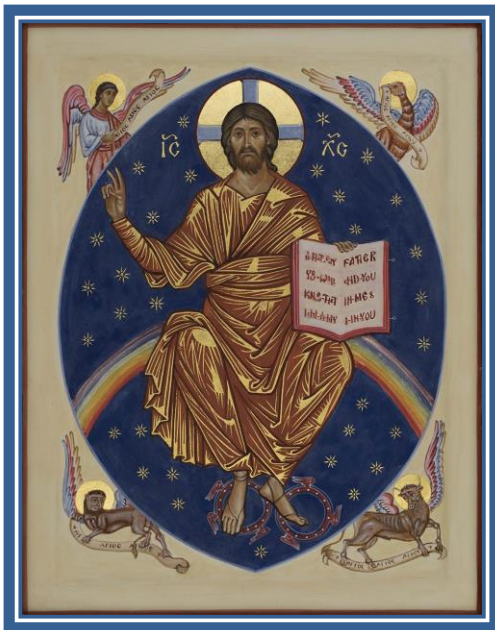


# Saint Joseph Maronite Catholic Church



## Sunday of Christ the King

October 31, 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>  
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*"For us, the men and women of the East are a symbol of the Lord Who comes again."* *Oriente Lumen*, John Paul II

- Qourboneh:** Sunday: (Vigil, Sat. 5:00pm) 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 **Parish Council President:** Suzanne Paré  
**Council Members:** Gayle Misner-Elias, *Secretary*; Steve Crate, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*; Matthew Stone, *Finance Committee*

### **THIS DAY'S GOSPEL<sup>1</sup>** **St. Matthew 25: 31-46**

And when the Son of Man shall come in His glory, and all His holy angels with Him, then will He sit upon the throne of His glory.

And before Him will be gathered all nations; and He will separate them one from another, as a shepherd severeth the sheep from the goats.  
And He will place the sheep on His right hand, and the goats on His left.  
Then will the king say to those on His right hand:

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

Come, ye blessed of My Father; inherit the Kingdom that was prepared for you from the foundation of the *age*.

For I was hungry, and ye gave Me food;

I was thirsty, and ye gave Me drink;

I was a stranger, and ye took Me home;

I was naked, and ye clothed Me;

I was sick, and ye visited Me;

I was in *the house of prisoners*, and ye came to Me.

Then will the righteous say to Him:

*Our Lord*, when saw we Thee hungry, and fed Thee? or thirsty, and gave Thee drink?

And when saw we Thee a stranger, and took Thee home? or naked, and clothed Thee?

And when saw we Thee sick, or in prison, and came to Thee?

And the King will answer, and say to them:

Amen, I say to you, that inasmuch as ye did so to one of these the least of my brothers, ye did so to Me.

Then will He say also to them on His left hand: Go from Me, ye accursed, into everlasting fire, which was prepared for the *Calumniator* and his angels.

For I was hungry, and ye gave Me no food;

and I was thirsty, and ye gave Me no drink;

and I was a stranger, and ye took Me not home;

and I was naked, and ye clothed Me not;

and I was sick and in *the house of prisoners*, and ye did not visit Me.

Then will they also answer and say:

*Our Lord*, when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee?

Then will He answer, and say to them:

Amen, I say to you, that inasmuch as ye did not so to one of these little ones, ye did not so to Me.

And these will go into everlasting torment, and the righteous into everlasting life.



*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>2</sup>

## **ABOUNA'S REFLECTIONS**

The modern world is fragmented and scattered, so integration is the most difficult thing we struggle with in our lives. Yet, the grace of redemption is meant to heal, integrate, elevate, and divinize the individual. This transformation is not possible without fundamental re-integration, that most difficult of tasks.

The acquirement of the "luminous eye" is the daily labor to collaborate with grace to interpenetrate and transform our lives. We of course need to know that true and orthodox teachings of the Church, but our individual combat is to find the daily application of those transcendent truths in our day-to-day lives. This is not easy, nor is it done in a moment.

As Pope Pius XII once stated, *the sin of the modern world is to have lost its sense of sin; but we can further develop this thought to say that the sin of modernity - its malaise and sickness - is to see the revelation of God as something external or extraneous to human life. Nowadays the sense of sin and virtue are both being lost. This mental and spiritual illness affects the lives of many (most?) Catholics, even among those who wish to practice "their faith".*

Surely integrity and re-integration are the foundational work in the Catholic life, but these

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<sup>2</sup> Homily 1.7.8 "on Ezechiel"

come only with conscious collaboration and disciplined application of grace and God word in our lives.

We are meant to see, judge, and act in accord with a Catholic spirit and a mind that is well-formed in the faith. This means that everything we do – really, everything! – is to be done in the light of grace and judged from the perspective of eternity. The honor of God and the glory of His Holy Name are meant to be the primary motivating forces in our lives. It is from out of divine glory that we are redeemed, and not the other way around.

There are far too many people who wish to see God as “something *for* them”, something along the lines of “Jesus died *for* me” in a sense that implies “I am the most important thing to God”, which, of course and quite patently, is false. God is not for us; we have been created for the glory of God. This is Catholic teaching.

Until we gain a Christian vision of existence, life, and creation, we will wander around in a haze (at best) or (at worst) be lost on the path to the fullness of the Kingdom. This means that we must see, judge, and act in such a way that all things come under the grace of God, and what things cannot be done in the grace of God are, by that fact, sin. When we pray, when go to sleep; how disciplined is our life; what we do for recreation, how we spend time; what job we do for a livelihood; how we educate our children; how we see, judge, and value “money”; where we place our priorities and order our lives; how we love in purity and selflessness; how we judge the present world in its materialistic and financial idolatry and its moral perversion; these must all be truly Christian, apostolic, orthodox, and Catholic. No detail of human life is unimportant on the path of holiness. Nothing escapes God’s dominion.

It is impossible to understand how many people think that the simplest things in life – like daily discipline, rising regularly and going to bed promptly – are indifferent to the Christian life. An undisciplined life is the beginning of the path to hell: it fosters randomness and frivolity of

thoughts, unchecked any discipline of the imagination, allows the emotions and human passions to run unchecked (often riotously), degrades the human will in weakness, and degenerates the spiritual life into one of mere sentimentality, emotionalism, and, in the end, silliness. The salt losing its savor is good only to be trodden underfoot.<sup>3</sup>

These unmoored conditions have never produced saints or the just among men. Saint Vincent de Paul would often say, “go to bed early and save your soul”. It is a simple consideration, but one that encompasses the idea that discipline is essential to the life of the soul, the pursuit of holiness, and the flourishing of grace.

One may say that “holiness” is not *necessary* and that all that is needed is “fidelity”, but one cannot separate the one from the other. The neglect of holiness in the name of some kind of amorphous “fidelity” is like the student who would reason to himself that a “D” is all that is necessary to get a “pass” in a grade. Surely, as we all know, that student, shooting for mediocrity, will flunk the class. And so it is with the Christian, the one who aims for mediocrity does not carry his daily cross of discipline and pursue the imitation of Christ, and he will just as surely end up in the fires of hell. He chooses to lead his life in such a way that God is peripheral to his life – separated, in fact – so his eternal state after death will continue in that separation from God: this is the essential definition of hell.

This wholeness of vision is the marrow and life of the doctrine of “Christ the King”. Pope Pius XI in 1925 (establishing the Feast) trained focus on the integration of vision: that Christ is victor, ruler, director, redeemer, guide, not only of some ethereal “heaven”, “someday”, but one that is truly so each day of our lives over both the individual and the public life of nations. This is an integrated vision of the Catholic life.

Christianity is illuminated by the Divine Word Incarnate – Eternal Son and Glorious Victor over sin, devil, and death – and this illumination is meant to penetrate all that is the life of man: individual, familial, public, national, and

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<sup>3</sup> St. Matthew 5: 13

international. Our modern world is very far from this orthodox Christian vision. Fragmentation is the diabolical norm, and Christ is relegated to “kingship” only at the end of the world. This is not Catholic doctrine properly understood.

The Feast of Christ the King is the annual recurrence, so taught Pius XI, when we are reminded that the fullness of the Christ’s teaching and redemptive grace are seen most truly in the lives of the saints, and hence its placement in the Latin calendar in proximity to the Roman Feast of All Saints. In that gracious light, we must each collaborate to order our lives, open the eyes of our spirit, discipline our habits, develop our prayers, train our hearts and wills, and integrate our Christian lives – internally, externally, as families, as individual persons, as citizens, and as nations.

Holiness, discipline, and integrity are not easy tasks in an apostate world, but which can be assured by the eternity of God in divine help, light, grace, and aid that are always at the ready for those who wish to live the life of Christ here and now, even in an apostate world. Indeed, it has been in the most difficult times of history that the greatest saints and heroes have been raised up, formed, and made victorious unto God’s honor and glory – and their own salvation – and Christ the King manifests Himself ever victorious in them.

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### All Saints

Our Maronite commemoration of “**All the Just and Righteous**” is properly part of the weeks that proceed the Great Fast of Lent, but we have also adopted the Latin feast of November 1<sup>st</sup>.

The *obligation* to assist at Mass on holydays is suppressed by the bishops when these days fall on either Saturday or Monday. Thus the obligation for All Saints is suppressed for this year as it lands on a Monday.

Nevertheless, this day will still be observed with a Divine Liturgy at **10:00am** exceptionally on Monday, tomorrow, **November 1<sup>st</sup>**, for those who may wish to attend.

Please note that there will be *no* public Mass on **Friday, November 5<sup>th</sup>**, and none on **Tuesday-Thursday, November 9-11**.

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### Muffins and Coffee

On a more mundane matter, we are all grateful to Larry, Sean, and others, for the extraordinary time and effort they put in to bake the fresh muffins that we enjoy each Sunday following the Qourboneh. Their generosity is edifying and impressive. The brief moments we have to gather outside of liturgical rites is cherished and the possibility to come together over coffee and good baked goods is especially appreciated after the last year and half’s deprivations.

While the Sunday morning gatherings and muffins are freely offered to all, we would like to gently remind everyone that there is a free-will donation basket on the table. The parish spends many hundreds of dollars over the season to supply the muffins and coffee for all who wish to come down to the parish hall. Collaboration to lighten the monetary burden would be greatly appreciated.

During summer and in earlier discussions, it had been suggested that one think about the offering/ donation when enjoying the results of the labors of those who are in the kitchen well before dawn, and, for those who are able, to please consider a *dollar* as an offering for *each* muffin. Of course, those who may have been more richly blessed by the Good One with the wealth of this world might contribute more, indirectly aiding others less able. The good-will and generous spirit of each will proportion the amount of each donation.

In considering this spirit of generosity, we might look to the sentiments of Saint Paul in his Second Letter to the Corinthians, chapter 8:

*Our desire is not that others  
might be relieved  
while you are hard pressed,  
but that there might be equality.  
At the present time your plenty  
will supply what they need,  
so that in turn their plenty  
will supply what you need.  
The goal is equality, as it is written:  
“The one who gathered much  
did not have too much,*

*and the one who gathered little  
did not have too little.”<sup>4</sup>*

Some may be placed by God’s providence in a position to more easily contribute for those who may not be as abundant in the riches of this world: contributing for those who cannot, so that all may freely enjoy fellowship, without worry, while keeping low the economic stress of the parish in this endeavor.

We all know the financial strains of the modern world as we watch the monetary deficits under which our beloved parish labors, so this is just a word to the wise for consideration and thoughtfulness.

May the Good One continue to lavish His choicest light, blessings, and grace upon you all; may *shlomoh* and gracious well-being in service to Christ the King ever be the by-word of your families.

Your apostolic spirit is to be commended and your generosity extolled.



### SCHEDULE OF READINGS

FEAST OF CHRIST THE KING  
October 31, 2021

**Rom 12: 9-21      St. Matthew 25: 31-46**

CONSECRATION OF THE CHURCH  
November 7, 2021

**Heb 9: 1-12      St. Matthew 16: 13-20**

### VOCATION ICON

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

Sun	Oct	<b>31</b>	Daja Gombojav & Family
Sun	Nov	<b>7</b>	Larry & Lisa Grard
Sat	Nov	<b>13</b>	Jim & Lenore Boles
Sun	Nov	<b>21</b>	Chris & Diane Wyder
Sun	Nov	<b>28</b>	Michael & Gayle Misner
Sun	Dec	<b>5</b>	Steve & Allison Crate
Sun	Dec	<b>12</b>	Sue Paré & Lolo Salazar

The **wine** set forth to become the Living Blood of our Savior in the Divine Mysteries has been offered by the choir *for the month of October*

*in memory of Rosanna Joseph*

*May her memory be eternal  
and may she receive  
light and joy  
in the fullness of the Kingdom!*



### LAST WEEK’S COLLECTIONS

(Budgeted: \$3,100.00)

**Regular Collection Last Week: \$2,021.00**

**(Budget Deficit 2021: \$35,155.00)<sup>5</sup>**

**Last Week’s Collection for  
World Mission Sunday: \$214.00**

**The next special collection will be for the  
Patriarchal Charities, November 14<sup>th</sup>**  
*(All funds are rendered entirely to our Patriarch  
for his apostolic works.)*

<sup>4</sup> Exodus 16: 18

<sup>5</sup> Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00

We recently had to replace the **toilet** in the parish offices - the final **\$150.00** came in this week.  
 Thank you to all who have contributed!

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An additional **\$000.00** has come in this week toward the needed collection of **\$39,000.00**.<sup>6</sup>

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

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

Sat 13 †Darrell Mitchell  
 (Donna-Jo Mitchell)  
 Sunday Vigil 5:00pm Private Intention

Sun 14 9:00am For the Members of the Parish  
 11:00am †Jonathan Joseph  
 (Lorna Joseph and Family)

Mon 15 -----

Tue 16 Nicholas Family  
 (Mary Nicholas)

Wed 17 Fr. Doran  
 (Catherine & Ira Mandel)

Thu 18 †Joan Gottardi  
 (Donna-Jo Mitchell)

Fri 19 Gwendoly Belt  
 (Daja Gombojav)

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 31 9:00am For the Members of the Parish  
 11:00am †Poulin and Casavant Families  
 (Pam & Dan Casavant)

Mon 1 9:00 am For the Members of the Parish

Tue 2 †George "Tony" Joseph  
 (George Peter)

Wed 3 †Emily Fournier  
 (Bonnie McGann)

Thu 4 Robert Allen  
 (Rebecca Allen)

Fri 5 -----

Sat 6 Rosalie and Gary Gallant  
 (Rebecca Allen)  
 Sunday Vigil 5:00pm Private Intention

Sun 7 9:00am For the Members of the Parish  
 11:00am †Joan Gottardi  
 (Donna-Jo Mitchell)

Mon 8 -----

Tue 9 Nicholas Family  
 (Mary Nicholas)

Wed 10 †Elias & Gabrielle George  
 (Carol George)

Thu 11 †Fr. Dominique Bourmaud

Fri 12 †Patricia Thomas  
 (Nicole and Michelle)



**The Life-giving Cross**

Please, take notice of our present protocols:

- 1.) All Catholics, of whichever Ritual Church, are more than welcome at Saint Joseph. We are one Family of God and one Body of Christ.
- 2.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 3.) Wearing a face-mask is optional, but is **recommended** for all those indoors.
- 4.) As discussed in parish council meetings prior to the pandemic, in order to bring greater security and peace of mind, the **doors** will be **locked** at the beginning of each Liturgy.

<sup>6</sup> This makes the amount toward our matching Challenge Grant (20k), to be presently **\$15,035.00**. This collection is being

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

- 5.) Hand sanitizers remain available at the entrances and at the confessional.
- 6.) The ancient and serious obligation to attend Mass on Sundays and holydays has now been restored for all the Catholics of Maine.
- 7.) 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 or in the parish hall.

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

**To encourage Lebanese citizens  
to register to vote.**

It is so very important that those outside Lebanon register to vote, their voice could strengthen the country at this difficult time.

Thank you for promoting this effort for the good of Lebanon.

+ Gregory

Registration for the 2022 Lebanese Elections will take place from **October 1, 2021 to November 20, 2021**.

One is eligible to register as a non-resident voter if one holds the Lebanese **citizenship** and was born before March 30, 2001.

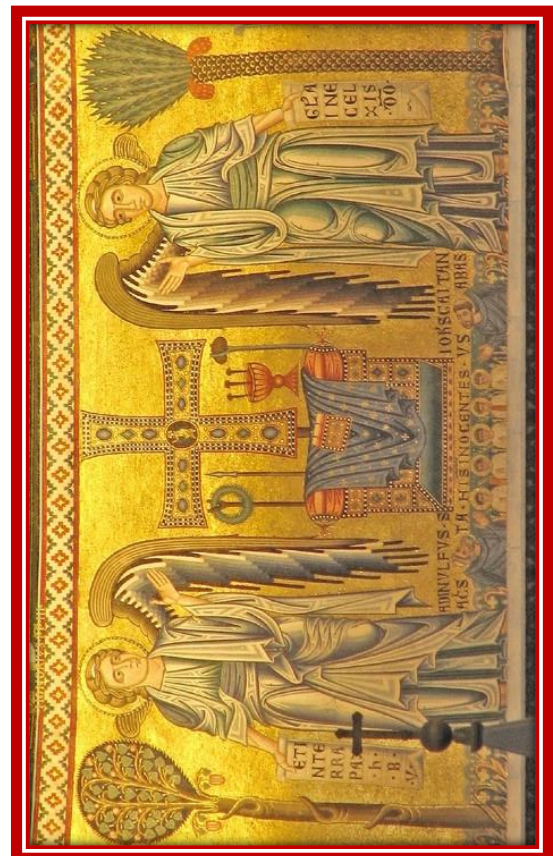
- Eligible voters will be able to register online at <https://diasporavote.mfa.gov.lb/>

- Voters may also register in person at the Lebanese Embassy or at the New York Consulate General.

For more information visit:  
<http://www.lebanonembassyus.org/2021/09/28/registration-for-the-2022-elections/>

Or

<http://www.nylebcons.org>



## *Servers of the Divine Altar*

### October 31<sup>st</sup>:

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

### November 7<sup>th</sup>:

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

### November 14<sup>th</sup>:

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

### November 21<sup>st</sup>:

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

### November 28<sup>th</sup>:

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

### December 5<sup>th</sup>:

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

### ANAPHORA:

**Saint John Chrysostom:** p 876

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

**Communion:** SB *O Lord, I am not worthy; The King of Glory*

**Recessional:** SB *Glorious in Majesty*

! مَعْلًا حَاجِبَةً : Priest

*Shlomoh l'koulkhoun!*

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

! هَكَم وَهُمًا وَبُكْرًا : People

*W'am rouHoh deelokh!*

(literally: and with spirit your!)

# Sunday of Christ the King

p. 606

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

**Entrance Hymn:** LB *fsheeto* 233

**Glory:** SB *glory*

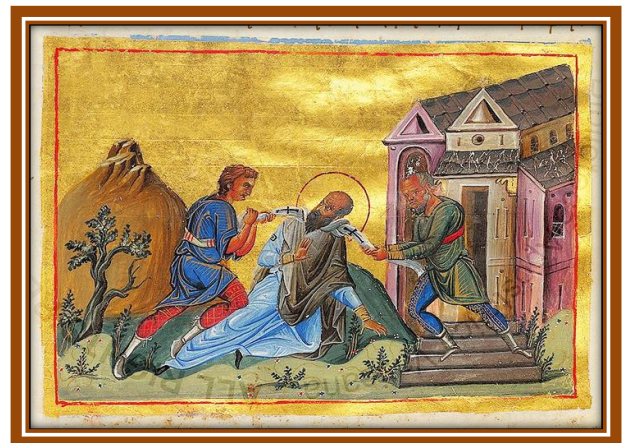
**Qolo/Hymn:** LB *toubaik 'eedto* 234

Creed p 748

### PRE-ANAPHORA:

**Transfer of Gifts:** LB *The Lord Reigns*  
(*Holy Cross*)

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



*Saint Paul, Patriarch of  
Constantinople*

*Martyr*

*November 6<sup>th</sup>*