

Saint Joseph Maronite Catholic Church



Pentecost

June 5, 2022

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
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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. 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

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, *Rosary Sodality*; Matthew Stone, *Finance Committee*

THIS DAY'S EPISTLE¹ Acts 2: 1-21

And when the days of Pentecost were fully come, while they were all assembled together, suddenly there was a sound from heaven, as of a violent wind; and the whole house where they were sitting was filled with it. And there appeared to them tongues, which were divided like *fire*; and they rested upon each of them.

And they were all filled with the Holy Spirit, and began to speak in diverse languages, as the Spirit gave them to speak.

Now there were resident at Jerusalem persons who feared God, Jews from all the nations under heaven.

And when that sound occurred, all the people collected together; and they were agitated, because they everyone heard them speaking in their own languages.

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

And they were all astonished, and wondered saying one to another:

All these who speak, behold, are they not Galileans?

And how do we hear, each his own language, in which we were born?

Parthians, and Medes, and Elamites, and those dwelling between the rivers, Jews and Cappadocians, and those from the region of Pontus and of Asia, and those from the region of Phrygia, and of Pamphylia, and of Egypt, and the parts of Libya near Cyrene, and those who have come from Rome, Jews and proselytes; and those from Crete, and Arabians.

Behold, we hear them speak in our own languages the wonders of God.

And they all wondered and were astonished, saying one to another:

From whom is this thing?

Others however ridiculed them, saying: They have drunken new wine, and are intoxicated.

And afterwards Simon *Kepha* rose up, with the eleven legates, and elevated his voice, and said to them:

Men, Jews, and all ye that reside at Jerusalem; be this known to you, and hearken ye to my words.

For these are not intoxicated, as ye suppose: for lo, it is yet but the third hour.

But this is what was spoken by Joel the Prophet:

*It shall be in the last days, saith God,
that I will pour my Spirit upon all flesh:
and your sons shall prophesy,
and your daughters and your young men
shall see visions,*

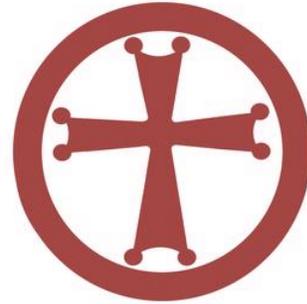
and your elders shall dream dreams.

*And upon my servants and my handmaids
will I pour my Spirit, in those days,
and they shall prophesy.*

*And I will give signs in heaven,
and prodigies on earth, blood, fire,
and vapor of smoke.*

*And the sun shall be turned into darkness,
and the moon into blood,*

*before that great
and fearful day of the Lord come.
And it shall be, that whoever will call
on the Name of the Lord, shall live.²*



*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)³*

ABOUNA'S REFLECTIONS

Faith, charity, and tradition: these are the gifts and mystery of Pentecost.

The core identity of the Church, and the light by which she continues the work of the Gospel and salvation, was bequeathed to us at Pentecost, and has been identical throughout the generations. The supernatural mysteries of faith are inextricably interconnected, forming a brilliant coherence within the Christian Faith, the Apostolic Tradition that exists in both *written* and *unwritten* form. Pentecost is the revelation of transition, and the Apostolic Faith revealed by the Holy Spirit is inherently "mysterious": each teaching is intrinsically related to the others.

In the Messiah's glorification the process of salvation moves from (as it were) Incarnate Word to Church: from eternity, into time, through death and glory to the right of the Hidden Father, back into time and space at Pentecost, working

² Joel 2: 28-32

³ Homily 1.7.8 "on Ezechiel"

salvation, until the full glory of the Dawn-without-setting appears.

For twenty centuries, the Church has existed and has lived as the work of God, occupying itself with salvation through the collaboration of grace and free-will: men responding to the Hidden One of majesty, conforming to His will, and imitating His Son.

The Church has not run on sentiment, and certainly not on sentimentality. While emotions and the passions can be helpful if they are aligned and used in the pursuit of virtue, they must not be the source or motivation by which we act.⁴ Emotions cannot be the basis of virtue, holiness, and the evangelical life. Only grace and free choice can develop into holiness.⁵

The Divine Fire and Light that comes down upon the Disciples at Pentecost established the Church as “inheritance”, that which is formed, grounded, and passed on to mankind for salvation. The Church is God’s proper “possession” in this world, reflecting even now the age to come. Christ alone is Savior, but He saves and heals uniquely in His Church.

Pentecost is the *epiphany* of the Church of God, and simultaneously the origin of what the Catholic Church calls “Tradition” (note with a capital “T”). This is also known as the “deposit of the faith”: a fundamentally integral revelation in which each individual mystery of faith is in harmony with all the others.

The Apostolic and *Catholic Faith* is like a great jewel of many facets. Each one reflects the others, and to understand one, its relationship to the others must be appreciated, and, like a jewel, its beauty is perceived only in its complete brilliance, not in one isolated “sparkle” disjoined from another, or from the whole.

⁴ *O Christ, in Your Resurrection You were resplendent in light; do not let clouds of passion gather in the sky of our soul and hide You from our eyes. For then we would lose the way which leads to You and wander in the desert of death.*

Allow us to enjoy Your light and work in Your Day as long as it remains light.

Third Prayer, Safro in Thursday of Paschaltide.

⁵ Ephesians 4

⁶ St. Jude 3-4

⁷ In regards to the one, apostolic, catholic, and orthodox Faith, this Catholic understanding of Apostolic Tradition and the

Christ is the final and exemplar cause of all existence, and it is this fullness that is communicated to us in the Church within her Apostolic Tradition (both written and unwritten). *It is the Apostolic Tradition and the Deposit of the Faith⁶ that give unity and identity to the Church of Christ.*⁷ There is but one Lord, one faith, and one baptism.⁸

Transfigured in form at the right hand of the Hidden Father, Christ operates and is given to us in the Church, His Mystical Body. The Gift that is given on Pentecost establishes the inheritance that is then proclaimed and transferred from generation to generation of Christians. This is the resplendent gift that defines both the Church and her baptized members. As it is handed on, it is called “tradition”;⁹ and as coming from the right hand of Glory in Fire upon the Apostles and transmitted by the Apostles, it is called the “Apostolic Tradition”.

The Church thus established in the Gift of Pentecost, forms each of the baptized “in Christ” by communicating the living and glorified Messiah to humanity, and forming “in Christ” the redeemed individuals of the human race. The centrality of Gift and Giver in this work is most perfectly realized in the Mystery of the Eucharist.

The Church preaches “to every creature”¹⁰ so as to make everyone Christian in this apostolic form. This is the transmission of eternal life – originating from the right hand of the Hidden Father – in which each baptized member of Christ is introduced into the apostolic heritage in order to receive salvation.

Faith gives lie to the false and contemporary dichotomy of “conservative” or “liberal” labels bandied around as regards the interpretation and practice of the Faith.

⁸ Ephesians 4: 3-8

⁹ Tradition is taken from the Latin *tradere* which means “to hand over”, so that “tradition” properly means “the action of handing over”. By definition then, **the Church simply is Tradition.**

¹⁰ St. Mark 16: 15-16



Now, when this faith and tradition are enlivened by **charity** they become a vibrant and living reality; this is charity's work: to love *as* God loves, and *with* the love that is properly God's. When charity is present in an individual, and in a community, the Apostolic Inheritance is cherished, followed, and communicated to others passionately – and with conviction – because both faith and charity come uniquely from the same God. Faith permits us “to see” in the divine light, and the virtue of charity permits us “to love” in the divine charity; both are necessary for salvation. All else falls into place.

Internal to the Church of Christ, *charity turns each consecrated member of Christ toward one another as members of one Body*, and forms them in a single love that comes from Christ. This is what was communicated with rushing force and fire on Pentecost. Charity places each of us in Christ, and allows Him to work through us as lover in the beloved. This reality forms the “communion of the saints” that we profess in the Creed.

It is this **unity** and **charity** that power the zeal of the Church in her missionary endeavors to bring the same light, love, and healing to all the nations of the earth. Charity, as understood by the Church, is a living reality that brings healing and salvation. The vibrancy and number of lives affected, converted, and baptized will always be a sign of a community's inner life of grace and a marker to its possession of charity.

Without faith it is impossible to please God,¹¹ and without charity it is impossible to live in God. This divine action takes place in the Body of Christ. Charity is not a mere act of sentiment, or a form of philanthropy. Charity is not about “likes” and “dislikes”, it is powered by grace, received in human freedom of will, and – without regard to

“feelings” – elevates the individual transcendentally, beyond personal caprice, and inspires her to imitate the God of all goodness. “Be ye perfect, as your Heavenly Father is perfect”.¹²

The Church and her faithful have always been aware, humbly, that we were all redeemed while we were yet the enemies of God.¹³ He loved us first,¹⁴ and then from out of this initial love, and empowered by His grace, we are called to return love for love.

The Apostolic Tradition in Pentecost's Gift is foundational to the Church. It is by the Apostolic Tradition that members of Christ are formed and why, without it, the fullness of the Christian and Catholic life is impossible. The Faith must be lived, or it is emptied of all meaning and vitality. The Church forms her members *actively by living* the Mysteries, and therefore absenting oneself from “the assembly”¹⁵ makes that formation impossible.

Pentecost is thus a divine reality threading its way through each generation, unifying the Body of Christ in faith, solidifying her apostolic preaching, flowing through the Sacred Roze as the fountain of life, until the Day of Judgement. It is also this unique Apostolic Tradition that allows for such diversity in the one Body of Christ – Maronite, Latin, Copt, Armenian, Byzantine, Ethiopian, etc. – all share the one life of Christ.

Beauty is defined as *unity in diversity*, so it is the apostolic and orthodox faith and tradition that unifies the diversity of the nations of the earth into the one Body of Christ. In this sense, the Catholic Church is the Beautiful One that reflects on earth the transcendent and infinite Beauty of the Holy One. *This* is the true splendor and beauty of the Church in grace, the Spouse of Christ and Bride of the Lamb.¹⁶

So, as we celebrate Pentecost – the holiest day of the liturgical year after the Resurrection – we should consider the great inheritance and obligations committed to us as Maronite Catholics. The Apostolic and Catholic Faith of Pentecost comes to us in and through Beit Maroun, with all the wealth and treasure that that entails in grace

¹¹ Hebrews 11: 6

¹² St. Matthew 5: 44-48

¹³ Romans 5: 10

¹⁴ I John 4: 19

¹⁵ Hebrews 10: 25

¹⁶ Revelation cc 18-22

and faith. Our unity comes from that Faith and Tradition (as it does for all Catholics) but which we have received through the monastic, ascetic, and apostolic heritage of ancient Syria. When charity is present we are enlivened and turned toward one another as children of Saint Maron in the unique Church of Christ on earth.

Charity gives life to our relations, unifies us in purpose, makes us cherish together the Apostolic Tradition as we live it out *in Beit Maroun*, and in grasping this treasure enflames us with the apostolic desire to bring as many as we can into this salvific inheritance.

*And now, O Lord, complete our joy
by making us one in mind and in heart:
one charity, one soul, one intention,
so that we may experience that unity
which reflects Your oneness with Your Father.
Do not let us tear
Your seamless garment apart
by our divisions
or destroy the unity of Your Mystical Body.
May we instill Your charity
in our brothers and sisters,
Your peace within the Church,
and work to gather Your scattered children
into one,
so that we may glorify You,
with one soul and voice,
along with Your Father and Your Holy Spirit,
now and forever.¹⁷*

VOCATION ICON

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

Sun	June	5	Ira & Catherine Mandel
Sun	June	12	Dean & MaryAnn Carter
Sun	June	19	Michael & Gayle Misner
Sun	June	26	Steve & Allison Crate
Sun	July	3	Suzanne Paré
Sun	July	10	Daja Gombojav & Family

*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: 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.

SCHEDULE OF READINGS

PENTECOST
June 5, 2022

Acts 2: 1-21 **St. John 14: 15-20**

TRINITY SUNDAY
June 12, 2022

Romans 11: 25-36 **St. Matthew 28: 16-20**



¹⁷ *Sedro*, Ramsho of Wednesday in Paschal Season.

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 5 9:00am For the Members of the Parish
11:00am †Robert Derosby
(Selwa Derosby)

Mon 6 -----

Tue 7 †Luis Alvarez
(Ben Misner)

Wed 8 †Robert Derosby
(Selwa Derosby)

Thu 9 †Faithful Departed of Saint Joseph
(Audrey Yotides)

Fri 10 †Luis Alvarez
(Ben Misner)

Sat 11 Saturday, 10:00 am
†Luis Alvarez
(Ben Misner)

4:30pm Sunday Vigil
Private intention

Sun 12 9:00am For the Members of the Parish
11:00am †JoAnn Sulzen

Mon 13 -----

Tue 14 Gayle Misner-Elias
(Sarah Grace Misner-Elias)

Wed 15 Sulzen Family

Thu 16 †Michael Perron
(Michael & Maureen Martin)

Fri 17 †David Cosgrove
(Pam & Dan Casavant)

Sat 18 Saturday, 10:00 am
†Joan Gottardi
(Donna-Jo Mitchell)

4:30pm Sunday Vigil
Private intention

Sun 19 9:00am For the Members of the Parish
11:00am Tony Miklaszewski
(Ginny Miklaszewski)

Mon 20 -----

Tue 21 †Carmen Blais
(Sarah Grace Misner-Elias)

Wed 22 †George Aaron Johnson
(Lynette Deming Johnson)

Thu 23 Nicholas Family
(Mary Nicholas)

Fri 24 Ben Gosselin
(Gosselin Family)

*Annual Parish
Barbecue*

This Friday, June 10th
6:00pm



*All parishioners who share
in this festivity
will be dispensed that day
from the normal Friday fast.*



The Sanctuary Lamp
burns in June
in memory of the
*Sam, Lottie, and
George Deeb*
at the request of
Dame Fefa.

May their memory be eternal!

SERVERS OF THE DIVINE ALTAR

May 29th:

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

June 5th:

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

June 12th:

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

June 19th:

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

June 26th:

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

July 3rd:

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

July 10th:

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

*Many thanks, and
gratitude for your
generosity!*

There was an exceptionally large gift given to the parish this week, *achieving our match to the Challenge Grant.*

This fact you will note below, and in the “thermometers” posted at each of the entrance doors.

We are making great progress, but are still not yet out of the woods. We still have \$20,000.00 needed to be able to cover fully the expenses of this project (without counting the unforeseeable additional costs that may arise during the work).

God be glorified in His goodness for the generosity He encourages in His flock, and for the kindness of heart that He inspires!

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$2,120.00

Special Collection - **May 29th - Catholic Communications Campaign:** \$175.00

(Budget Deficit 2022: \$17,474.00)¹⁸

An additional **\$3,500.00** has come in this week toward the **needed masonry construction and maintenance** collection of **\$39,000.00**.¹⁹

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.

¹⁸ Deficit 2019: \$72,270.59/ Deficit 2020: \$34,473.00/ Deficit 2021: \$35,178.00

¹⁹ 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: **\$40,567**. This leaves a remainder of \$20,000.00 to cover the whole project.

Pentecost

p. 406

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

Entrance Hymn: LB *mshalem noohreh* 172

Glory: SB *glory*

Qolo/Hymn: LB *bo'outho d'mor afrem* 173A

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint James, Brother of the Lord: p 794

Sign of Peace: SB *tou ba*

Communion: SB *I am the Vine; Father of Truth*

Recessional: SB

As we have been reminded by our Patriarch, it is our tradition to fast in preparation for the great feasts of Saints Peter and Paul, and all are encouraged to do so faithfully, *par.* 23:

This fast is known as "The Apostles' Fast, during which the faithful abstain from eating meat, dairy products and eggs, from June 17th -- 28th.

We are 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 animal products - more or less "vegan" as they would call it these days.

When a fast day falls on a Saturday or a Sunday (as will be the case on **June 18-19** and **25-26** this year) one can eat when they wish, but should still abstain from all animal products and flesh.

This practice is applicable to all who have *attained the age of the use of reason, par.* 22.

! : Priest
مَلَأْ حَلْبَهْ

Shlomoh l'koulkhoun!

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

! : People
وَمَعَكُمْ رُوحُكُمْ

W'am rouHoh deelokh!

(literally: and with spirit your!)



SAINT SUSANNA THE JUDEAN
confessor

June 7th

The Fast
of the holy Apostles

*Saints Peter and Paul (June 29th)
and the Twelve Apostles (June 30th)*