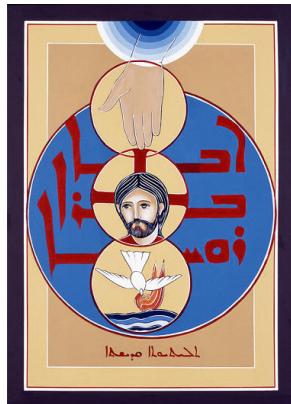


# June 11, 2017 Sunday of the Most Holy Trinity



## St. Joseph Maronite Catholic Church

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Subdeacon: Mr. Steve Crate  
Web Site <http://www.sjmaronite.org>



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*"The Eastern Rites are the Treasure of the Catholic Church"*

St. John XXIII, Pope

- Liturgies:** Saturday 4:00 p.m.; Sunday 10:00 a.m.; Tues. – Fr. 9:00 a.m. weekdays are in the St. Jude Chapel  
The Miraculous Medal and the St. Jude Novenas are on Tuesday following the 9 a.m. Liturgy
- Sick Calls:** To receive the Eucharist and/or the Anointing of the Sick, please call the rectory.
- Confessions:** One half-hour before all scheduled Liturgies and by appointment.
- Baptisms:** Please call the rectory.
- Marriage:** Call the rectory a **minimum 6 months before** finalizing the date of your wedding.

**\*SUGGESTED DONATIONS: SANCTUARY CANDLES \$20; ALTAR BREAD \$25; WINE \$25**

Mass Stipends: weekday intentions \$10; weekend intentions \$15

**Choir Director:** Fefa Deeb    **Sacristan:** Laurie Nale    **Parish Secretary:** Paula Mitchell

**Catechists:** Lenore Boles, Director & K-1<sup>st</sup>; Jane Lee, 2<sup>nd</sup>; Shana Page, 3-5<sup>th</sup>

**Parish Council:** Sheila Bonenfant, Lisa Gard, Lowell Hawes, Rosanna Joseph, David Lee, Kevin Michaud, Paula Mitchell, Aaron Rowden, Elizabeth Wilson

**Ex-officio:** Subdeacon Steve Crate; Lenore Boles, Catechism; Shana Page, Rosary Sodality; Larry Mitchell, Knights of Columbus

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### THIS DAY'S GOSPEL

St. Matthew 28; 16-20

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw Him they worshipped Him; but some doubted. And Jesus came and said to them, **"All authority in heaven and on earth has been given to Me. Go therefore and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And, behold, I am with you always, to the close of the age."**

### ABOONA'S WEEKLY REFLECTION

To live a fully human and healthy life as intended by the Creator, we must seek to live a life that is fully integrated, i.e., that our interior life and that of our external actions mesh together as one. The division (and the conflict) between the world of sin and grace runs through the heart of each of us. A divided life is confused, unhealthy, and hypocritical. We may act in one way, but our minds perhaps lie elsewhere. So profound and difficult is this work that many simply give up and follow the maxims of the world; they drop the Gospel and the Church's catechism as their norm of life and they follow, herdlike, those of CNN and the latest polls. The collapse of untold numbers of

families and millions of individuals over the last forty years – and their subsequent departure from the Church – is heartrending.

*“And this is the judgment, that the Light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who does what is true comes to the Light, that it may be clearly seen that his deeds have been wrought in God.”* St. John 3; 19-21

The wounds of original sins run deep and it is a lifetime’s work that we integrate the social, physical, emotional, psychological and intellectual aspects of our lives into the order of grace. As the Fathers of the Church have taught from the beginning: grace both heals and elevates human life.

Prayer is simply *the elevation of the mind and heart to God*. Love that is true and friendship are reciprocated. In love, we desire to know and learn more about those whom we love; and in turn, we also feel the need to reveal ourselves to those whom we love. It is for this reason that conversations between lovers may seem to be inane or bizarre by those outside that charmed circle. Others may stand baffled by the discussion, but for the lover, the color of his beloved’s bicycle in second grade is truly important.

Love transforms interaction and contacts, and by opening us to others communication also makes us vulnerable. This “wound-ability” is the reason for which many try to avoid love and friendship altogether.

Today’s holyday, **The Most Holy Trinity**, reminds us that we pray not only to the One True God, but also to the Hidden One Who has revealed Himself to be full and rich in every way – even multiple – in His Personal Life. Surpassing all imagination, the reality of God’s Hidden Life will always escape our grasp. Although we can know quite a bit about God’s personal Life, it will ever remain mysterious and incomprehensible to us. This should not really surprise us; after all, those with whom we live also remain unknown to us in so many ways even after years of living together.

Revelation is finally the communication of love and life from the Most High; He exposes His Person to

our gaze as He reveals Himself in charity, seeking our friendship in return. By grace and faith, we are permitted to enter a realm of light, and by His Mercy even to enter the very Mind of God insofar as that is made possible to us.

**Prayer** in its fullest sense is *to communicate and live with*, and in, the Hidden One of Mercy and Consolation. Sadly, many diminish prayer in their lives to a form of “a list of demands” or a type of lottery; they reduce religion to a form of magic and see God as some type of vending machine. Some, not “getting” what they wish for, kick the machine and walk away in disgust. Many weak individuals have fallen away from the Faith in precisely this way.

Our prayer life should be richly nuanced. We *stand* in prayer in the knowledge of our redemption and in the desire to be ever more truly the children of the Light – liberated from sin, corruption and death – as noted in the Gospel of St. John.

We also *bow* in adoration. (As a side note, this was something that the parish children did rather well in their First Holy Communion a few weeks ago.) When we are in the Eucharistic and substantially Divine Presence, that is, upon entering the church, or crossing in front of the altar, or when we leave the church, we must face the altar and make a profound bow *from the waist* as we pray in adoration and acknowledgement of the Divine Mysteries. We each probably need to examine ourselves on this point.

Many seem to think little of the things of God, and at least in practice they treat the House of God as if it were little more than a meeting room. Until recent decades, we rendered the act of adoration by *genuflecting*. But now, having set aside genuflection, we should manifest profound adoration of the Merciful and Good One by a fitting and expressive bow that is both thoughtful and prayerful. Momentarily collapsing the shoulders (or simply rolling the neck in a type of head-bow) only makes us look spastic or, worse, like one of those childhood toys held together by elastic string that would collapse when the button in their base was pushed.

Standing, bowing, genuflecting ... we can also *kneel* in prayer. This is most often how we see our great saints portrayed in art. They kneel in supplication

and humility before the divine Majesty. While kneeling in the Western tradition has come to signify the act of adoration, for us in the Eastern tradition it is rather a sign of our *humility* and a prayerful gesture of *petition*. It is meant to indicate, and encourage, a humble spirit. For this reason – submerged in the deep arrogance of the modern world – we often find it very difficult to kneel, even before God. This too we each must examine as to *how* we kneel, or perhaps, whether we ever kneel in prayer. If we do not do so, then why not?

Finally, we might note that even as we stand in prayer our *hands* are often folded, held out in supplication, or even extended in the form of a cross. These gestures too are meant to both manifest and aid the disposition of mind, heart and spirit. It has been said that the Assyrians had a word for prayer that meant, “to open the fist.” Opening our hands flat we indicate that we “let go.” The closed fist, which can so often show anger, anxiety or agitation, is loosened and opened in prayer. Grasping with closed hands the things of this world, we learn to let go, and seek to understand with trust that all things are dependent on the infinitely-loving Hidden One.

Folded hands indicate that they are empty, and that we stand as mendicants before God. Hands held out before us; as we do for example in reciting the Our Father, indicate that we wish to receive graces and blessings from God. And although the last-named gesture is done mostly by the priest alone as he presides at the Divine Mysteries, arms in the form of a cross have the obvious significance of our recognition that all comes transformed through the healing Cross of Golgotha. It is this gesture of prayer that is portrayed in some of the earliest paintings in the catacombs.

*“What we commemorate before Easter,”* wrote St. Augustine, *“is what we experience in this life; what we celebrate after Easter points to something we do not yet possess.... We are praising God now, assembled as we are here in church; but when we go our various ways again, it seems as if we cease to praise God. But provided we do not cease to live a good life, we shall always be praising God. You cease to praise God only when you swerve from justice and from what is pleasing to God.”*

Summer months are often filled with pleasant family experiences and loads of recreation, but they can often also be dissipated. While we enjoy the

warmer weather – has it really arrived here in Maine? – it is all the more important that we make ourselves conscious and mindful that all things are to be lived prayerfully and fully as the children of the Most High.

Such a beautifully supernatural dignity as is given to us by grace requires a worthy response, befitting those who have been redeemed in the Divine Light.



**Be sure your cell phone  
is turned-off or silenced**

**2<sup>nd</sup> Collections:**

**June 10, 11 Fuel collection  
June 24, 25 Holy Father's Collection**

### **PARKING LOT PAVING**

We have now arrived at the time when we need seriously to work toward paving the lot where the school stood for many years.

Paving the lot, of course, will stop the mud and mess that necessary comes with the rain and snow. A paved lot also allows us to negotiate a contract to rent the space to local businesses during the week (excepting the holydays, weddings and funerals). This furthers the future financial stability of parish revenue. And the timing is especially good, as the downtown area will need additional parking within the year.

Paving is also necessary in order to be able to properly measure, line and secure the lot. At present, people drive across it either to cut across to Hathaway, or to the alley running alongside the church. The proper painting of lines will also permit us to have a visibly objective number of parking spaces available to set when negotiating a rental contract.

As you well know, we also have a problem with the water runoff at the front of the church.

With estimates now in, we can have the same company pave the lot and repair the water problem at the front of the church for \$10,000-\$11,000. As soon as these funds come in, we can begin; and it would be excellent if paving could start in July.

Please, when considering your contributions to the future of St. Joseph's - keeping in mind her nine decades of apostolate already accomplished in the downtown area - do keep in mind this *literally concrete* necessity.

Your generosity on many larger jobs thus far has been outstanding. May God prosper this project.

### LITURGY INTENTIONS

**Sat 10** 4:00 pm  
†William Marozzi & Violetta Sleiman  
(John Sleiman)

**Sun 11** 10:00 am  
†Marion Maroon  
(Dan & Katrina Plourde)

**Mon 12** -----

**Tue 13** 9:00 am  
†Renald LaChance  
(Dan & Pam Casavant)

**Wed 14** 9:00 am  
†Lester Giguere  
(Ann Giguere)

**Thu 15** 9:00 am  
†Alfred Joseph  
(Larry & Paula Mitchell)

**Fri 16** 9:00 am  
†Georges Richard  
(John Sleiman)

**Sat 17** 4:00 pm  
†Sadie Pendexter  
(Wilma Carter)

**Sun 18** 10:00 am  
†Albert & Rose Bellaman  
(Paul & Stephen Maroon)

**Liturgical notes:** † = Deceased, SI = Special Intention, AV = Anniversary, H = Health

### JUNE FOOD PANTRY

Toilet paper Family-sized items – soups, ravioli  
condiments Juice in plastic containers  
*Thank you for your thoughtfulness and help.*

### LAST WEEK'S COLLECTION

**Regular Collection:** \$2,388.00

*May God richly reward your generosity!*

If you are not receiving envelopes  
please let the office know.

*Heal Thy servants, who are sick,  
O Lord, and send them help  
and comfort from Thy Holy Place*

**Those for whom we prayer:** Jerry Fortin, Dorothy Furgus, Albert Joseph, Sierra Lee, Darrell Mitchell, Doreen Nader, Debbie Pomelow, Tala Poulin, Virginia Poulin, Beverly Rideout, Gordon Webber.

### JUNE DEVOTIONS

**St. Joseph 14-day Sanctuary Candle**

Available

**Altar Bread**

Available

**Altar Wine**

Deceased Members of the Jules Cloutier Family  
(Larry & Paula Mitchell)

### Readers' Schedule

#### Sunday of the Most Holy Trinity

Romans 11:25-36

Matthew 28:16-20

**June 10** Lenore Boles

**June 11** Lauraine Mansur

#### Third Sunday of Pentecost

1 Corinthians 2:1-10

John 14:21-27

**June 18** Lila Hallowell

**June 19** Joe Rowden

### EVENTS FOR JUNE

June 24 K of C Ham Dinner 4:30-6:00 \$10

### COFFEE SCHEDULE

June 11 Larry Mitchell & Gareth Belton

June 18 Lauraine Mansur & Marie McMahon  
Larry & Gareth (Summer)

## **VOCATION ICON**

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

June 11 Lowell & Mary Hawes  
June 17 Audrey Yotides (Sat)  
June 18 Greg & Marianne Gillespie  
June 24 Ann Giguere (Sat)  
June 25 Larry & Lisa Grard  
July 1 Jim & Lenore Boles (Sat)  
July 2 Pearley & Alice Lachance