

Saint Joseph Maronite Catholic Church



Third Sunday of Pentecost

June 19, 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
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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
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

I Corinthians 2: 1-10

And I, my brethren, when I came to you, did not preach to you the Mystery of God in magnificent speech, nor in wisdom.

And I did not *judge* myself among you, as if I knew anything, except for *Jesus Messiah* only and Him as crucified.

And in much fear and much trembling, was I with you.

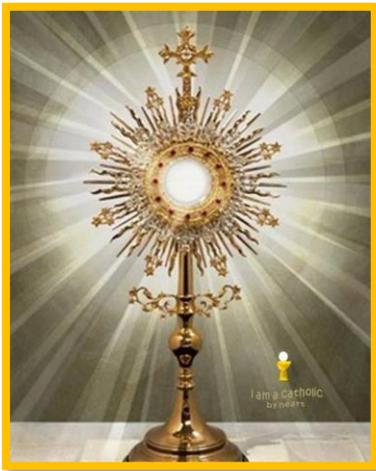
And my speech and my preaching were not with the persuasiveness of the discourses of

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

wisdom; but with the demonstration of the Spirit, and with power:
 that your faith might not arise from the wisdom of men, but from the power of God. Yet we do speak wisdom, among the perfect; the wisdom not of this world, nor of the powers of this world, who will come to naught. But we speak the wisdom of God in a mystery; the wisdom which was hidden, and which God predetermined before the world was, for our glory:
 which no one of the *potentates* of this world knew; for had they known it, they would not have crucified the Lord of glory.
 But, as it is written:

*The eye hath not seen,
 nor hath the ear heard,
 nor hath it entered into the heart of man,
 that which God hath prepared
 for those who love Him.²*

But God hath revealed this to us, by His Spirit; for the Spirit exploreth all things – even the profound things of God.



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

Christianity is an incarnational and eucharistic religion. Recognition, acknowledgement, gratitude, and thanksgiving are foundational to its being. In adoration and gratitude, it must be lived consciously, conscientiously, and by free-choice.

Having considered last week how fundamental “faith” is to salvation – how it focuses the intellect, orients, opens the spirit, and disposes to learning – we can consider this week how that salvation is operated in the human person through the Mysteries. From the glorious Savior at the right hand of the Hidden Father, salvation operates in us through and within the Sacraments.

There are fundamentally four steps to salvation:

- 1.) God initiates His work of grace (always in contact with, and through, other people) to the individual heart and mind;
- 2.) the individual is free to respond to that light or reject it;
- 3.) should the person respond to this grace receptively, God infuses the grace of faith (“theological” faith) that illumines the spirit and strengthens the will to assent to divine revelation;
- 4.) once disposed in this manner, the person is then made capable of receiving the therapeutic salvation of God: this is **the work of the Sacred Rosary**, the Holy Mysteries, the Sacraments – grace working within the individual and applying to him the victory over death, sin, and the devil that belongs already to the Victorious One at the right hand of the Hidden Father. What is presently Christ’s becomes the possession of the baptized individual through participation.

With perseverance in this life, salvific grace will continue to heal, transform, elevate, and transfigure the person in adoration until he passes from this valley of tears through the veil of death and enters into the eternal Light that has been already at work within him.

² Isaiah 64: 4

³ Homily 1.7.8 “on Ezechiel”

Salvation is worked in an individual person, but it always operates in the context of others – in a social reality called the Body of Christ.

When the fullness of salvation is attained following death, two of the theological virtues, having achieved their Object,⁴ fall away, and charity enters into the full bloom of vision, adoration, and loving the Source of all Beauty. Faith transforms into *vision*; hope is confirmed as *possession* of the Holy One; and charity achieves its perfection loving fully the Good One. Faith and hope are needed only for this valley of tears (as proper only to wayfarers) while charity attains the infinitely good Object she has always loved and sought.

Seeing all this laid out, we can easily understand how central are the Sacraments in the work of salvation. Without faith it is impossible to please God, impossible to be enlightened, but without our participation in the Sacraments our salvation also becomes impossible. *The Rozeh are the actions of God among men* – actions that are turned toward God in worship and toward humanity for healing – and in this way the Sacraments join Heaven and earth.

Miracles of grace and salvation are always possible, of course (and except as revealed, no one can know the mind of God) but *He* has revealed to us the narrowness of salvation's path,⁵ and instituted for mankind the Body of Christ and her Sacred Rozeh by which we are to be saved. One who would be saved without having participated in the Sacraments would be a miraculous case. While possible, miracles are not frequent occurrences. *The Divine Sacraments are the essential and ordinary way that mankind is saved.* This is the "set-up" of God's wisdom and His communication.

The Sacraments do not "hide" spiritual things, nor are they mere human ceremonies. By their nature, they belong completely neither to heaven nor to earth. They bring these two together. Theology describes the Sacred Rozeh as "in flux", meaning that they are not exclusively or fully divine nor purely human; they are both and neither simultaneously. In this manner they are "fluid" and primarily actions of God, and these fluid and

sanctifying Mysteries "construct" the Kingdom and form its reality – in which we are saved.

Faith is fundamental, but the true work of healing grace takes place in the regular participation in the Sacred Mysteries. As Catholicism is incarnational, Christ and His redemption are extended and spread through time and space. Redemption is one reality but it is received, fostered, and perfected through a multitude of things. The Divine Rozeh, the observance of the Liturgical Year, the Prayers of the Church's Divine Office,⁶ sacred icons, and sacramentals each in its own way – small or great – accomplish the redemption and restoration of humanity. Their very use is *eucharistic* – filled with thanksgiving – and their usage is the easiest way to attain holiness in imitation of the Sacred Heart.

The Mysteries, Liturgical Year, and the sacramentals form within in us the *Mind of Christ*.⁷

The pinnacle of these Works of Salvation is of course **the Divine Eucharist**. It is not only the presence of the grace of salvation, but it contains the Presence of the Redeemer Himself. Saint Thomas taught that all the Rozeh are efficacious signs that confect and confer what they signify: past, present, and future. The Eucharist is the Divine Rozeh which *contains the One Who offered Himself on Calvary*, in which He *continues to Offer Himself in life-giving Death/Resurrection*, and in which He pledges *His eternal glory*, raising us up to His Hidden Father in the Spirit of holiness.

All the Sacraments are *ordered to the Divine Eucharist as to their goal* and purpose. All things flow from Christ in His incarnation, and return to Him in the order of salvation through His death and resurrection:

- 1.) **Baptism**, engrafting us into the Body of Christ, is essential to be able to partake of the Forgiving Altar of the Lord. It is the "gateway" to all the Sacraments.
- 2.) **Chrismation** perfects the Christian in the Spirit of Holiness as a public witness to the saving work of the Eternal High Priest, Who is made present on the Altar.

⁴ or better, *having been perfected in their essence*

⁵ St. Matthew 7: 13-14

⁶ *ShHeemtoh*

⁷ Romans 12: 2

- 3.) **Penance** reconciles the sinner, raises us up when we fall, elevates the just, and disposes the renewed soul to receive the Holy One in Communion and His consoling balm.
- 4.) The Sacrament of **Sacred Crowning** consecrates a baptized man and woman into a further union that reflects and extends the Mystery of Christ and His Church, so that new children of God may enter this world through their union and be raised up as saints prepared for the service of the Holy One.
- 5.) **Sacred Anointing**⁸ clarifies the spirit, purifies the senses, removes sin's obstacles, and prepares the baptized individual for the full and eternal vision of the Holy One Whom he has adored throughout his Christian life and Who is substantially present within the Divine Eucharist. Anointing prepares the baptized individual to see face-to-face the One both hidden and revealed under the veils of the Eucharist.
- 6.) And, finally, **Sacred Order**, in an unbroken chain from the Last Supper, consecrates a baptized man and metaphysically brings him deeper into the Mystery of Christ so that he may become an extension of the Incarnate Word within the Church.

The Redeemer achieves His works of salvation in and through priests. He consecrates the human race through the priestly apostolic ministry in order to elevate it into His life-giving and eternal embrace. Thus, as Eucharistic ministers of the Savior – sinners though they may be – priests are central to the whole economy of salvation, disposing, ordering, and orienting all things on earth to the Divine Eucharistic Lord from Whose incarnation all things flow.

It is the desire of the Catholic Bishops of the United States that we observe the next year in an effort to revitalize our faith and deepen our understanding of the Eucharistic Mystery in which *Christ offers*

Himself in Death and Resurrection, where *He is offered as Divine Victim*, and in which He can be received *in Holy Communion*.

It is profoundly beautiful to contemplate how all salvation and the works of the Gospel *circle the Eucharistic Sun* of the Word of God made flesh through the Ever-Virgin Mary. Having been made the font of all this wondrous work by her assent to the Archangel Gabriel and her most pure maternity, she shares in the salvific centrality of the Eucharistic miracle. The *Yoldat Aloho* is inseparable from the Savior in His gracious redemption.

During this Octave of Corpus Christi we should hold in prayer and contemplation this great Mystery of our faith, the Bread of Angels and of men.



SCHEDULE OF READINGS

THIRD SUNDAY OF PENTECOST

June 19, 2022

I Cor 2: 1-10 St. John 14: 21-27

FOURTH SUNDAY OF PENTECOST

June 26, 2022

I Cor 2: 11-16 St. Luke 10: 21-24

⁸ Extreme Unction

VOCATION ICON

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

Sun	June	19	Michael & Gayle Misner
Sun	June	26	Steve & Allison Crate
Sun	July	3	Suzanne Paré
Sun	July	10	Daja Gombojav & Family
Sun	July	17	Ira & Catherine Mandel
Sun	July	24	Dean & MaryAnn Carter

*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*

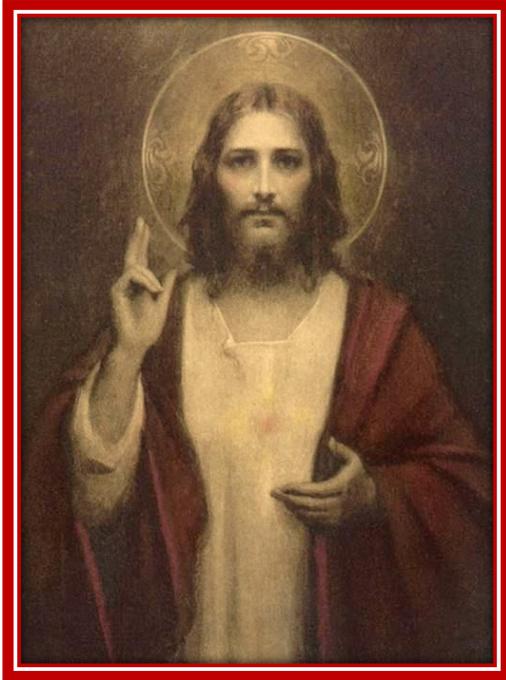
Those for whom we pray: John Gallant, Gareth Belton, Katrina Nappi, Holly Perron, Christian Disuag, Daja Gombojav, Margaret Mae Lambert, Mary Theresa Huebner, Mary Morin, Larry Gard, Sarah Grace Misner-Elias, Cindy Elias, Barbara Joseph, Madeleine Dombroski, Sally Derosby, Tala Poulin, Richard Karter,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



INTENTIONS FOR THE QOURBONEH (MASSES)

Sun	19	9:00am	For the Members of the Parish
		11:00am	Tony Miklaszewski <i>(Ginny Miklaszewski)</i>
Mon	20	-----	
Tue	21	†	Carmen Blais <i>(Sarah Grace Misner-Elias)</i>
Wed	22	†	George Aaron Johnson <i>(Lynette Deming Johnson)</i>
Thu	23		Nicholas Family <i>(Mary Nicholas)</i>
Fri	24		Ben Gosselin <i>(Gosselin Family)</i>
Sat	25	Saturday, 10:00 am	Marissa Gosselin <i>(Jodi Gosselin)</i>
		4:30pm	Sunday Vigil <i>Private intention</i>
Sun	26	9:00am	For the Members of the Parish
		11:00am	†Richard Elias <i>(his family)</i>
Mon	27	-----	
Tue	28	†	Darrell Mitchell <i>(Donna-Jo Mitchell)</i>
		5:00pm	Ramsho of Saints Peter and Paul
Wed	29		Abouna <i>(his anniversary)</i>
Thu	30	†	William Blais <i>(Michael & Maureen Martin)</i>
Fri	1		Nicholas Family <i>(Mary Nicholas)</i>
Sat	2	Saturday, 10:00 am	Special Intention <i>(Michael & Maureen Martin)</i>
		4:30pm	Sunday Vigil <i>Private intention</i>
Sun	3	9:00am	For the Members of the Parish
		11:00am	Children and Grandchildren <i>(Michael & Maureen Martin)</i>

- Mon 4 -----
 Tue 5 -----
 Wed 6 **Nicholas Family**
 (Mary Nicholas)
 Thu 7 †**John Marietta & Paul Thomas**
 (Pam & Dan Casavant)
 Fri 8 **Gayle Misner-Elias**
 (Michael Misner-Elias)



Feast of the Most Sacred Heart of Jesus

June 24th

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

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$2,692.00

(Budget Deficit 2022: \$18,825.00)⁹

June 26th, Next Special Collection: **Peter's Pence**

(All funds are earmarked for the Holy Father for his use to assist with emergency financial aid to the most needy throughout the world.)

An additional **\$1,000.00** has come in this week toward the **needed masonry construction and maintenance** collection toward the last **\$20,000.00**.¹⁰

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.

Generosity fosters mutual gratitude and abundant encouragement!



will come from the challenge grant and matching funds: \$40,567. This leaves a remainder of **\$19,000.00** to cover the whole project.

Servers of the DIVINE ALTAR

June 19th:

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

June 26th:

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

July 3rd:

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

July 10th:

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

July 17th:

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

July 24th:

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

July 31st:

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



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

Dame Fefa.

May their memory be eternal!

! : Priest
مُحَلُّ حَاجَتِكُمْ

Shlomoh l'koulkhoun!

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

! : People
وَهُمْ بِرُوحِكُمْ

W'am rouHoh deelokh!

(literally: and with spirit your!)

Third Sunday of Pentecost "B" p. 492

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

Entrance Hymn: LB *b'koolhoon safreh* 200

Glory: SB *glory*

Qolo/Hymn: LB *ehnono noohro shareero* 201A

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

The Twelve Apostles: p 754

Sign of Peace: SB *tou ba*

Communion: SB *O Bread of Life; Seek ye first*

Recessional: SB *Alleluya #1*

Following last week's rites of Chrismation, your kind gesture of appreciation for this year's catechesis was touching.

Thank you

for the Coptic icon of our Lord and Saint Menas, now known as "I have called you 'friend'".



It is a beautiful representation of the manner in which our Lord desires to lead each person: from slave, to disciple, to friend in whom He shares His Father's Work. They walk together, forward, into the Eternal Light.

It speaks eloquently through image of what the Savior offers to everyone willing to receive it and is a wonderful portrayal of what it means to catechize and share the Apostolic Tradition with others.

The original icon was discovered only in 1902 in Bawit, Egypt. The original is now in the Louvre in Paris.

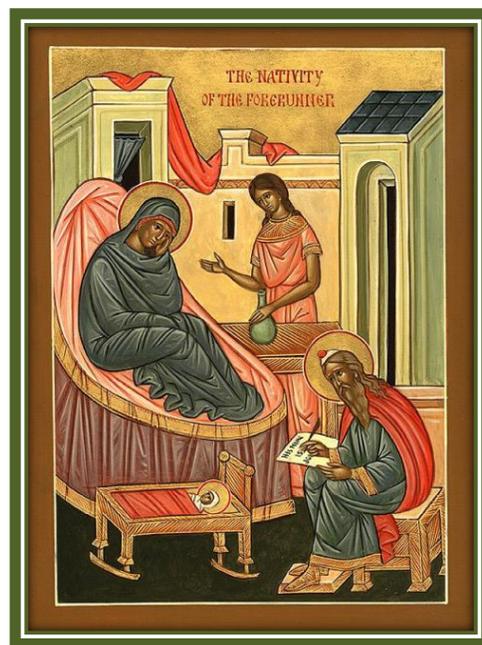
Reminded by our Patriarch, it is our tradition to fast in preparation for the great feasts of Saints Peter and Paul, and all are encouraged to do so faithfully, *par.* 23:

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.



NATIVITY OF SAINT JOHN THE FORERUNNER

June 24th

The Fast of the Holy Apostles

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