

July 9, 2017 – Sixth Sunday of Pentecost



St. Joseph Maronite Catholic Church

3 Appleton Street

Waterville, ME 04901

Office Phone: 207-872-8515

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Pastor: Rev. Fr. James Doran

Subdeacon: Mr. Steve Crate

website: <http://www.sjmaronite.org>



"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:** Parents should check the website (The Mysteries) then e-mail Father.
- 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-1st; Jane Lee, 2nd; Shana Page, 3-5th

Parish Council: Sheila Bonenfant, Lisa Grard, 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

THIS DAY'S GOSPEL: St. Mt 10: 16-25

"Behold, I send you out as sheep in the midst of wolves; be wise as serpents and innocent as doves. Beware of men; for they will deliver you up to councils, and flog you in their synagogues, and you will be dragged before governors and kings for My sake, to bear testimony before them and the Gentiles.

When they deliver you up, do not be anxious about how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you.

Brother will deliver up brother to death, and the father his child, and children will rise against parents and have them put to death; and you will be hated by all for My Name's sake.

But he who perseveres to the end will be saved. When they persecute you in one town, flee to the next; for Amen, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes.

A disciple is not above his teacher, nor a servant above his master; it is enough for the disciple to be like his teacher, and the servant like his master. If they have called the Master of the house Beelzebul, how much more will they malign those of His household."

ABOONA'S WEEKLY REFLECTION

Over these next weeks, I would like to present to you a series taken from an article which I wrote back in November of last year. It was asked of me

to jot down some ideas of why I had come to work in the apostolate of the Antiochene Syro-Maronite tradition. Gladly, at the time I put these thoughts to paper.

Hopefully this will give some insights for all of us to ponder, whether we find our Catholic origins in Rome – among the Latins – or from Antioch -- among those born Maronite. While it makes a single essay, it will be broken up into several installments for your consideration:

From Antiquity to Antiquity:

A Latin Priest
in the ancient tradition of Aramea

Part III

All the Catholic traditions hold the inspired Scriptures in veneration, but the Syriac Churches traditionally seem to have adopted the ancient synagogue as their architectural model in which to enthrone the Sacred Texts. The Book of the Gospels was veiled in its place on the raised bema, more or less central to the congregation, and the reserved Eucharist, also veiled, replaced the Torah in the Holy of Holies. This is a simple and appealingly beautiful custom that emphasizes the central preoccupation these Semitic Christian traditions have had for the written word of God.

While the authoritative Scriptures for the Latin and Hellenic Churches were transmitted through the Vulgate and Septuagint respectively, historically the Syriac Churches possessed the Old Testament, *Peshitta*, as directly translated from the Hebrew and Aramaic texts.¹ Evidence would seem to indicate that the translators often were themselves converts from the stock of ancient Israel. Traditionally the Sacred Scriptures that have most influenced the Syriac Churches have been the Sapiential Books of the Old Testament, the Gospel of St. John and the Epistles of St. Paul. Again traditionally, there have been at Mass three readings: Old Testament, Epistle of St. Paul and the Gospel. Typology is central to the interpretation of the Sacred Scriptures, also. “Coming out of a world view that considered Creation, revelation, and Incarnation as elements of

one process, the Syriac tradition regarded the typology found in Scripture as a particular manifestation of the nature of things. Types, symbols, and mysteries are at the core of Creation itself.”²

In the West we are familiar with the terms “Sacrament” and “Mystery”. They are taken from the Latin and Hellenic traditions respectively. The Syriac tradition takes another term altogether – from Persia. “Raz” was originally a reference to a secretive or hidden communication of the Shah to his court officials.³ The king’s will is expressed in a hidden manner, but its power radiated out from the Shah’s inner council. It is thus interesting to note that *governance* and *counsel* are at the basis of the Syriac term to describe of the channels of grace instituted by Christ, and not the military (*sacramentum*) or the pagan ceremonies of Eleusis (*mysterion*). As with the Scriptures, the Syriac Churches have added to the sense of awe before the divine Mysteries and revelation of the Good One by the traditional use of veils before the altar.

The original eastern theological expression is distinctly poetic. Poetry is an excellent vehicle of the religious awe that is inspired as we stand before the “consuming Fire.”⁴ Knowing full well the Hellenic and Roman attempt to express the Faith with linguistic precision, the ancient Syriac Fathers chose rather to express faith in the Hidden One through poetry. A simple reason for this is the Semitic stress on the ineffability of God. He is “wholly Other,” ultimately transcending all human concepts and words.

The Hidden One reveals Himself definitively in His Incarnate Word – and by extension in the Church throughout time – but by necessity these communications/epiphanies act simultaneously as “veils”. Insofar as they exist in a created manner they must be limited.⁵ They infinitely fall short of that which they are meant to express and reveal.

² Beggiani, Joseph. “The Typological Approach of Syriac sacramental Theology”. *Theological Studies*, Sept. 2003.

³ Beggiani, Joseph. “The Typological Approach of Syriac sacramental Theology”. *Theological Studies*, Sept. 2003

⁴ Hebrews 12; 29

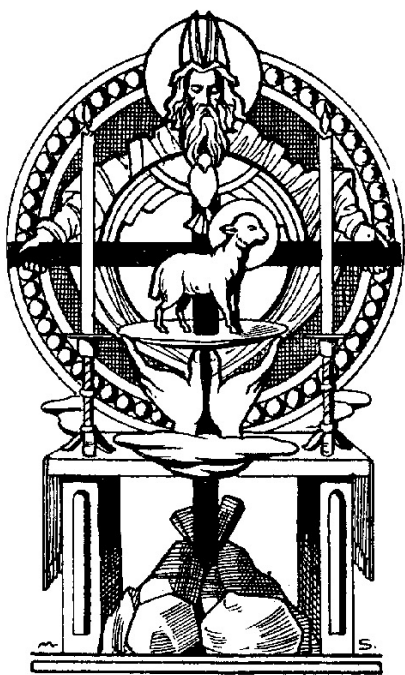
⁵ Even the sacred Humanity of Our Lord both indicates the presence of the Divine Word and obscures that Presence at one and the same time. For this reason the Transfiguration holds such an important place in the eastern mindset.

¹ Brock, Sebastian. *The Bible in the Syriac Tradition*, p. 23. Gorgias Press, Piscataway, NJ, 2006

They reveal and veil, uncover and cover, at one and the same time. They are simultaneously true and inadequate. From this point of view, the better theological expression chosen in the Aramaic tradition is poetry. What is to be described remains ever transcendent Mystery and therefore to humanly describe It requires that terms turn about the indefinable Center in paradox and image rather than in categorical linguistic definition.

The greatest of the Aramaic theologians is St. Ephraim of Edessa, Doctor of the Church. The Syriac Churches happily continue to follow the ancient Hebraic and Mesopotamian poetic traditions. As an example of this, as Catholics we all certainly believe in “transubstantiation” but even before this scientific word was created other terms had been used to describe the sublime Reality:

*At thy feast He mixed a cup;
Those who drink it thirst no more.
Come and eat Fire in the Bread.
Drink Spirit in the Wine.
Clothed in Spirit and Fire,
Thou shalt be with Him, His bride.⁶*



⁶ The Consecration and Renewal of the Church, *Qolo*.

Be sure your cell phone is turned-off or silenced

2nd Collections:

July 8, 9 Fuel Collection

Peter's Pence (envelopes are misprinted)

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 necessarily 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.

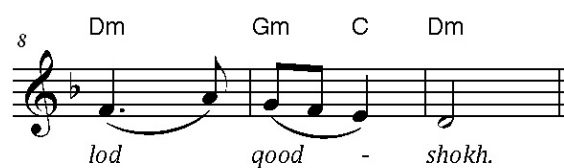
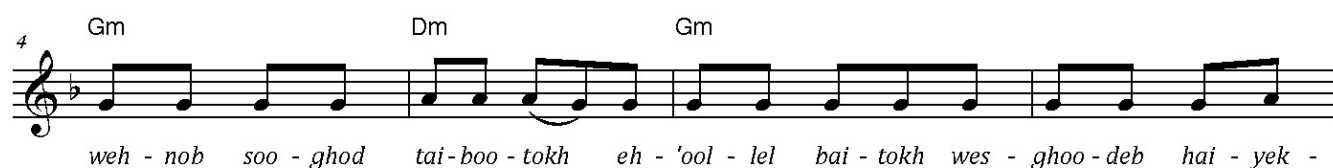
With estimates now in, we can have the same company do both projects – pave the lot and repair the water problem at the front of the church – for about **\$10,000**. As soon as these funds come in, we can begin.

****THE PAVING COMPANY IS READY TO BEGIN WORK
MID-JULY.***

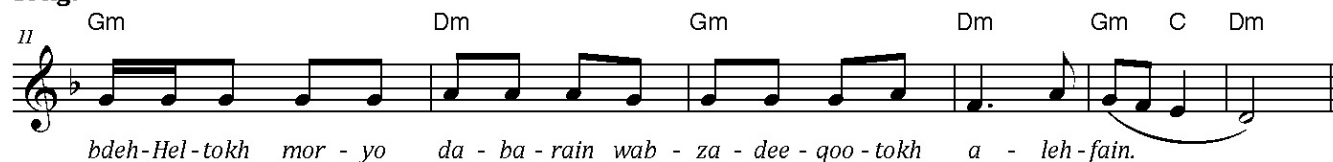
Please, when considering your contributions to the future of St. Joseph's – remembering her nine decades of apostolate already accomplished in the downtown area – do keep in mind this *literally* concrete necessity.

THE MYSTERIOUS THIRD RESPONSE
AT THE ENTRANCE INTO THE QADISH QADISHEH
(HOLY OF HOLIES)

Eetelwot Madeb^heh Daloho
(I Will Go to the Altar of God)



Cong:



LITURGY INTENTIONS

Sat 8 † **Prinella Mitchell**
(John Sleiman)

Sun 9 † **Valerie Joy Tieman**
(Joe & Lyn Rowden)

Mon 10 -----

Tues 11 † **Cathi Lee**
(Fefa Deeb)

Wed 12 † **Theresa Casavant & John & Marietta Thomas**
(Dan & Pam Casavant)

Thur 13 † **David Proulx**
(Ann Giguere)

Fri 14 † **Ferdinand & Antoinette Mathieu**
(Dan & Pam Casavant)

Sat 15 † **Reggie Michaud**
(Knights of Columbus)

Sun 16 † **Dick Willette**
(Larry and Paula Mitchell)

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

Hafli!

St. Joseph's 90th Anniversary

September 23: 7pm-12am

Table for ten: \$300
Single Tickets \$40

--- tickets will be \$25 up until August 30 ---

E-mail the parish website for ticket reservations then tickets can be purchased by placing an envelope, properly identified, in the collection. On occasion, tickets may also be sold at the church

LITURGY OF THE FAITHFUL DEPARTED

Mary Elias 11 AM Wednesday July 12

JULY DEVOTIONS

Altar Bread:
Deceased Members of the Simon Stevens Family
(Larry and Paula Mitchell)

JULY FOOD PANTRY

Soups,
Thank you for your thoughtfulness and help.

LAST WEEK'S COLLECTION

Regular Collection: \$2,323.00
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, Albert Joseph, Sierra Lee, Darrell Mitchell, Doreen Nader, Tala Poulin, Virginia Poulin, Beverly Rideout, Gordon Webber, Melissa Karter. Maxine Morrisette, and Paula Mitchell

READERS' SCHEDULE

Sixth Sunday of Pentecost

1 Corinthians 12:12-13, 27-30 Matthew 10:16-25

July	8	Lila Hallowel
	9	Joe Rowden

Seventh Sunday of Pentecost

2 Corinthians 3:1-6 Luke 10:1-7

July	15	Ruth Lunn
	16	Joe Rowden

VOCATION ICON

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

July 9 Lowell & Mary Hawes

CENTURY 21 – SURETTE REAL ESTATE
Pam Casavant - Partner/ Associate Broker
Tel: 207-873-5634 Ext 219
e-mail: pcasavant@surette-realestate.com
web: www.surette-realestate.com

LEBANESE CUISINE
34 Temple Street * Waterville, ME 04901
207-873-7813

GALLANT FUNERAL HOME INC.
Dana R. McInnis, Owner
John O. Gallant, Director
10 Elm Street * Waterville, ME 04901
Tel 873-3393 * Website: gallantfh.com

GHM Insurance Agency
Auto * Home* Business * Life * Benefits
51 Main Street – Downtown Waterville
Tel: 207-873-5101 www.ghmagency.com

GRONDIN'S CERTIFIED DRY CLEANERS
259 Main Street - Waterville, ME 04901
207-872-8132

JOKAS' Discount Beverage
52 Front Street - Tel: 207-873-6228
Central Maine's Complete Package Store

HERITAGE JEWELERS– Maronite Crosses
Fayetteville, NC
We have a variety of Maronite Jewelry
Tel: 800-457-6621 – Email: heritagejls@earthlink.net
<http://www.heritagejewelersfnc.com/religious-jewelry.html>

SII Investments, Inc.
29 Mt. Merici Ave. – Tel: 207-872-8689
Lawrence D. Griffin, MBA

Waterville Florist
Thank you for your weekly flower donations
287 Upper Main Street
Tel: 207-872-7422 also 888-616-4880

Sixth Sunday of Pentecost “A”

p 425

Lighting of the Church: SB* p 21 #135/LB p 5
Jesus, Christ, O Source of Light

Entrance Hymn: LB p 425
On a Sunday Jesus Rose

Glory: SB p 1 #2
Glory (English)

Qolo/Hymn:
Sa Latouke

Creed p 748

Pre-Anaphora:
Transfer of Gifts:
O Body of Our Savior

Incense Hymn: SB p 3 #8

Anaphora:
Twelve Apostles: LB p 754

Sign of Peace: SB p 12 #117
Tooba Lisa

Communion:
For the Beauty

Recessional: SB p 38 #172
The Lamb

**LB=Liturgical Book SB=Song Book*



“Awe-inspiring, in truth, are the Mysteries of the Church; awesome, in truth, her altar.

A fountain sprang up out of Paradise, sending forth sensible streams; a fountain arises from this Table, sending forth spiritual streams.”

St. John Chrysostom, Bishop & Confessor