God. The divine life in the soul thus moves through a form of infancy, adolescence, and maturity, even if, sadly, many people never advance beyond infancy in the life of faith and grace.

Ornament, decorum, beauty, and majesty: these are potent attractions toward the light of faith. Being human, all our natural knowledge (intelligent/ spiritual/ non-material that it may be) comes through the senses – all of it.

The sense experience, therefore, and the attraction to the senses, is of vital importance to all learning, even to the reception of the grace of faith. This is the reason for the healings and cures that Our Lord worked during His public ministry; they were not His primary goal, but led toward it. Saint John the Apostle portrays this most strikingly in his Gospel. There are few miracles recorded by the Evangelist, but each of those that is recorded is carefully curated to show the lesson and instruction that Our Lord drew from each instance.

Following then in the footsteps of the Word Incarnate, the Church of Christ has always labored to show forth the greatest beauty, coherence, and attraction to be found in the Gospel of salvation. It is why philosophy, the arts, music, and even the manners of the world were touched, transformed, elevated, and sanctified by the grace of Christ through the workings of the Church.

We are each then also called to bring dignity, majesty, beauty, and attractiveness to all the aspects of our lives – they must be touched by grace, and nothing human escapes the holiness of

² Homily 1.7.8 "on Ezechiel"

God Incarnate. The Gospel, our faith, and redemption's work are necessarily incarnational. All the details of our lives are meant to be manifestations of God's work of compassion, healing, re-integration, and beautiful salvation.

Pope Pius XI in his encyclical on Christian Education³ touches on this matter. He quotes Tertullian,⁴ himself responding to the criticisms and attacks of the pagan population:

*We are not strangers to life.
We are fully aware of the gratitude
we owe to God, Our Lord and Creator.
We reject none of the fruits of His handiwork;
we only abstain from their immoderate
or unlawful use.
We live in the world with you;
.... we interchange skilled labor and
display our works in public for your service.
How we can seem unprofitable to you
with whom we live and of whom we are,
I do not know.*

Pope Pius cites this text as it shows how, from the beginning, the Church of Christ transformed humanity from the inside out, that is, by being present in the world, where grace transfigured the spirits, souls, bodies, and labors of the anointed Christians. This is the general meaning of "Christian Education". It draws humanity to spiritual and redemptive maturity, elevating everything. The pope goes on to apply this idea to the proper understanding of Catholic Instruction:

*The true Christian does not renounce
the activities of this life,
he does not stunt his natural faculties;
but he develops and perfects them,
by co-ordinating them with the supernatural.
He thus **ennobles what is merely natural
in life** and secures for it **new strength
in the material and temporal order**,
no less than in the spiritual and eternal....*

*It stands out conspicuously in the lives
of the numerous saints, whom the Church,
and she alone, produces, in whom is perfectly
realized the purpose of Christian education,*

*and who have in every way ennobled
and benefited human society.
Indeed, the saints have ever been, are,
and ever will be the greatest benefactors of society,
and perfect models for every class and profession,
for every state and condition of life*

And to conclude his teachings concerning Catholic education, its thoroughness, penetration, and beauty, he adds:

*Now all this array of priceless educational
treasures which We have barely touched upon,
is so truly a property of the Church
as to form her very substance,
since she is the mystical body of Christ,
the immaculate spouse of Christ,
and consequently a most admirable mother
and an incomparable and perfect teacher....
(and quoting from Saint Augustine,⁵ he continues)
"O Catholic Church, true Mother of Christians!
Not only dost thou preach to us,
Thou teachest assiduously to whom honor is due,
to whom love, to whom reverence, to whom fear,
to whom comfort, to whom rebuke,
to whom punishment;
showing us that whilst not all things
nor the same things are due to all,
charity is due to all, and offense to none."*

This is a noble and justly varied vision. With the light of grace, and under the Gifts of the Holy Spirit, may we each be able to be a beacon in the world and show forth the inner transformation we have received, and communicate to others the gracious splendor possible to all.

It is to a fallen world that yearns for healing – even without knowing it – that we must open the senses and sharpen the mind in order to bring it nobility, education, and formation. This magnificence will bind the wounds of that absence, which needs order and beauty. Grace transforms those who are willing, and "education" is the channeling of that divine gift.

³ All citations are from Pope Pius XI, On Christian Education, Divini Illius Magistri, December 31, 1929

⁴ North African writer of the Latin Church from the second century AD.

⁵ *De moribus Ecclesiae catholicae*, lib. 1, c. 30

The Problem of the Newman Club⁶

September 1949

by Carol Robinson

**Continuation from previous weeks
Integrity article**

Part IV

The Spiritual Basis

Any chaplain's primary job is going to be to set a spiritual framework, to begin his Catholic center around the Holy Eucharist. The ideal is a Catholic chapel catering especially to the campus, or at least daily Mass under some favorable circumstances. It is impossible to exaggerate the value of "ornamenting" this primary sacramental act, both for the Catholic students' sake and as an apostolic weapon. The chapel should be as liturgically beautiful as possible, the Mass sung or dialogued (a really good Gregorian choir is almost imperative); provision for breakfast after Communion if necessary; perhaps short homilies every day, certainly fitting sermons on Sunday. Tremendous importance should be placed on daily Communion and weekly Confession, for apostles in an alien atmosphere need every help from grace.

The highest ideals of the spiritual life should be held out to students in church and in Confession. A class in the spiritual life should be made available not only to Catholics but also to non-Catholics, and instruction and encouragement in prayer. Today's youth is more eager for prayer than is generally realized.

There has been some talk, but very little experimentation in regard to retreats for non-Catholics, say over weekends. The Newman Club

ought to sponsor such, being very careful, of course, in the choice of retreat masters. Just the opportunity to visit a monastery or convent in a noncommittal way, and to hear about Catholicism from the spiritual angle (special stress on the lives of the saints would be good) might change whole lives. It goes without saying that such events should be announced with enthusiasm rather than apology on campus, with appropriate explanatory remarks.

The Intellectual

The sort of catechetical instruction often necessary to give to Catholic students should be dispensed with efficiently and quickly. A good, solid, swift refresher course at the beginning of each year should put it out of the way. Then the Newmanites can go on to better things. But let them be things related to their problems, such as moral questions, the political philosophy of the Church, the lay apostolate, marriage, and "what shall I do with my life?" It is a terrible thing to water down any of these subjects to a worldly or a natural level. There is another general principle—that youth should be given the best and the highest, should be asked to give everything.

As previously remarked, there is a sort of complacent mediocrity amongst the generality of Newmanites which would seem to make it imperative to water things down. The best way to attack this (in our opinion) is to reach over the heads of this semi-inert barrier to the best on the campus, that is, to reach over the Catholics to the non-Catholics. Without watering down, but with care in one's terminology, it is possible to talk to the whole student body (or as many of them as you can attract) about marriage, birth control, Church and State, etc. Let the Catholic students stir up enthusiasm and the chaplain concentrate on getting good talks.

There is another angle which can be tried in some colleges. That is politely but firmly to ask of the professor or college president that a Catholic priest or recognized authority be allowed to take over So-and-so's class for a day to give "the Catholic point of view" on communism or promiscuity or whatever it is that has recently been presented in an anti-Catholic manner.

⁶ This essay is taken from Thy Faith hath Made Thee Whole, available from **Arouca Press**

It seems as though the best intellectuals on every campus steer clear of the Newman Club, with good reason. In order to start a strong Catholic intellectual ferment, the Newman Club should form a group, or encourage a group to break off from it, in order to operate on a high intellectual level. There was such a group at the University of Chicago once, centering around the study of Saint Thomas and organized as Dominican tertiaries. Saint Benedict's Center in Cambridge worked on the appropriate level, and with amazing success amongst the highest intellectuals of the highest center of intellectuality in the country. Saint Benedict's Center came to an unhappy end, but not because of its intellectuality. It may in part have been due to an overly-strong reaction against the lukewarmness and loose thinking of other Catholic campus activities, including the Newman Club.

The Social End

In reading about the foundation of the Newman Club one is struck by the fact that the social end not only comes third in the agenda, but was also intended to be more a consequence of the other activities than something especially calculated or planned. It is now used as bait in a game which is getting harder and harder to play.

Wouldn't it be well to return to the founders' ideas and let it almost take care of itself? Then we won't hear any more laments of this sort, "We went to the Newman Club regional convention . . . *Of course* we had to stay at a luxurious hotel, of course we had to wear formals and go to an expensive dinner dance. An awful lot of delegates didn't go to Communion, but showed up at the Communion breakfast. Hardly anyone would talk seriously and they would have thought you were crazy to mention God except at the appropriate places in the program." That sort of thing (which seems to be the *usual* case) is the natural result of baiting people with a good time.

Social life will take care of itself. It does with the Legion of Mary (or rather it is provided for by the Legion in small, appropriate doses). It does in Catholic Action. Comradeship in Christ is the natural overflow of apostolic activities. People who work together in this way form deep friendships. Then Communion breakfasts and special liturgical

celebrations, or picnics, dances or trips in honor of Holy Days, are easily, simply and inexpensively arranged, and everyone will want to go.

What Success Can Be Hoped For

We said at the beginning of this article that the Newman Club should fix its sights on the noblest students, who would probably be non-Catholic, and that all, or nearly all, the activities should aim at reaching out to them, over the heads of, but with the help of, the ordinary Catholic membership. Newmanites should feel themselves apostles to the campus at large. The effects of such a program should be great in the long run: some conversions, surely, and more than now; a considerable dispelling of the general ignorance of Catholicism; above all, an enormous increase in the prestige of the Church which will have repercussions for a long time.

But what of the ordinary Catholic students who will not be catered to in the sense of giving them what they want (i.e., fun)? It will probably turn out that these students will be confirmed and strengthened in their faith in the only way it could be done—as an indirect effect of the increased Catholic prestige. They will very unlikely leave the Newman Club if it becomes, as it easily could, the liveliest place on campus.

But it is the leaders who will really count and most of them will probably be converts. If this is the case (that is, if our analysis is correct), then an apostolic orientation is the only mold for the Newman Club of the future.

Finis

Schedule of Readings

THE FINDING OF OUR LORD IN THE TEMPLE

January 2, 2022

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

THE FIRST SUNDAY OF EPIPHANY

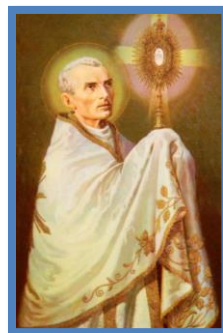
January 9, 2022

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

Sat	Jan	1	Jim & Lenore Boles
Sun	Jan	9	Chris & Diane Wyder
Sun	Jan	16	Michael & Gayle Misner
Sun	Jan	23	Steve & Allison Crate
Sun	Jan	30	Sue Paré & Lolo Salazar
Sun	Feb	6	Daja Gombojav & Family
Sun	Feb	13	Larry & Lisa Grard



Discover the intimacy of grace and the workings of the Sacred Heart in Eucharistic Adoration at the **Church of the Blessed Sacrament, 101 Silver Street, Waterville.**

Open seven days a week, **7:00am** until **6:00pm**, with Eucharistic Exposition. Come freely, or call **872-7072** to choose a regular hour for your adoration time.

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$1,744.00

(Budget Deficit 2021: \$35,178.00)⁷

Next Special Collection will be on January 23rd:
United States Catholic Bishops' Worldwide Charities

(This combines four collections:

Central and Eastern Europe, the Church in Latin America, the Church in Africa, and the Catholic Relief Services.)

An additional **\$000.00** has come in this week toward the needed construction collection of **\$39,000.00**.⁸

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.

The **altar candles** for this month have been donated in memory of **Tom Ferris** by **Dame Fefa**



*May he receive light, peace, and joy
in the fulness of the Kingdom*

Holyday Schedules

*For the Holy Days of Obligation
for the Baptism and Epiphany of our Lord*



Denho

⁷ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00/Deficit 2021: \$35,178.00

⁸ This makes the amount toward our matching Challenge Grant (20k), to be presently **\$15,310.00**. This lengthy collection

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

The Feast of the Epiphany

Wednesday, January 5th

Mass: 9:00am

Ramsho of Denho: 3:30pm

Vigil Mass of Denho: 4:30pm

Feast of the Epiphany

Thursday, January 6th

Alohoyoh Qourbonoh
and the Blessing of Water:

10:00am

! : Priest
مُكْمَا حُكْجَه

Shlomoh l'koulkhoun!

(literally: Peace [be] to all you!)

! : People
وَهُمًا وَكُحْ

W'am rouHoh deelokh!

(literally: and with spirit your!)

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 2 9:00am For the Members of the Parish

11:00am Mike & Gayle Misner-Elias
(Sarah Grace Misner-Elias)

Mon 3 -----

Tue 4 †Abbot William

Wed 5 †Michael Ralston
(Daja Gombojav)

Vigil of the Epiphany of our Lord
4:30pm For the members of the parish

Thu 6 Alyssa Evans
(Daja Gombojav)

Fri 7 †Malcolm Spencer
(Badiha Spencer)

Sat 8 40th Day for Thomas David Ferris
Sunday Vigil, 4:30 Private Intention

Sun 9 9:00am For the Members of the Parish
11:00am †Georgette Reny
(Suzanne Paré)

Mon 10 -----

Tue 11 †Abbot William
(Tony & Ginny Miklaszewski)

Wed 12 Fr. Doran
(Catherine & Ira Mandel)

Thu 13 †Richard Elias
(Cynthia Elias)

Fri 14 Fr. Bill Bartoul
(Allison & Steve Crate)

Sat 15 †John Marietta & Paul Thomas
Sunday Vigil, 4:30 Private Intention

Sun 16 9:00am For the Members of the Parish
11:00am †Georgette Reny
(Suzanne Paré)

Mon 17 -----

Tue 18 †Joan Gottardi
(Tony & Ginny Miklaszewski)

Wed 19 †James Dixon
(Pam & Dan Casavant)

Thu 20 †Edmond & Lucille Paré
(Suzanne Paré)

Fri 21 †Buster Burger
(Pam & Dan Casavant)

*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: Fr. William Bartoul,
Gayle Misner-Elias, Margaret Mae Lambert, Mary
Theresa Huebner, Mary Morin, Larry Grard, Sarah
Grace Misner-Elias, Catherine Mandel, Cindy Elias,
David Bourque, Barbara Joseph, Madeleine
Dombroski, Sally Derosby, Tala Poulin, Richard
Karter, Lolo Salazar, Charlotte Iserbyte, Rita Hikel,
and all those who may suffer from illness, disease,
want, or depression.

Finding of Our Lord in the Temple

p. 87

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

Entrance Hymn: LB *msheeHo natareh* 75B

Glory: SB *al majdu*

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

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *iqbal*

ANAPHORA:

Saint John, the Apostle: p 815

Sign of Peace: SB *tou ba*

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

Recessional: SB *Joy to the World*

SERVERS OF THE DIVINE ALTAR

January 2nd:

9:00am: A. Michaud/ M. Carter

11:00am: L. Michaud/S. Nappi

January 9th:

9:00am: M. Carter/ N. Carter

11:00am: S. Nappi/I. Misner-Elias

January 16th:

9:00am: A. Michaud/N. Carter

11:00am: L. Michaud/I. Misner-Elias

January 23rd:

9:00am: M. Carter/ N. Carter

11:00am: L. Michaud/ S. Nappi

January 30th:

9:00am: A. Michaud/ M. Carter

11:00am: I. Misner-Elias/L. Michaud

February 6th:

9:00am: M. Carter/ N. Carter

11:00am: I. Misner-Elias/ S. Nappi



Denbo

"The Rising/Dawn/Epiphany"

January 6th