

Saint Joseph Maronite Catholic Church



Solemnity of Saints Peter and Paul

July 4, 2021

Welcome all visitors to the beautiful heritage of Antioch

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Street
Waterville, ME 04901
Office Phone: 207-872-8515

Pastor: Rev. Fr. James Doran, KHS
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"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 the Sunday Liturgies and by appointment.
Baptisms: Parents should refer to the website and then contact the parish through the parish e-mail address.
Marriage: Please refer to the parish website and contact the parish a **minimum 6 months before** finalizing the date of your wedding.
- Mass Intentions:** For *specific* dates requested, please submit at least **two months in advance**. Recommended stipend: \$15
Monthly Memorials: Sanctuary Candles \$35; Altar Bread \$30; Sacramental Wine \$55
Catechism: Lenore Boles, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Parish Council President:** Ex-officio
Council Members: Lenore Boles, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

THIS DAY'S GOSPEL¹

St. Matthew 16: 13-20

And when Jesus came into the region of Caesarea Philippi, He questioned His disciples, and said: What do men say concerning Me, that I, the Son of Man, am?
And they said: Some say that Thou art John the Baptizer; but others, Elijah; and others, Jeremiah, or one of the prophets.

He said to them: But, who do ye yourselves say that I am?

Simon Kepha answered and said: Thou art the Messiah, the Son of the living God.

Jesus answered, and said to him: Blessed art thou, Simon, son of Jonah, for flesh and blood have not revealed this to thee, but My Father Who is in heaven.

Also, I say to thee, that thou art Kepha (Rock), and upon this rock, I will build My Church:

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

and the gates of Sheol shall not triumph over it. To thee will I give the keys of the Kingdom of Heaven; and whatever thou shalt bind on earth, shall be bound in Heaven; and whatever thou shalt unbind on earth, shall be unbound in heaven.

Then He enjoined on His disciples that they should tell no man that He was the Messiah.



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

The *strong* points of the Eastern Churches in America are that they are foreign and ethnic. The weak points of the Eastern Churches in America are that they are *foreign* and *ethnic*. These are blessings and challenges simultaneously, and riches to be shared at the same time.

The exquisite mystery of the Incarnation is that the Unlimited One is limited in an effable manner (wrote Saint Maximus the Confessor) while the limited one (man) is opened to the measure of the Unlimited One. God enters into flesh, and all flesh is the concreteness of history. He – the infinite plenitude of existence and perfection – chose freely to enter the confines of time, limitedness, and frailty.

History is always a risk as it is dependent on human freedom, but it is in that risk that the Unlimited One chose to make all things new. Union with God is reestablished by the incarnational union of God and man in the Person

of Jesus Christ, and by His embrace of the human condition – including death and Sheol – ultimately, death is made harmless; and the gashes of sin made throughout the human condition are made curable.

God entering history means that all the works of grace are incarnational; they are enculturated in the human condition and are made historical in time and place. As noted, history runs the risk of identifying human intentions and human creations with the will of God. This is why, throughout the history of the Church, the transcendent reality of grace and redemption has sometimes been obscured when men sought to identify the Work of God *with themselves*, their *cultures*, their *societies*, or their *families*.

Part of what limited the success of the missionary efforts in the Far East in the early modern period was this confusion. As an example, the Portuguese too often confused the interests of the Kingdom of Portugal with those of the Kingdom of God. Among the greatest missionaries that brought the healing Gospel to the Far East were precisely those *non-Portuguese* Jesuits who did not fall into such a mental trap: **Saint Francis Xavier** in India and Japan, **Fr. Matteo Ricci** in China, and **Fr. Robert de Nobili** in India. The first was Basque, and the other two were from the Italian peninsula. Not identifying the Kingdom of God with personal, familial, or national concerns they worked wonders among the Asian peoples, allowing grace to freely touch hearts and transform minds.

So it is that the greatest strengths of a nation can often be its greatest weakness, and a Church, foreign to the land of her birth, can be hampered by this confusion of human history. When we identify the Church of God with a people, or culture, or even closer to home, with a family, then we stumble and obscure the work of holiness. The Church of God is firstly universal (“catholic”) in her mission and in her orthodoxy; the apostolic tradition and faith are destined for all the nations of the earth.

Although it is said less often nowadays, as long as Saint Joseph is known as a “Lebanese church” we isolate the work of grace destined also for others. It is true that we find our origin in a time and place,

² Homily 1.7.8 “on Ezechiel”

but it is not that historical fact that makes efficacious the work of justice. The Church of God is no more “Lebanese” than it is “French” or “Italian”. Our Lord encompasses and touches all these nations, but He cannot be identified with any of them. Nations, cultures, and political borders change all the time. The place where Saint Maron preached and established his apostolic work is to be found in what is now southeastern Turkey!

The coming to the west of the Eastern Churches is similar to the challenge that the Latin Church had going out with the Spanish and the French among the native peoples of the Americas. Culturally, they were profoundly different, so the message of the redeeming Gospel had to be passed among a people unfamiliar with the notions of the catechism. For this reason, the “normal” thing to do was to cling to one’s own familial and human relationships, which is not bad – completely logical, in fact – but is insufficient to spread the good tidings of the redemption to those who do not yet believe.

This was the brilliance of the Latin Church in arriving in America: the missionaries adapted to the native cultures, while simultaneously introducing their own heritage among the peoples. Among the French and the Spanish, the colonists were also encouraged to intermarry with the natives, thus forming a completely new – but Catholic – people. This is why almost every French Canadian will have some degree of native blood in her family.

But with immigrants coming to a strange and new land things can be otherwise. Immigrants tend to form their enclaves – their ghettos – where they feel more at ease. This is understandable, but it can hamper the ability to spread the Gospel in its new surroundings. For example, the sophisticated German Catholic culture and civilization that came to the US in the nineteenth century (by WWI Germans were the largest immigrant population in the USA) had almost no influence on the Catholic Church in America because it was not transmitted to others, blocked up as it was in mid-western German-speaking enclaves. When their ghettos disappeared, along with their use of German, the Catholic culture of their ancestors also vanished.

Over the centuries, the Jews used isolation and exclusivity to preserve *their* sense of identity and their religion – this has worked well for them, but the same method cripples the announcement of the Gospel to “all the nations”.

Nevertheless, there is a historical and familial context for the incarnational work of the Church of God. It is important that we treasure the Syrian origin of our roots, the classic and faithful expression of our Syriac Fathers (and Mothers) and love the mountainous geographical origins of the families who brought the Maronite Church to America. This is why we have reached a somewhat painful moment in our parish as it draws in new members who do *not* trace their origins to ancient Syria, or to the Lebanon, or to the Syrian plains that are now in modern-day Turkey.

Our parish is developing and being expanded contextually as it transforms, even as Archbishop Zayek foresaw would happen: for him, the establishment of the Maronite Eparchy announced the opening of an American chapter to the history of the Antiochene Syriac Church of Saint Maron. This present encouraging growth, nonetheless, does not take away the painful realization that the pews are less and less filled with “my cousins”. For those “new Maronites”, pleased with their discovery of the Catholic Faith as it is lived in *Beit Maroun*, all are asked to be sympathetic to this emotional pain – for some, it has brought on a profound sense of loss – as the Lord God leads us all through these growing pains.

On the other hand, for those born into the immigrant families who made possible this beautiful history in Waterville, the Sacred Heart is asking us to embrace the growth that God is clearly bestowing on us. In its pain it might resemble the path of Calvary, but we must each embrace it generously in order to follow our Lord, bloody though the path’s footsteps may be, so that we can have the surety and hope of resurrection. What was once an immigrant parish now becomes more and more a flourishing community in the New World: Lebanese in heart, Syrian in blood, and Catholic in faith. This, too, is the path of Saint Maron continued.

Our holy father began his work in the northern plains of Syria, where it thrived for centuries, then

that apostolic activity found refuge in the Lebanon for many more centuries, and *now* it takes root to flourish in “the Expansion”. What began through the apostolic zeal of an ascetic fourth-century priest has now become a world-wide Church of millions. In our generation, and in our parish, the Unlimited One is directing us to take these further steps for the fruitfulness of the Gospel, the honor of God, and the salvation of souls.

In short, there is a quite natural tendency of immigrant churches is to be “family churches”, but this is not at all the same thing as the incarnational Gospel. Going to church to see my family, while a beautiful thing, is *not* the same thing as going to see and experience the Lord Jesus in the Sacred Mysteries *along with* my family. Without expansion, a religious enclave locked into familial restraints will wither as the generations pass. This is also a reason why numerous eastern parishes throughout America have closed after a few generations in their new homeland.

When the Church of Antioch arrived in America it was to establish a new chapter of that ancient Church, but this can be accomplished only by enduring all the challenges associated with different cultures, different languages, and different mental paradigms. Archbishop Zayek foresaw this in the 1970s, following the establishment of the Maronite Eparchy, from which have developed many beautiful works.

With good-will, generosity of spirit, charity to all, and a Maronite zeal to transmit the ancient treasures of our Church, we will follow in the footsteps of this generous founding bishop and become worthy children of *Beit Maroun* and disciples fulfilling his vision for a world where the Unlimited One radiates light and healing grace to a new people, blossoming out of an ancient Syrian root, and transmitted through the fidelity of the Lebanon.

This is, in part, the reason why there have been scheduled **several parish barbecues this summer**. They permit us all to gather as one community, break bread with one another, and to get to know one another (those “historic Maronites” from the

immigrant families, and those “newer Maronites” who have come to us from out of the pandemic’s storm).

None of these developments entail the loss of our families, but rather they announce familial extension into another century of life-giving charity. God grant us all the grace, faith, strength, generosity, and vision to do so!

SCHEDULE OF READINGS

SOLEMNITY OF SAINTS PETER AND PAUL

July 4, 2021

II Cor 11: 21-30 St. Matthew 16: 13-20

EIGHTH SUNDAY OF PENTECOST

July 11, 2021

Rom 8: 1-11 St. Matthew 12: 14-21

VOCATION ICON

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

Sun	July	4	Michael & Gayle Misner
Sun	July	11	Steve & Allison Crate
Sun	July	18	Sue Paré & Lolo Salazar
Sun	July	25	Daja Gombojav & Family
Sun	August	1	Larry & Lisa Grard
Sat	August	7	Jim & Lenore Boles
Sun	August	15	Chris & Diane Wyder

LAST WEEK’S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$2,218.00

(Budget Deficit 2021: \$18,046.00)³

Peter’s Pence, June 27th: \$244.00

An additional \$000.00 has come in this week toward the combined collections of \$39,000.00.⁴

³ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00

⁴ This makes the amount toward our matching Challenge Grant (20k), to be presently \$13,020.00. The combined

collections are needed to cover this year’s Lenten **Bishop’s Appeal** (*now paid*) and the **building maintenance projects** we need to do.

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.

- Tue 20 †Mary & Paul Maroon
(Misner Family)
- Wed 21 Victoria Elias
(Gayle Misner)
- Thu 22 Fr. Doran
(Catherine & Ira Mandel)
- Fri 23 Tegshee Michael Gombojav
(Daja Gombojav)

INTENTIONS FOR THE QOURBONEH (MASSES)

- Sun 4 9:00am --†Jibryne Karter
(Jan Bourque)
11:00am For the Members of the Parish
- Mon 5 -----
- Tue 6 Fortieth Day for Robert Doran
- Wed 7 †Bruce Begin
(Pam & Dan Casavant)
- Thu 8 †Antoine Lenarcik
(Catherine & Ira Mandel)
- Fri 9 †Buddy & Eva Mitchell
(Larry & Paula Mitchell)
- Sat 10 10:00am †Antoine Lenarcik
(Ira & Catherine Mandel)
5:00pm Sunday Vigil Private Intention
- Sun 11 9:00am --For the Members of the Parish
11:00am - Isaac Madore
(Gombojav Family)
- Mon 12 -----
- Tue 13 Special Intention
(Rita Hikel)
- Wed 14 Donna Boudreau
(Pam & Dan Casavant)
- Thu 15 Nicholas Family
(Mary Nicholas)
- Fri 16 Private Intention
(Abouna)
- Sat 17 10:00am Elijah Misner-Elias
(Misner Family)
- Sun 18 9:00am --For the Members of the Parish
11:00am - †Joan Gottardi
(Donna-Jo Mitchell)
- Mon 19 -----

Grant them health, and raise them up from their illness, and make them to have perfect health of body and soul and strengthen them in spirit; for Thou art our Savior and Benefactor, the Lord of lords and Weaver of crowns, Thou art Lord and King of all. Amen

Those for whom we pray: David Bourque, Barbara Joseph, Sally Derosby, Tala Poulin, Daja Gombojav, Richard Karter, Lolo Salazar, Charlotte Iserbyte, Rita Hikel, and all those who may suffer from disease, want, or depression.



The Wine, Altar Breads, and the Sanctuary Lights devoted to our Lord God and Savior upon His Forgiving Altar for the Alohojohi Qourbonoh have been offered for the month of July by Lolo Salazar and Suzanne Paré in memory of Robert and Sharon Doran

May they receive light and joy in the fullness of the Kingdom!

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.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 3.) All vulnerable, elderly, and at-risk individuals should remain at home and follow the Liturgies as posted on the parish's website.
- 4.) Wearing of face-masks is optional.
- 5.) As discussed in parish council meetings before the pandemic, in order to bring greater security and peace of mind, the **doors** will be **locked** at the beginning of each Liturgy.
- 6.) The next **Parish Socials** and **Barbecues** will be on **July 9th** and **August 6th**. All those attending these are *dispensed from the Friday Fast*.
- 7.) Hand sanitizers remain available at the entrances and at the confessional.
- 8.) *The universal suppression of the canons concerning the Mass on holydays has been lifted.* Thus, the canonical obligation to assist at the Sacrifice of the Mass has been re-established by the bishops as of **June 20th** (for **Latin Catholics**) and **June 27th** (for the **Maronites**). The ancient and **serious obligation to attend Mass on Sundays and holydays** has now been restored for all the Catholics of Maine.
- 9.) **Sunday Vigil** as we re-open will be re-established, **5:00pm**:

8th Sunday of Pentecost, July 10th;
10th Sunday of Pentecost, July 24th;
11th Sunday of Pentecost, July 31st;

From the **Vigil of the Assumption** onward, August 14th, all Liturgical Vigils for Holy Days and Sundays will be fully restored, as will be the proper *transfer of Peace* during the Alohoyoh Qourbonoh.

- 10.) And, lastly, at the end of Mass, those who wish to **remain and pray** in the church are welcome to do so, but out of **respect** for the House of God and **charity** to one's neighbor **all are asked *not to linger, socialize, or visit within the church.*** If one wishes to visit, please do so outside the church.

SERVERS OF THE DIVINE ALTAR

July 4th:

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

July 11th:

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

July 18th:

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

July 25th:

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

August 1st:

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

August 8th:

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

Solemnity of Saints Peter and Paul p. 562

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

Entrance Hymn: LB *msheeho* 221

Glory: SB *al majdu*

Qolo/Hymn: LB *bo'outho d'mor afrem* 222

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint Peter, Chief of the Apostles: LB p 774

Sign of Peace: SB *tou ba*

Communion: SB *O Lord, I am not worthy: For the Beauty*

Recessional: SB *God bless America*



*Blessed
Massabki
Brothers,
Martyrs*

July 10th