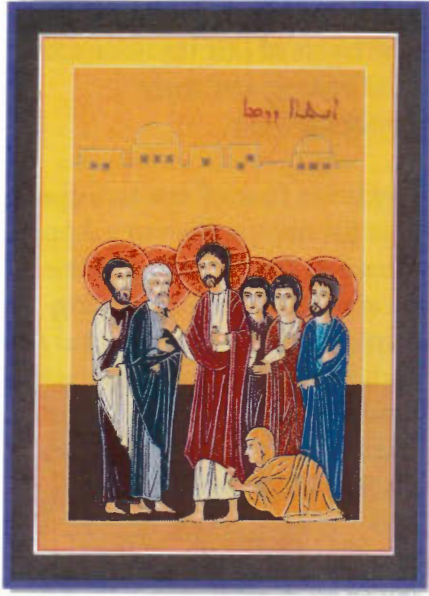


Saint Joseph Maronite Catholic Church



The Healing of the Hemorrhaging Woman

Third Sunday of the Great Fast

February 28, 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

"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: 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 \$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 EPISTLE¹

II Corinthians 7: 4-11

I have great confidence in you, and you are my great boast. I am consoled, and enormously joyful even through all my afflictions. After we had arrived in Macedonia, our bodies did not get any rest. We were under great

pressure in every manner – attacks from without, fears from within. But God, Who comforts the downcast, then comforted us in Titus' arrival. It was not just the fact that he had arrived, but that he had been so revitalized by being with you. He recounted all about your sentiments towards us, and about your sympathy and

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

your eagerness for us, so that I rejoiced still more.
 Now even though my letter made you unhappy, I am not sorry for that, albeit there was some regret;
 for I see that, even if it did displease you for a while, it made me rejoice – not because it had made you unhappy, but because your unhappiness brought you to repentance.
 This was a godly displeasure; so we did not cause you any loss.
 For godly grief produces genuine repentance that cannot be undone, and which turns one towards life.
 But worldly grief, however, produces death.
 For see this as it is: God caused you some distress, but what came of it?
 What determination to clear your name, what indignation, what alarm, what longing, what zeal, and desire for retribution!
 In this case, at every point you have demonstrated in every way that you are guiltless.



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

*Fasting is a good and beautiful thing.
 The one who is purified by it can contemplate God;
 the one whose eye is pure can see Him
 according to the grace received.
 Let us purify our thoughts
 that we may be able to contemplate the pure One
 Who by His fast has conquered the evil one,
 the corrupter of all.³*

Fasting, and the desire to practice it, is a great gift. By it we are raised up to the Face of the Hidden One of all consolation. You will find in this bulletin the Eleventh Lenten Pastoral Encyclical of our Patriarch, in which he treats of our traditions and customs that surround fasting and their observances throughout the year.

Remember that *today* is the first of our two special second collections for the annual Bishop's Appeal and assessment is joined to the gathering of the funds needed for the renovations and building maintenance in the upkeep of the church. Our first goal is \$4,000.00 required for the Lenten assessment (Bishop's Appeal); and \$20,000.00 to match the initial challenge grant toward the \$50,000.00 we will need initially for the first stages of work.

May the watchers surround you all in light, strength, and peace during these blessed days of the Great Fast.

SCHEDULE OF READINGS

THE HEALING OF THE HEMORRHAGING WOMAN

February 28, 2021

II Cor 7: 4-11 St. Luke 8: 40-56

THE PARABLE OF THE PRODIGAL SON

March 7, 2021

II Cor 13: 5-13 St. Luke 15: 11-32



The Sanctuary Lamp burns in February in memory of Patricia Thomas at the request of Barbara Poulin.

May her memory be eternal!



² Homily 1.7.8 "on Ezechiel"

³ Bo'outho, Tuesday Ramsho in Great Lent.

**PATRIARCAT MARONITE D'ANTIOCHE
ET DE TOUT L'ORIENT**
Bkerki - Liban



**بطريركيته انطاكيته وسائر المشرق المارونية
بكركي**

**THE ELEVENTH LENTEN LETTER
OF PATRIARCH CARDINAL MAR BSHARA AL-RAI
FAST IN THE AGE OF THE CORONAVIRUS PANDEMIC
BKERKE 2021**

**To their Excellencies, our brother bishops,
The Reverend Superior Generals,
The Reverend priests, monks, and nuns,
And all the beloved children of our Maronite Church in Lebanon, the
Patriarchal domain, and the countries of expansion,
Peace in the Lord Jesus and Apostolic blessings,**

**I address in this letter the law of fasting and the directives pertaining to
the practice of fasting.**

First: The Law of Fasting

1- The law of fasting is ancient. It antedates Judaism, Christianity, and Islam and has accompanied all peoples. For we find much about this law in the writings and inscriptions in Roman and Greek religions, as well as in the ancient Eastern religions where fast expresses contrition and an appeal to Divine mercy in times of tribulation, be it diseases, plagues, injustice, persecution, or war. Hence, fasting is a universal need and duty which a community fulfills through the commitment of its individuals.

Consider the example of the prophet **Joel** who conveyed to the people the oracle of the Lord: "Return to me with your whole heart, with fasting, weeping, and mourning. Rend your hearts, not your garments, and return to the Lord, your God, for he is gracious and merciful, slow to anger, abounding in steadfast love, and relenting in punishment" (Joel 2:12-13).

2- In the Holy Bible, **fasting occurs** in various situations. **People fasted** when they felt a need for God: for consolation in times of intense grief; for forgiveness in times of contrition for grave sins; for protection in times of big disasters and pandemics; and for liberation when under the yoke of oppression. The people fasted and prayed when God threatened, through the words of his prophets, to smite them with plagues for unrepentantly persisting in sin.

3- **Fasting which is accompanied by a contrite heart** appeases God's wrath against the sins of the people. This is well illustrated **in the appeal in the name of the Lord of the prophet Jonah to the people of the great city of Nineveh**. Jonah announced: "Forty days more and Nineveh shall be overthrown." "The people of Nineveh believed God; they proclaimed a fast and all of them, great and small, put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, laid aside his robe, covered himself with sackcloth, and sat in ashes. Then he had this proclaimed throughout Nineveh: 'By decree of the king and his nobles, no man or beast, no cattle or sheep, shall taste anything; they shall not eat, nor shall they drink water. Man and beast alike must be covered with sackcloth and call loudly to God; they all must turn from their evil way and from the violence of their hands. Who knows? God may again repent and turn from his blazing wrath, so that we will not perish.' When God saw by their actions how they turned from their evil way, he repented of the evil he had threatened to do to them; he did not carry it out" (Jonah 3).

Fasting, which is coupled with faith and prayer, obtains its request from God's mercy. Therefore, fasting alone holds no magical value. When the Lord Jesus exorcized the demon out of a tortured boy, his disciples asked him: "Why could we not drive it out?" He said to them, "Because of your little faith. [...] This kind does not come out except by prayer and fasting" (Matthew 17:18-21).

4- **Unrepentant Sin has abounded in the world, and evil has spread**, just like the coronavirus pandemic has pervaded the globe and paralyzed it, infected thousands on this planet, and caused the death of thousands of people of different ages. Moreover, medicine and scientific medical research have failed to control the virus or to find a cure potent enough to wipe it out completely.

The coronavirus pandemic is **an occasion for all of us to expiate** the sins and evil in the world, and **to implore God** to have mercy on us and all of humanity: “Lord, hasten to our rescue. Do not distance yourself from us, Lord. Have mercy, Lord, have mercy on your people.”

Before he began his public ministry, which called people to **“repent and believe in the gospel”** (Mark 1:15), Our Lord Jesus Christ fasted for forty day and forty nights in expiation for the sins of all humans. Satan tempted Jesus three times, but Jesus prevailed with the power of God’s word (Matthew 4:1-22) and became for us an exemplar of fasting, prayer, listening to God’s word, and return to God in the face of temptations and worldly attractions.

5- In the Sermon on the Mount, Jesus joined almsgiving to prayer and fasting (Matthew 6:1-18).

Through almsgiving we restore our relationship with our brothers and sisters in need by giving them what is rightly theirs, for “God intended the earth with everything contained in it for the use of all human beings and peoples” (*Gaudium et spes*, 69). Helping those in need is a requirement of justice (*Apostolicam actuositatem*, 8). Therefore, to refrain from sharing our personal goods with the poor is, to borrow the expression of Saint John Chrysostom, to rob the poor of the rights, life, and goods to which they are entitled.

Through prayer we restore our relationship with God, for through it we elevate our soul to him, stand in his presence, and meditate on our current life situation in the light of his holiness. Thus, we realize that our life is stained with multiple sins, imperfections, dereliction of duty, and mistreatment of, and offenses against, others. Therefore, we raise to God a prayer of praise and contrition, petitioning him to **forgive** us and have mercy on us and asking for his grace to support our good purposes.

Through fasting we restore our relationship with ourselves. Fasting is penance for our sins, self-control, restraint of our disordered tendencies, and custody of our senses. Our voluntary abstinence from food and our temporary hunger move us to think of those who starve and are permanently hungry and, subsequently, move us to help lift them out of starvation. I would like, on this occasion, to salute and thank all those who, individually or collectively, have implemented charitable initiatives, the supporters of Caritas-Lebanon, our official ecclesiastical social apparatus, the Red Cross, and other charitable organizations and societies, in addition to all the efforts of parishes and institutions. Let us

not forget that the needs of our people are material, spiritual, moral, and cultural.

Second: Measures Pertaining to the Law of Fasting and Abstinence

- 6- **Fasting is refraining from eating** from midnight to noon, with only water allowed, from Ash Monday (February 14) to the Saturday of Light (April 3), **except on the following feast days:** Saint John Maron (March 2), The Forty Martyrs (March 9), Saint Joseph (March 19), The Annunciation (March 25), and **every Saturday and Sunday**, following the teachings of the *Apostolic Constitutions* (AD 380). For **Saturday** commemorates Creation and **Sunday** the Resurrection. The *Constitutions* make an **exception for the Saturday of Light**, because “it is not appropriate to rejoice and celebrate on the day when the Creator is under the earth, for the Creator surpasses all his creatures in nature and honor.”
- 7- Abstinence is **refraining from eating meat and dairy products during Passion Week and every Friday of the year**, except for the period between the feasts of Resurrection and Pentecost, and between Christmas and Epiphany, and on holy days of obligation, such as The Nativity, Epiphany, The Presentation of Christ in the Temple, Saint Maron, Saint Joseph, The Ascension, The Assumption, The Exaltation of the Cross, All Saints, The Immaculate Conception, and the feast day of the patron saint of a parish.
- 8- Abstinence is practiced according to the ancient, **pious custom** preserved in all Eastern Churches, Catholic and Orthodox alike, in preparation for the following feast days: **The Nativity Fast**, which we have limited to the period between December 16 and December 24, in order to make it easier for the faithful; **The Fast of Saints Peter and Paul**, which we have determined to be between June 21 and June 28; and **The Fast of the Assumption**, which we have limited to the period between August 7 and August 14.
- 9- **The Eucharistic Fast** is abstaining from eating food, starting at midnight, prior to communion, or at least an hour prior to communion,

in preparation for uniting with the Lord by receiving his Body and Blood.

Conclusion

10- The Church has regulated the Liturgy of the Season of Great Lent, which precedes the Passion of Christ the Redeemer, his death and resurrection, since it is a time of preparation and anticipation for meeting the Divine Bridegroom, the Savior of the World, and the Redeemer of Humanity, and for passing over with him to a New Life. For the resurrection is the foundational event which makes Christ the Lord truly present with us forever.

This is how we interpret the following dialogue recorded by Matthew in his Gospel: "The disciples of John approached him and said, 'Why do we and the Pharisees fast, but your disciples do not fast?' Jesus answered them, 'Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast'" (Matthew 9:14-15).

We view in the same vein the abstinence which precedes the following feast days: the Nativity, Saints Peter and Paul, and the Assumption, for to receive the grace of, and enter into the exuberance, of these feasts requires spiritual preparation.

We ask God, through the intercession of our Mother, the Virgin Mary, to accept our fasting, heal those sickened by the coronavirus, and wipe out this pandemic with the power of his resurrection and great mercy.

With my continuous prayer and love,

From our See in Bkerke, on February 11, 2021



+ Cardinal Bechara Boutros Rai
Patriarch of Antioch and the East

VOCATION ICON

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

Sun	Feb	28	Larry & Lisa Grard
Sat	Mar	6	Jim & Lenore Boles
Sun	Mar	14	Chris & Diane Wyder
Sun	Mar	21	Michael & Gayle Misner
Sun	Mar	28	Bruce & Doreen White
Sun	April	4	Steve & Allison Crate
Sun	April	11	Sue Paré & Lolo Salazar
Sun	April	18	Daja Gombojav & Family

Sat	6	†Rosanna Joseph (Pam & Dan Casavant)
Sun	7	9:00 For the Members of the Parish 11:00 Private Intention
Mon	8	-----
Tue	9	Steven Braunstein (Simon Misner)
Wed	10	†Patricia Thomas (Dan & Pam Casavant)
Thu	11	†Rosanna Joseph (Pam & Dan Casavant)
Fri	12	†Rachel Salazar (Peter & Kim Paré)
Sat	13	Robert Green Family (Mary Nicholas)
Sun	14	9:00 For the Members of the Parish 11:00 Private Intention
Mon	15	-----
Tue	16	Dana & Linda Hayes (Misner-Elias Family)
Wed	17	†Patricia Thomas (Dan & Pam Casavant)
Thu	18	†Joan Gottardi (Donna-Jo Mitchell)
Fri	19	†Rachel Salazar (Peter & Kim Paré)

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$1,833.00

(Budget Deficit 2021: \$5,558.00)⁴

Today's Special Collection combined together for the Bishop's Appeal⁵ and for the maintenance projects: **February 28th** and, again, **March 28th**

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.

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun	28	9:00 For the Members of the Parish 11:00 Private Intention
Mon	1	-----
Tue	2	†Preston Smith (Mary Nicholas)
Wed	3	All the Faithful Departed (Mary Nicholas)
Thu	4	Nicholas Family
Fri	5	Michael Misner-Elias

⁴ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00

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 Assessed at \$4,000.00; the furnace replacement will cost around \$50,000.00

- 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.*

From February 17th through March 28th, you are invited to join other Christians for **40 Days for Life** – forty days of prayer and fasting
www.40daysforlife.com/augusta-maine
 You are invited also to stand and peacefully pray during a 40-day vigil in the public right-of-way outside *Maine Family Planning* in Augusta. Please spread the word about this important community outreach.
 For more information and to volunteer: contact Judy Iceenogle, 207-872-6558/ ricejuice@twc.com

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

❖ لَعْنَةُ الْبَشَرِ

Prayer for the Gift of Tears:

Almighty and merciful God,
 Who for Thy thirsting people didst bring forth
 from the rock a fountain of living water:
 draw forth, we beseech Thee,
 from the hardness of our hearts
 the waters of compunction, that we may weep
 for our sins, and by Thy bounty may merit
 to obtain their forgiveness.



The Healing of the Hemorrhaging Woman p. 207

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

Entrance Hymn: LB *toobaik 'eedto* 111

Glory: SB *irhamni*

Qolo/Hymn: LB *bo'outho ya'qoub (Lent)* 112

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint Peter, Chief the Apostles: LB p 774

Sign of Peace: SB *tou ba*

Communion: SB *Your Body is our Food; Prayer of Saint Francis*

Recessional: SB *Wa Habibi*

SERVERS OF THE DIVINE ALTAR

February 28:

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

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

March 7:

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

11:00am: I. Misner-Elias

March 14:

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

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

March 21:

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

11:00am: I. Misner-Elias

Hosanna Sunday, March 28:

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

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

Glorious Resurrection, April 4:

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

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

D.) All Fridays throughout the year are traditional days of fast and abstinence from all meat and dairy products.

E.) *In general, the sick, expectant mothers, and the elderly who need to eat regularly are exempted from fasting and abstinence, especially those who under medical care for chronic illnesses.*

F.) *Still observing the quality of food stuffs, Saturdays and Sunday are not, in the eastern tradition, days of fasting.*

G.) *Breaking the Fast is permitted also on the following feastsdays:*

1.) Saint John Maron (March 2);

2.) The Forty Martyrs (March 9);

3.) Saint Patrick (USA) (March 17th);

4.) Saint Joseph (March 19th); and,

5.) The Annunciation (March 25th).

QUANTITY: *In our tradition, the fast means no food whatsoever between midnight and noon, only water and medication are permitted.*

QUALITY: *Also, in our traditional eastern tradition, the days of fast are in practice more or less vegan, that is, no meat, no seafood, no meat products, no dairy products, and no eggs are eaten.*

The Traditional and Patriarchal Norms for the Great Fast

A.) Ash Monday and the First Week of Great Lent and Great Week of the Passion and especially Great and Holy Friday of the Crucifixion through to noon on Saturday of the Great Light are *Days of Fast and Abstinence according to our tradition.*

B.) *For all, as a minimum requirement according to law, we must fast on Ash Monday and on Good Friday. Abstinence, minimally, must be observed on all Fridays of Great Lent. The days of fast are strictly to be meatless.*

C.) From the age of reason onward, all are *obliged to follow the abstinence from all meat, meat products, and dairy products on these fast days.*

Saint John Maron, First Patriarch of our Church

March 2nd

