

Saint Joseph Maronite Catholic Church



Eighth Sunday of Pentecost

July 24, 2022

Welcome all visitors to the beautiful heritage of Antioch

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Waterville, ME 04901
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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: Sunday: (Vigil, Sat. 4:30pm) 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; Memorial Candle before St. Joseph \$40

Catechism: Steve Crate, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Pastoral Council Chair:** Suzanne Paré

Pastoral Council Members: Suzanne Paré, *Chair*; Gayle Misner-Elias, *Secretary*; Steve Crate, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Sodality/Almoner*; Matthew Stone, *Finance Committee*

THIS DAY'S EPISTLE¹ Romans 8: 1-11

There is therefore no condemnation, to them who, in *Jesus Messiah*, walk not after the flesh. For the law of the spirit of life, which is in *Jesus Messiah*, hath emancipated thee from the law of sin and death.

Inasmuch as the Law was impotent – by means of the weakness of the flesh – God sent His Son in the likeness of sinful flesh, on account of sin; that He might, in His flesh, condemn sin; so that the righteousness of the Law might be fulfilled in us; since it is not in the flesh that we walk, but in the Spirit.

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

For they who are in the flesh, do *mind* the things of the flesh:
 and they who are of the Spirit, do *mind* the things of the Spirit.
 For *mind*ing the things of the flesh, is death;
 but *mind*ing the things of the Spirit, is life and peace.
 Because *mind*ing the things of the flesh, is enmity towards God: for it doth not subject itself to the Law of God, because it is not possible.
 And they who are in the flesh cannot please God.
 Ye, however, are not in the flesh, but in the Spirit; if the Spirit of God truly dwelleth in you.
 And if in anyone there is not the Spirit of *Messiah*, he is none of His.
 But if *Messiah* is in you, the body is dead, in regard to sin; and the spirit is alive in regard to righteousness.
 And if the Spirit of Him, Who raised our Lord Jesus *Messiah* from the dead, dwelleth in you; He Who raised our Lord Jesus *Messiah* from the dead, will also vivify your *mortal* bodies, because of His Spirit that dwelleth in you.



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

Although originating in God's love, and initiated by His mercy, salvation is a hard path to walk (at least at times). It is not intellectual or a work of the imagination; it is experiential and requires choice of will. Our Lord Himself taught that salvation comes only through the daily perseverance of carrying "the cross".³ The difficulty does not come from God, nor does He require "pain" for us to be faithful, but it comes from within ourselves: our past sins, the things done to us by others, and our bad habits of thought and action. These are the things that contradict the workings of the Spirit; these set up the conflict and strain between "spirit" and "flesh" that constitute the cross of discipleship.

Saint Paul takes pains to clarify the relation between human life and the grace of the apostolic faith. Today's epistle is a perfect example of this; it takes head on as it were the true definition of being Christian. When properly understood, his teaching corrects the misunderstandings and modern twisting of the Gospel into a form of "do-goodism", as if social outreach or revolution were the purpose of Jesus' Coming. The arrival of the *Messiah* goes much deeper than mere social and cultural improvement. The grace of salvation seeks the complete renovation of the human heart.

Correctly understood then, the Church clarifies, catechizes, and teaches that the Gospel is the personal transformation of the individual by grace – body, soul, mind, and spirit – from out of which good is pursued and developing virtue is grown. From out of a heart renewed by grace, the mind is transformed supernaturally by the Spirit. This vision of the Fathers of the Church is diametrically opposed to any secularized activist vision of social reform.

Salvation, then, first given as gift, is a path and process with which we must be freely engaged, and which is classically broken down into three phases (humility, individuation, and spiritual maturation of grace in human potential) that are largely successive, but which can at times also overlap.

² Homily 1.7.8 "on Ezechiel"

³ St. Luke 9: 23

This progressive healing by grace is what Saint Paul describes in his epistle today as the contrast and conflict of “flesh” and “spirit”. “Flesh” is a purely natural and naturalistic way of thinking and acting (although not always necessarily a sinful one) and “spirit” is the transformed human heart touched by God. This is about life, transformation, and actualization of self; it is not about “rules”.

Christianity is not a mere codebook of moral prescriptions, but rather a salvation of the individual done personally and, one can say, metaphysically. This is important to understand as there might be many who deceive themselves in an attitude of self-sufficiency⁴ (saying to themselves, “I’m a good person”) and by misjudging the Gospel to be a codebook for “being good” they see themselves as “already there”. Consequently, their attendance at the Divine Mysteries seems to them superfluous, unnecessary, or something they will do when they “feel like it” – as these judge themselves already “spiritual” or “good”. These will logically distance themselves from grace and the Spirit of God, embrace the “flesh”, and in so doing become among those that our Anaphoras label as “far”. We pray for them that they might be illumined, return to the Spirit of God, and find healing in His salvific work.

For ourselves, desiring to “walk in the Spirit”, the first step is to pursue what the Fathers call “*humility*”. This is not the *virtue* of humility, but action taken against the “inflation of the mind” or “vaunting oneself” as if having already attained God. We could also call this humility the ground of one’s “self-knowledge”: to fathom the depths of one’s own heart; to learn one’s true motivations; and to perceive one’s true “inspiration”.⁵ Why do we act in such a way, what do we choose in such a manner, and how? What motivates our lives? This knowledge is the bedrock and foundation of the Christian life. Examination of conscience is about this self-knowledge, and it is self-knowledge that initiates the process of *entering the mind into the heart*.

Ascetic humility thus begins the life of the serious disciple. It strives to perceive what one does not

know, and looks to appreciate how far short one falls from the glory of God.⁶ This is not, of course, intellectual learning, but *experiential* and lived wisdom.

*We have offended Thee by our evil deeds,
but we come back to knock at Thy door.
Do not treat us, O Lord,
according to our disobedience
and the stubbornness of our will,
but may our repentance be a model
for all those who, like us, have sinned,
so that they may never lose hope....
Deliver us not into the hands of our enemy,
for Thou knowest well
that if Thou allowest him to tempt us
we shall soon fall and succumb.
Since no one is exempt from sin,
but Thou O Lord,
our King and the Ruler of all,
receive us
and grant us to rejoice
in Thy eternal Kingdom, now and forever.⁷*

It is in this ascetic phase of the Catholic life – “humility” – that one must labor extensively to develop a spirit of repentance, self-knowledge, distrust of self, and a sense of order and regularity. This humility moves one away from the “flesh” of lower motivations, and allows the spirit to re-focus priorities, being now influenced by the Spirit of God. The process of repentance and conversion is painful for these very reasons.

Every beginning should **develop a daily schedule** of prayer, work, and recreation. Once a schedule becomes second nature it need not be written out and concretely set before us, but as we begin the spiritual life earnestly, we must clearly set up what we must do with intelligence, order, and determination. It is helpful (practically essential) to write out this schedule.

This type of ordering permits grace to shine more noticeably in our lives and gives each day a sense of discipline and purpose. A schedule re-enforces decisiveness to move through prayer and activity each day without getting bogged down in the

⁴ “highness of mind”: this is the one basic threat to the life of the spirit as it impedes self-knowledge. It is a condition of “spiritual deception”.

⁵ Note that “inspiration” has as its root “spirit”. Our *inspiration* is the spirit by which we are led.

⁶ Romans 3: 23

⁷ *Sedro*, Thursday Safro, from the days following Pentecost.

indecision or discouragement that can frequently erupt in life, especially at painful and stressful moments.

This humility is also why the “cross” exists as central to discipleship. The “cross” reveals in contradiction and in opposition what truly makes us “tick”. When we take the time to listen, reflect, and see, the “cross” reveals to us, in the core of our being, who we truly are. *This is the beginning of the spiritual life of a Catholic.* In this we discover our pride, our “inflation of mind”, and the self-deception that is connatural to each one of us in the effects of original sin.

This does not mean that we are evil, but it does mean that our default mode of thought and being vaunts and inflates itself, thereby obscuring true thought, stifling the response to grace, and darkening our minds. This deafens us to the Spirit of God. In short, “the cross” prepares us in “humility” to be honest with ourselves and honest with God, and is the grounding and opening of “spirit” to grace’s eternal light.

It is especially in the second phase of the spiritual life – “individuation” – *where one, having responded to grace honestly, works on discovering how God’s grace is meant to develop in her life, uniquely.* This is where the expansion of charitable works takes firm root. It is not being self-insufficiently “good” that makes us holy and saved, but in being holy that we become good.

Grace has an infinite and omnipotent Origin, but how it heals and elevates the individual in redemption is unique to each person. Rejecting grace, however, we plunge into “flesh” and put ourselves on a path to “inflation” and “dullness of heart”; but by cherishing grace, we are illumined and transformed.

The process of salvation, therefore, is to be sculpted by the Spirit of Holiness into perfect images of the New Adam, the radiant Word Incarnate; it is to transform “flesh” into “spirit”.⁸ It is not a “law”, but a “life”. Trying to “do good” will never engender this life, but receiving in gratitude the life found only in Christ, we can be assured that true good will follow.

⁸ II Cor 3: 17

SCHEDULE OF READINGS

EIGHTH SUNDAY OF PENTECOST

July 24, 2022

Rom 8: 1-11

St. Matthew 12: 14-21

FEAST OF THE 350 MARTYRS, DISCIPLES OF SAINT MARON

July 31, 2022

Rom 16: 17-20

St. Luke 11: 49-54

VOCATION ICON

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

Sun	July	24	Dean & MaryAnn Carter
Sun	July	31	Michael & Gayle Misner
Sun	Aug	7	Steve & Allison Crate
Sun	Aug	14	Suzanne Paré
Sun	Aug	21	Daja Gombojav & Family
Sun	Aug	28	Ira & Catherine Mandel

*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: John Gallant, Gareth Belton, Katrina Nappi, Holly Perron, Christian Disuag, Daja Gombojav, Margaret Mae Lambert, Mary Theresa Huebner, Mary Morin, Larry Gard, Sarah Grace Misner-Elias, Cindy Elias, Barbara Joseph, Madeleine Dombroski, Sally Derosby, Tala Poulin, Richard Karter, Rita Hikel, and all those who may suffer from illness, disease, want, or depression.

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 24 9:00am For the Members of the Parish

11:00am †Ramon Managad
(KofC 11303)

Mon 25 -----

Tue 26 †Sam & Nimera Maroon
(Paul & John Maroon)

Wed 27 †Darrell Mitchell
(Donna-Jo Mitchell)

Thu 28 †Lolo Salazar
(Suzanne Paré)

Fri 29 †Ernest & Freda Maroon
(Paul & John Maroon)

Sat 30 Saturday, 10:00 am
†Paul LaVerdière
(Audrey Yotides)

4:00pm Ramsho & Sunday Vigil
The 350 Martyrs,
Disciples of Saint Maron
Private intention

Sun 31 9:00am For the Members of the Parish

11:00am †Delores Salazar
(Suzanne Paré)

Mon 1 -----

Tue 2 †Charles & Lucille Maroon
(Paul & John Maroon)

Wed 3 Israel Gombojav
(Daja Gombojav)

Thu 4 Dan & Kellee Gray Family
(Audrey Yotides)

Fri 5 10:00am †Ginnaz for Andrew Coppola
(Mary Bawcum)

6 :00pm Ramsho
Transfiguration of Our Lord

⁹ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00/ Deficit 2021: \$35,178.00

¹⁰ This makes the amount toward our matching Challenge Grant (20k), to be presently \$20,567.00. This lengthy collection is being made to cover the needed **building maintenance** and **masonry projects**, estimated at \$60,000.00, two-thirds of which will come from the Challenge Grant and matching funds:

Sat 6 Saturday, 10:00 am
†Lolo Salazar
(Suzanne Paré)

4:30pm Sunday Vigil
Private Intention

Sun 7 9:00am For the Members of the Parish

11:00am †Albert Duguay
(KofC 11303)

Mon 8 -----

Tue 9 Tony Miklaszewski
(Virginia Miklaszewski)

Wed 10 †Lovie and Peter Maroon
(Paul & John Maroon)

Thu 11 †Lolo Salazar
(Peter & Kim Paré)

Fri 12 Joseph Gosselin
(Jodi Gosselin)

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Two Weeks: \$4,175.00

(Budget Deficit 2022: \$23,571.00)⁹

An additional \$000.00 has come in this week toward the needed **masonry construction** and **maintenance** collection toward the last \$20,000.00.¹⁰

Donations to date for the new **appliances** in the parish hall kitchen: \$5,260.00¹¹

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.

\$40,567. This leaves a remainder of \$19,000.00 to cover the whole project.

¹¹ Our projected goal to raise that is needed to finance the new appliances is \$6,000.00.

Eighth Sunday of Pentecost "A"

p. 425

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

Entrance Hymn: LB *fsheeto* 178A

Glory: SB *glory*

Qolo/Hymn: LB *bo'outho d'mor ya'coub* 179

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: p 774

Sign of Peace: SB *tou ba*

Communion: SB *O Body of my Savior; Father of Truth*

Recessional: SB *Glorious in Majesty*

SERVERS OF THE DIVINE ALTAR

July 24th

9:00am: I. Misner-Elias/ N. Carter

11:00am: P. Carter/ S. Nappi

The Fast of the Dormition

*The Assumption of the Ever-Virgin Mary
into Heaven, body and soul (August 15th)*

As we were reminded by our Patriarch in his encyclical, it is our tradition to fast in preparation for the great feasts, and all are encouraged to do so faithfully, *par.* 24:

This fast is known as "The Fast of the Virgin", during which the faithful abstain from eating meat, dairy products, and eggs, from August 7th until August 14th inclusively.

We are also reminded in *paragraph 21* of the same letter that "a fast" is to go without all foods *from midnight to noon*, after which we *abstain from all animal flesh and most all animal products* – this is most similar, but not exactly the same, to a "vegan" diet.

When a fast day falls on a Saturday or a Sunday (as will be the case on August 7th, 8th and 14th this year) one can eat as they wish, but should still abstain from animal flesh and animal products, although shellfish is permitted.

These observances are for all who have attained the age of the use of reason, *par.* 22



*Saint Martha,
Sister of Lazarus*

Confessor

July 29th