

Eight Sunday of Pentecost

July 8, 2018

Saint Joseph Maronite Catholic Church



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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

Qoorboneh (Masses): Saturday 4:00 p.m.; Sunday 10:00 a.m.; Tues. – Fr. 9:00 a.m. 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 weekend 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 **three months in advance**. Recommended stipends: weekday intentions \$10; weekend intentions \$15

Monthly Memorials: Sanctuary Candles \$20; Altar Bread \$25; Wine \$45

Choir Director: Fefa Deeb **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, Ruth Lunn, Kevin Michaud, Paula Mitchell, Elizabeth Wilson **Ex-officio council members:** Subdeacon Steve Crate; Lenore Boles, Catechism; Shana Page, Rosary Sodality; Larry Mitchell, Knights of Columbus

THIS DAY'S EPISTLE Romans 8: 1-11

Hence, now there is no condemnation for those who are in Christ Jesus. For the law of the spirit of life in Christ Jesus has freed you from the law of sin and death.

For what the Law, weakened by the flesh, was powerless to do, this God has done, by sending His own Son in the likeness of sinful flesh and for the sake of sin, He condemned sin in the flesh, so that the righteous decree of the Law might be fulfilled in us, who live not according to the flesh but according to the spirit.

For those who live according to the flesh are concerned with the things of the flesh, but those who live according to the spirit with the things of the spirit.

The concern of the flesh is death, but the concern of the spirit is life and peace. For the concern of the flesh is hostility toward God: it does not submit to the law of God nor can it. And those who are in the flesh cannot please God.

But you are not in the flesh, on the contrary, you are in the spirit, if only the Spirit of God dwells in you.

Whoever does not have the Spirit of Christ does not belong to Him. But if Christ is in you, although the body is dead because of sin, the spirit is alive because of righteousness.

If the Spirit of the One Who raised Jesus from the dead dwells in you, the One Who raised Christ from the dead will give life to your mortal bodies also, through His Spirit that dwells in you.

(v. 12 Consequently, brothers, we are not debtors to the flesh, to live according to the flesh.

v. 13 For if you live according to the flesh, you will die, but if by the spirit you put to death the deeds of the body, you will live.)



A heartfelt thanks to you all for the beautiful weekend in celebration of my thirtieth anniversary of priestly ordination. The bishop was pleased by his short time among us. Your generosity in time, organization and gifts has been touching and the faith you have shown deeply edifying.

*May the God of all goodness reward you each
with grace and blessing
for the kindness you have shown
to His servant.*

ABOUNA'S REFLECTIONS

If *agapè* is a marvelous type of dilection,
it is also specifically Christian,
indissolubly bound to the virtue of faith;
this means that one must be on guard
against eventual counterfeits.

The Apostles knew that the most fervent heart
was not necessarily the purest,
that the most heroic dedication
was not always the most supernatural¹

Christian charity -- *agapè* -- is distinguished from other common expressions of tenderness and from other forms of love. An example of this latter form

of "love" is when someone likes another because of that person's sense of humor or good looks; there is nothing wrong with this, but it is rather based on the pleasure derived from looking at the person or being amused by his mirth than it is in loving the other person for his sake. This is what is called "concupiscent love"; it is neither the love of friendship nor *agapè*. Charity is, on the contrary, a **noble** love moving the lover toward selflessness. It is directed toward others: God firstly, oneself *for the sake of God*, and one's neighbor *as oneself*.

Charity and Christian love is to be without falsity or artificiality.² No simulation is to be tolerated, and it strives to attain a pure transformative reality in Christ. Charity holds evil in horror and adheres to the good. Charity gives precedence to "the other" as a mark of honor.³ *Agapè* is first and foremost **a noble and respectful love**. It is inextricably linked to faith and the love of truth.

Agapè even when it was used in the Greek world or as translated in the Old Testament contained the meaning having a *great regard for another*. It designated a manifestation of *considerable attention towards another*. Thus it is easy to understand that the opposite of charity/*agapè* is not "hatred" but *scorn* or *disdain*. This was Saint Peter's intent when he wrote about loving the brotherhood.

The first mark of Christian charity is **respect** and consideration of another. This is the first and basic quality that should become apparent in our lives by grace: respect and esteem shown to all indiscriminately, both friend and foe, both to the pleasant or the disagreeable.

When Our Lord directs us to "love our neighbor" and to "pray for those who persecute us" He is not requiring us to feel affection for them. Reciprocated affection is part of friendship properly understood, and Our Lord is not commanding that we have friendship with all. This would be impossible. No one feels affection for someone who has hurt them, but one can love them in faith and charity.

² Romans 12: 9

³ "love one another with mutual affection; anticipate one another in showing honor", Romans 12: 10, and cf I Peter 2: 17

¹ From **Charity and Liberty** by Père Ceslaus Spicq, OP

Our Lord is not being unreasonable in requiring this of His disciples, nor is He demanding an impossible thing. What we are required to do in order to love our enemy is that we treat them with respect. This is *agapè* in action and practice.

As Christians, disciples of the crucified Messiah, and children of God by grace, we must imitate the mercy of God and enter the path of divine charity that does good to all, to the just and the unjust.⁴ We must show consideration, respect and thoughtfulness to all, whether they are near and dear to our hearts or not; and we are to do good because it is good, not because of the “worthiness” of the recipient.

We have little control over emotions and feelings, but we can *control the expression* of those emotions through freewill and self-mastery. Scorn and disdain are always out of place in a disciple of the Sacred Heart. This is why Our Lord in the Sermon on the Mount asked rhetorically that if we simply love those who love us in return, what have we done differently from the pagans?⁵ This kind of love all men do quite naturally. Grace, however, is meant to transform us and make us act supernaturally – transcending mere human sentiment.

Even toward our adversaries we are required to exhibit charitable respect. Preserving esteem for one’s enemy, even though it costs us dearly in feelings, is a chief mark of authentic *agapè*. This is easier done when we keep in mind that we are called to imitate Our Lord God and Savior in all the aspects of His life, including the agony in the garden, the betrayal by Judas, His Passion and Death at the hands of the Jewish and Roman authorities. Faith assures us that Resurrection will be the end result.

Charity, as Saint Paul wrote, never seeks her own and loves what is true.⁶ This is why the quotation used at the beginning stated that charity is “indissolubly bound to the virtue of faith”.

⁴ St. Matthew 5: 43-48
⁵ St. Matthew 5: 46-48
⁶ I Cor 13: 4-7

Without the theological virtue of faith, enlivened by grace, true charity is impossible to practice, and charity is required for salvation – ultimately for entrance into Heaven. Love is the measure by which we shall all be measured on the last day.

A decent education can make us “nice”, but only faith and grace can make us imitators of God. Only imitators of God are disposed and prepared to enter the Kingdom of Light.

This practice of charity may be painful at times, perhaps even often, but it is the teaching of Our Lord and a standard that He set by His own life. Charity makes us Christ-like in attitude; it is how we “put on the mind of Christ”. This is a noble and beautiful goal to which we must devote our energies and talents in order to reach the Paradise of Light.

SCHEDULE OF READINGS
EIGHTH SUNDAY OF PENTECOST
July 8, 2018
Romans 8: 1-11 St. Matthew 12: 14-21
NINTH SUNDAY OF PENTECOST
July 15, 2018
II Cor 5: 20-6: 10 St. Luke 4: 14-21

VOCATION ICON

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

Sun	July 8	Larry & Lisa Grard
Sun	July 15	Chris & Diane Wyder
Sat	July 21	Jim & Lenore Boles
Sun	July 29	Bruce & Doreen White
Sun	Aug 5	Larry and Paula Mitchell
Sun	Aug 12	Lowell & Mary Hawes

LAST WEEK’S COLLECTIONS
Regular Collection: \$2412.00
*Blessed be the Merciful One Who gives us the ability
to sustain this apostolate.*



INTENTIONS FOR THE QURBONEH (MASSES)

Sat	7	†Carmen Welch (Robert Welch)
Sun	8	For the members of the Parish
Mon	9	-----
Tue	10	†John Thomas (Pam & Dan Casavant)
Wed	11	†Theresa Casavant (Pam & Dan Casavant) -- Catholic Extension Society & Donors
Thu	12	†Susan Mitchell (John & Jean Thomas) -- Catholic Extension Society & Donors
Fri	13	The Palin Family (Pam & Dan Casavant)
Sat	14	†Joseph Smus -- For the members of the Parish
Sun	15	†Susan Mitchell (Dave & Sandy Violette)
Mon	16	-----
Tue	17	†Susan Mitchell (Fefa Deeb)
Wed	18	†Theresa Casavant (Pam & Dan Casavant) -- Catholic Extension Society & Donors
Thu	19	†Susan Mitchell (Jean Thomas and Family) -- Catholic Extension Society & Donors
Fri	20	Catholic Extension Society & Donors
Sat	21	†Marion Maroon (Scott Maroon)

Sun	22	For the members of the Parish
Mon	23	-----
Tue	24	†Mr. & Mrs. Sam Maroon (Stephen Maroon) -- Catholic Extension Society & Donors

*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 the Savior and Benefactor,
the Lord of lords and Weaver of crowns,
Thou art Lord and King of all. Amen*

Those for whom we pray: Jerry Fortin, Doreen Nader, Tala Poulin, Virginia Poulin, Beverly Rideout, Paul Laverdiere, and Marie Lessard.

Eighth Sunday of Pentecost “A” p 425

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

Entrance Hymn: LB *bkhol* 200A

Glory: SB *glory*

Qolo/Hymn: LB *shareero* 201A

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn: SB p 3 #8 *ikbal*

ANAPHORA:

Twelve Apostles: LB p 754

Sign of Peace: SB *too ba*

Communion: SB *O Body of Our Savior & Here I am, Lord*

Recessional: SB *Magdo Mariam*

*LB=Liturgical Book SB=Song Book