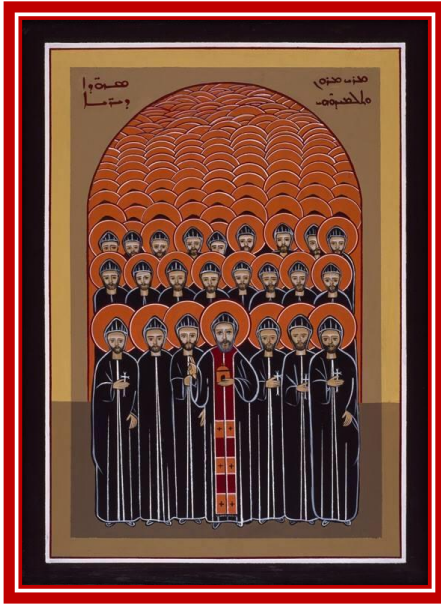


Saint Joseph Maronite Catholic Church



Ninth Sunday of Pentecost

July 26, 2020

Welcome all visitors to the beautiful heritage of Antioch

3 Appleton St
Waterville, ME
04901
Office Phone:
207-872-8515

Pastor: Rev. Fr. James Doran, KHS
Subdeacon: Mr. Stephen Crate
website: <http://www.sjmaronite.org>
e-mail: stjoesinmaine@yahoo.com

"For us, the men and women of the East are a symbol of the Lord Who comes again." *Oriental Lumen*, John Paul II

- Qourboneh:** Masses: Sunday 10:00 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 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 at least **two months in advance**.
Recommended stipends: weekday intentions \$10; weekend intentions \$15
Monthly Memorials: Sanctuary Candles \$30; Altar Bread \$25; Sacramental Wine \$45
Catechism: Lenore Boles, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Parish Council President:** Lisa Grand
Ex-officio Council Members: Lenore Boles, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

THIS DAY'S EPISTLE¹

II Cor 5: 20-6: 10

So then, we are ambassadors on account of *MsheeHo*, as if God were making a request of you on the *MsheeHo's* behalf through means of us.

Hence we ask that you be reconciled to God since He made the One Who had no knowledge of sin become sin for you, so that we might, in Him, become God's innocence.

As your partners, we urge you not to let the grace of God that you have received become empty.

For He has said, "at the appropriate time I have answered you, on the day of life I helped you."² Lo, now is the appropriate moment, now is the day of life!

Do not give anyone the least cause to fall; thus there will be no blot on our ministry.

Instead, we need to prove that we are God's emissaries in every way by our great endurance, by the constraints we endure, the hardships and the stress, by the violence we

¹ *The Syriac Peshitta Bible with English Translation*, Gorgias Press, New Jersey, 2012, ed. George A. Kiraz and Andreas Juckel

² Isaiah 49: 8

receive, the imprisonments, the mobs, the hard work, the sleepless nights, in hunger; by our purity, knowledge, and constant perseverance, by our kindness, in the spirit of holiness, and by guileless love, by truthful speech, by God's power, and by the weapons of justice which we have at both our right and left hands; in glory and of shame, in good repute and in ill repute. Even though we are true, we are treated as impostors; as though not known, and yet known; as though dying, but see – we live!; as punished, and we do not succumb; as grieving, yet always rejoicing; as poor, although we are enriching many; as having nothing, and we possess everything.



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

Most people wish to be *decent*; a majority probably wish to be *good*; but **holiness** is altogether another matter. Holiness is a question of *love*; holiness is central to salvation.

Charity and love are not “feelings”, although often sentiments and emotions do concur and arise when

love is present. Properly understood, love is a choice, and **charity is the supernatural form of love**. It is charity, and charity alone, that can make us into the “radiant and blameless flock” of Christ.⁴ This means that love is not something that “happens to us”, but rather, it is a free choice. It is **an act of the will by which we adhere to the good**. And supernatural charity is the adherence to the *divine good*.

We can freely love, or choose not to love. This is why we will be judged in the end according to the magnitude of our charity and our love. Whether we love or not makes all the difference between Divine Union and everlasting separation in hell. But here's the clincher: charity and **salvific healing** of the spirit, soul, and body **can be accomplished only through grace** and the supernatural aid of the Good One.

The divine economy⁵ -- in our books translated as “the divine plan” -- in its redemptive aspect is effected by elevation of the person **beyond ego-centric sin** into **union**. The only way that a person may be “saved” is through union with God. The grace of **salvation is to be immersed in the divine triune reality**, to echo the soundings of grace within the soul, and to be receptive to the “divine inflowing” that is the supernatural life within the individual – the indwelling of the Holy Spirit within the just and the righteous.

*You are to love the Lord your God
with all your heart,
with all your soul,
with all your strength,
and with all your mind⁶*

The ultimate goal in the Catholic life is to arrive in a state similar to being “lovesick”: to pass through this vale of tears madly in love with the Good One, languishing in fact, until such time as the Beloved may be met “face to face”. We begin this affair of love by arriving at tranquility of the senses, imagination, and the spirit: *Be still, and know that I am God⁷* With the heart, soul, strength, and

³ Homily 1.7.8 “on Ezechiel”

⁴ Anaphora of Saint Mark the Evangelist, p. 835

⁵ What is called “theological” is that which, strictly speaking, treats of the Mystery of God Himself and His Trinitarian Life, while “the divine economy” is the consideration of the manner

in which God creates, sustains, and brings salvation to the world.

⁶ St. Luke 10: 27

⁷ Psalm 46: 10

mind in quiescence we can truly and profoundly receive grace and “fall in love”.

Salvation is therefore an affair of loving charity, and an individual has a possibility “to be saved” proportionate to the grace-filled desire “to see God” at the moment of death. Without the intense and radical desire to see the Hidden Face of Divinity an individual has that much more likelihood “to be lost”. Dying in a state of separation from God, without grace and without charity, means a continuing state of separation after death: hell.

“Heaven” is not firstly a place but an existential reality, a state of existence, that is infinitely divine. Consequently, *for us*, it is a mode of being in response to the Divine Touch.

“Heaven” is simply God Himself, and “salvation” is immersion in the divine even here and now, without which, salvation is impossible.

For this reason, the use of the word “kingdom” is more helpful and to the point to describe the Beauty and Life that God holds out to each one of us, and which in fact, He offers to us at each moment. This moment.

“Heaven” as a word in its origin simply means “sky”, but the scriptural usage of “kingdom” is much more clear in indicating that this state of existence is one of conformity to, and manifestation of, the Divine Will and the Divine Mind.

“Kingdom” better indicates the governance of the Divine *Shahan Shah*⁸ who manifests Himself in the Divine Economy and invites each one of us to enter His Life and to be transformed into His transcendent Image within His Divine Embrace.



A Daily Morning Offering of our life and our intentions in service to the Most Holy

OS Splendid Brilliance Whose light never fades, in the morning we hurry to Thee, the Creator of all, and we seek Thy mercy and compassion. Thou hast taken us from the sleep of error and granted us this morning that we might be filled with radiant joy. Restore our consciences that have been deformed by sin, dress our wounds, and pour upon us the oil of Thy kindness. Illumine our souls with the rays of Thy charity.

OS Radiant Son, Whose beams ever shine, in union with the Immaculate Heart of Mary, we offer Thee, all our thoughts, words, deeds, joys, disappointments, and sufferings of this day in honor of Thy Most Sacred Heart and in union with the Holy Sacrifice of the Mass throughout the world; for the salvation of souls; in reparation for our sins, and in humble supplication for our temporal and eternal welfare; for the consolation of the reposed, and for all the needs of Holy Mother Church. Deign to acknowledge us on the Great Morning when, in Thy justice, Thou shalt judge us, for we hope to find refuge in Thee.

OS Resplendent Sea of Light, illumine our minds this day, heal our souls, and raise us up in all our thoughts and actions. May Thy luminous presence and the splendor of Thy revelation guide us to eternal happiness. To Thee be glory, honor, and thanksgiving forever. Amen.

⁸ Persian for “King of kings”: Book of the Apocalypse 17: 14; 19: 16.

The Life-giving Cross

Please, kindly take notice of our present practices:

- 1.) All Catholics, of whatever Ritual Church, are more than welcome at Saint Joseph. We are all one Body of Christ.
- 2.) During this pandemic, there is no obligation to assist at the Divine Sacrifice.
- 3.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 4.) All are recommended to give contact information (a list is provided at the door) in order to inform you if need arise from a case of the virus. All information remains *confidential* to the *parish* and is not transferred to any state agency.
- 5.) All vulnerable, elderly, and at-risk individuals should remain at home and follow the Liturgies as posted on the parish's website.
- 6.) The **Saturday Vigil** Masses are cancelled until further notice.
- 7.) The **weekday Masses** have been moved into the main church to easily allow for "physical distancing" among the pews.
- 8.) All who are retired, or who may have a freer weekday schedule, are asked to consider assisting at Mass during the weekdays, **Tues-Fri, 9:00am**; and on **Saturday at 10:00am**. This would free up more room on Sunday for those who must work during the normal workweek.
- 9.) Please remember in all this that the apostolic work of Saint Joseph must be sustained. Contributions to the parish may be made by mail, parish website, and by regular bank transfers.
- 10.) Please *do not use your hands* to cover sneezes and coughs. Everyone must have a *hand-kerchief*, tissues, or face-mask to safely control and cover all coughs, sneezes, congestion, etc.
- 11.) Hand sanitizers are available at the entrances and at the confessional.
- 12.) Arrivals at church must be "*first-come-first-served*". These also have the first choice of where they wish to sit.
- 13.) Everyone must sit in such a way that there is *no one immediately in front* of them and *no*

- one immediately behind* them. Kindly follow the directions given by those trying to usher.
- 14.) Everyone will need to *charitably assist* one another to sit throughout the entire church, occupying *all* pews and spaces available with "physical distancing".
 - 15.) To control crowd flow, **doors** will be **locked** at the beginning of each Liturgy, and this for the foreseeable future.
 - 16.) A *six-foot distancing* must continue to be observed by those who approach the Divine Altar and wish to receive the Most Holy Eucharist in **Communion**.
 - 17.) And, lastly, at the end of Mass, those who wish to **remain and pray** in the church are welcome to do so, but all others are asked *not to linger and visit within the church*. If one wishes to visit, please do so outside the church, being *mindful of the proper physical distancing*.

God bless everyone for making these efforts and being charitably attentive in how we present ourselves together before the Hidden Good One.

May their memory be eternal.

The Sanctuary Lamp this month burns in memory of *Marie Laflamme Arbour*.

Donated by Suzanne Paré

SCHEDULE OF READINGS

THE NINTH SUNDAY OF PENTECOST

July 26, 2020

II Cor 5: 20-6: 10

St. Luke 4: 14-21

THE TENTH SUNDAY OF PENTECOST

August 2, 2020

I Cor 12: 1-11

St. Matthew 12: 22-32

INTENTIONS FOR THE QOURBONEH (MASSES)

- Sun 26 For the Members of the Parish
Mon 27 -----
Tue 28 Catholic Extension Society & Donors
Wed 29 Susan Marchetti
(Michael & Maureen Martin)
Thu 30 Anna Bearce
(Pam & Dan Casavant)
-- Catholic Extension Society & Donors
Fri 31 Private Intention
(Abouna James)
-- Catholic Extension Society & Donors
Sat 1 Patrick and Ramona Philips
(Abouna James)
-- Catholic Extension Society & Donors
Sun 2 For the Members of the Parish
Mon 3 -----
Tue 4 Catholic Extension Society & Donors
Wed 5 Ricky Clifford
(Pam & Dan Casavant)
-- Catholic Extension Society & Donors
Thu 6 Michael Farrell
(Michael & Maureen Martin)
Fri 7 Private Intention
(Abouna James)
-- Catholic Extension Society & Donors
Sat 8 Carole Holt
(Michael & Maureen Martin)
Sun 9 For the Members of the Parish
Mon 10 -----
Tue 11 Catholic Extension Society & Donors
Wed 12 Anna Bearce
(Pam & Dan Casavant)
-- Catholic Extension Society & Donors
Thu 13 Peter Cornelio
(Michael & Maureen Martin)
Fri 14 Private Intention
(Abouna James)
-- 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 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: Rosanna Joseph,
Doreen Nader, and all those who suffer from the
covid virus.

VOCATION ICON

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

Sun	July	26	Larry & Lisa Grard
Sat	Aug	1	Jim & Lenore Boles
Sun	Aug	9	Chris & Diane Wyder
Sun	Aug	16	Michael & Gail Misner
Sun	Aug	23	Bruce & Doreen White
Sun	Aug	30	Steve and Allison Crate
Sun	Sep	6	Sue Paré and Lolo Salazar

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection: \$1,635.00

(Deficit 2020: \$35,453.00)

Next "second collection" will be for
the Catholic Communications Campaign
on July 26th

*Please remember to sustain the apostolic work
of this parish through regular contributions made
in the liturgical **collection** each week, by **mail**,
through the parish **website**,
or through **regular bank drafts** mailed in.*

**While our work and purpose
may be supernatural,
the incessant expenses and bills
are altogether of this world!**

Ninth Sunday of Pentecost "B"

p. 492

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

Entrance Hymn: LB *safreh* 200

Glory: SB *al majdu*

Qolo/Hymn: LB *shareero* 201

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Twelve Apostles: LB p 754

Sign of Peace: SB *tou ba*

Communion: SB *Your Body is our Food; Father of Truth; Holy, Holy, Holy*

Recessional: SB *Alleluia #1*

*LB=Liturgical Book SB=Song Book

The Fast of the Dormition

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

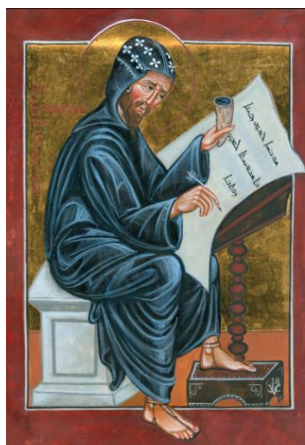
As we were reminded by our Patriarch in his encyclical, it is our tradition to fast in preparation for the great feasts, and all are encouraged to do so faithfully, *par.* 24:

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 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* - this is most similar to a "vegan" diet as one would call it these days.

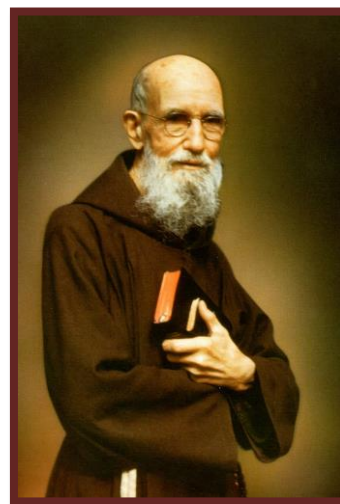
When a fast day falls on a Saturday or a Sunday (as will be the case on August 8th and 9th this year) one can eat as they wish, but should still abstain from animal flesh and animal products.

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



The glorious icon of Mar Ephraim found on the parish's new banners was written in 2019 in Great Britain by Juliet Venter. We are grateful for her work.

www.juliet-icons.co.uk



Blessed Solanus Casey, Confessor

July 30th