

Saint Joseph Maronite Catholic Church



Ninth Sunday of Pentecost

July 18, 2021

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
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 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: Lenore Boles, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Parish Council President:** Ex-officio
Council Members: , *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

THIS DAY'S GOSPEL¹ St. Luke 4: 14-21

And Jesus returned, in the power of the Spirit, to Galilee; and fame concerning Him spread in all the region around them.

And He taught in their synagogues, and was lauded by everyone.

And He came to Nazareth, where He had been brought up: and He went, as He was

accustomed, into the synagogue on the Sabbath day, and rose up to read.

And there was delivered to Him the Book of Isaiah the prophet.

And Jesus opened the book, and found the place where it is written:

*The Spirit of the Lord is upon me;
and therefore He hath anointed me
to proclaim tidings to the poor;
and hath sent me to heal the contrite of heart,
and to proclaim release to the captives,*

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

*and sight to the blind;
and to send away the contrite
with forgiveness;
and to proclaim*

the acceptable year of the Lord.²

And He rolled up the book, and gave it to the servitor, and went and sat down. And the eyes of all in the synagogue were gazing upon Him. And He began to say to them: This day is fulfilled this Scripture which ye have heard.



*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

The illumination by grace transforms the intelligence in order to see beyond simple and mere sense experience. The object of the gift of faith is to perceive what is a transcendent and personal reality. Revelation is believed not because it is a reasonable philosophy, or something that is pleasing to us, but because it is the revelation of the Transcendent Truth that is God, "Who cannot deceive nor be deceived". And although it is eminently true that revelation is an exquisitely beautiful thing, it is not for that reason we believe; we believe because of Who has revealed it, not because we think it "makes sense".

The act of faith is therefore an intrinsically reciprocal and personal thing between the Revealer and the believer. When a man knows himself to be truly fallible and weak, then he is purified before

the All Holy, and he arrives at the true divine knowledge – a silent *gnosis* – the science of the saints. All asceticism has been developed and practiced with this single purpose in mind: to bring to rest the rebellious passions of man, quiet the human intellect, and perceive to the fullest extent possible the Unclouded Bright One Whose eternal will is to reveal (unveil) Himself to others. This is a silent knowledge of the individual before the Ineffable One.

"Theology" is the *logia/logos*,⁴ the reasoning or discourse around God. For the ancient Fathers this requires familiarity with the Hidden One, which necessitates grace, faith, and a life of prayer. Knowledge of the Unseen Trinity can only come to pass in the reciprocity of charity – person to Person – in grace-filled friendship. The individual in "silent theology" is led to the heights of contemplation, but human desire is to communicate with others, and to speak of our experience.

The Apostolic Faith is not a human philosophy or a human "system" of thought to be dissected. It is grounded in the Incarnation of the Son of God, and as the Eternal Word made manifest in time He can be contemplated, thought about, and conveyed in words. In this expression, theology becomes akin to an icon (but here an audible and written word) as in *linguistic color*, that conveys the Unseen and the Word Incarnate. This is the Word as thought, articulated, and taught in human mode. Theology is an attempt to apply thought and words to a reality that exceeds human expression, but necessarily it can be communicated only with human means.

Theological Faith is a new mode of thought in which words are ultimately outstripped, and where vocabulary cannot seize reality or define it adequately. In this, the human mind and tongue are mortified and shown insufficient. *Human communication (theology) must be vivified by contemplative faith.* The orthodox and catholic Faith is a gift from the Unclouded Bright One, and it must be cherished as His unveiling of personal love first to the Church and then to each one receiving grace.

² Isaiah 61: 1-2

³ Homily 1.7.8 "on Ezechiel"

⁴ the character or deportment of one who speaks or treats of God; from the Greek *logos* and *legein*, a "concept, reason, word" and "to speak" respectively.

Inspired and illumined by grace, our desire to know more deeply Eternal Beauty requires interaction, communication, and “being with” the One we have been given to love. “He loved us first”, as wrote Saint John the Divine.⁵ ***Knowledge of God requires fidelity to prayer***: daily, regular, conscious, conscientious, and loyal prayer. It is **adherence to this Presence** that brings the **certitude** of faith.

A beloved friend we always enjoy having near to us, and when charity is present – the love of God that begins firstly in God’s love for us – we are pushed to make ourselves aware of that personal Presence through the life of the Church and in the **Divine Rozeh** of the Body of Christ, in a life that is both *corporate* – lived in the Catholic Church – and *individual*, as embraced daily by each one of us. In truth, *individual prayer can be at its fullest only when it flows from the life of the Church*, flowing from her integral historical life of sacramental adoration and grace.

Although grace is present everywhere (by God’s mercy) the fullness of grace can be experienced only in the living orthodox, catholic, and apostolic Church through her corporate life, liturgical observances, and her Divine Sacraments. Without this fullness, the divine friendship made possible to men is limited and muffled, and without this living friendship there can be no true theology.

As with any personal relationship, this friendship in grace can sometimes be difficult; sometimes dry and routine; sometimes, however, it is ecstatic. With persevering reciprocated loyalty *to the other*, friendship always flourishes. Renew our intent to listen, know, and love and all misunderstandings can eventually be healed.

Faith allows us to think anew, and produces a new mode of intelligence. Faith is not a psychological attitude, mere sentiment, or fidelity. It is an ***ontological relationship between God and man***. The whole process of conversion, and the path of the catechumen is a preparation for this ontological presence and relationship.

The reciprocity between God and man is true friendship, not of equals, of course, but of a charity and ***intimacy by which the created friend is lifted up*** by grace ***into*** the Unseen Divine Heart. The paradox of theology is that it is a quest to know and express what necessarily has been attained already. It is this ontological participation in faith and the personal meeting in prayer and the Sacraments that are the indispensable conditions for theological knowledge. Outside of faith, theology has no sense. When the Spirit is not present theological terms lose their meaning.

When there is an attempt to make an academic and/or scholarly approach to the Catholic Faith, but without radical belief or the regular practice of prayer, it may produce a ***systematic*** intellectual exposé *about* the Catholic Faith – even a brilliant one – but this is not, in the understanding of the Fathers of the Church, really theology. To talk *about* the orthodox and apostolic faith of Christ may be possible, but to do theology one must be both a faithful believer and one who prays. This is the meaning behind titles such as “Saint Gregory the Theologian”.

Academic skill and Catholic Theology are not one and the same. The first is merely an instrument and a tool to the latter. Theology is a living relationship between God and man, which overflows into the intellectual exercise, but that exercise does not necessarily indicate belief, let alone the presence of the living flame of contemplation.

Theology must use the words of human knowledge to express something beyond itself. Understanding this shortcoming, it must conclude, as Saint Ephraim often wrote, by finishing in praise. The theology of gnosis lifts the individual beyond this world, beyond history, and it draws both the Church and the individual into the eschaton. There, even more truly, the human spirit exults in praise. The difficulty of theology is ***how to give voice to this elevated silence***.

Theology is thus a merging of silent gnosis and human philosophical expression by which the human mind attempts to give voice to that which is in itself inexpressible. In its best sense, theology is

⁵ I John 4: 19

sophia (wisdom) finding its origin in the incarnational mystery of the God-Man. Without words, theology is contemplative praise; but without contemplation it is merely human ingenuity.

Theology for our Fathers was about the Personal God Who reveals Himself to humanity, enflaming the heart of each individual within the Church. Consequently, true theology must be rooted in charity and reciprocated knowledge. Unveiled to all mankind, this friendship of grace can be lived fully only in the Body of Christ, the unique Church of God, which is the “place” of the Incarnate Word in Whom we come to know the unseen Triune One, Who shines forth in the face of Christ.⁶

In this love, friendship, fidelity, and charity, therefore, let us all become “theologians”, and transform our lives by prayer into exultant praise, while we seek to communicate the Ineffable One to others.

SCHEDULE OF READINGS

NINTH SUNDAY OF PENTECOST

July 18, 2021

II Cor 5: 20—6:10 St. Luke 4: 14-21

TENTH SUNDAY OF PENTECOST

July 25, 2021

I Cor 12: 1-11 St. Matthew 12: 22-32

VOCATION ICON

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

Sun	July	18	Sue Paré & Lolo Salazar
Sun	July	25	Daja Gombojav & Family
Sun	August	1	Larry & Lisa Grard
Sat	August	7	Jim & Lenore Boles
Sun	August	15	Chris & Diane Wyder
Sun	August	22	Michael & Gayle Misner
Sun	August	29	Steve & Allison Crate

⁶ II Corinthians 4: 6

⁷ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00

⁸ This makes the amount toward our matching Challenge Grant (20k), to be presently **\$13,385.00**. This collection is being

LAST WEEK’S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$1,969.00

(Budget Deficit 2021: \$19,721.00)⁷

An additional \$40.00 has come in this week toward the needed collection of \$39,000.00.⁸

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.

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 18 9:00am --For the Members of the Parish

11:00am - †Joan Gottardi
(Donna-Jo Mitchell)

Mon 19 -----

Tue 20 †Mary & Paul Maroon
(Misner Family)

Wed 21 Victoria Elias
(Gayle Misner)

Thu 22 Fr. Doran
(Catherine & Ira Mandel)

Fri 23 Tegshee Michael Gombojav
(Daja Gombojav)

Sat 24 10:00am Ginnaz for Tony Joseph
(Joseph Family)

5:00pm Sunday Vigil Private Intention

Sun 25 9:00am --For the Members of the Parish

11:00am - Fr. Doran
(Misner Family)

Mon 26 -----

Tue 27 †Darrell Mitchell
(Donna-Jo Mitchell)

made to cover the needed **building maintenance projects**, estimated at \$60,000.00.

Wed 28 **Nicholas Family**
(Mary Nicholas)

Thu 29 †Joan Gottardi
(Donna-Jo Mitchell)

Fri 30 **Michael Voris**
(Gombojav Family)

Sat 31 10:00am †Brendan Massey
(Mary Jamerson)

5:00pm Sunday Vigil Private Intention

Sun 1 9:00am --For the Members of the Parish
11:00am – †Fr. Constant Brichaux
(Diane Wyder)

Mon 2 -----

Tue 3 **Isaac Madore**
(Gombojav Family)

Wed 4 **Special Intention**
(Pam & Dan Casavant)

Thu 5 †John Whitney
(Pam & Dan Casavant)

Fri 6 **William & Amanda Martin Family**
(Michael & Maureen Martin Family)



*The Wine, Altar
Breads,
and the Sanctuary
Lights devoted
to our Lord God and
Savior
upon His Forgiving
Altar
for the Alohooyoh
Qourbonoh
have been offered for
the month of July*

*by Lolo Salazar and Suzanne Paré
in memory of Robert and Sharon Doran*

*May they receive the fullness of light and joy
in the Kingdom!*

*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: David Bourque, Barbara Joseph, Sally Derosby, Tala Poulin, Daja Gombojav, Richard Karter, Lolo Salazar, Charlotte Iserbyte, Rita Hikel, and all those who may suffer from disease, want, or depression.

The Life-giving Cross

Please, take notice of our present protocols:

- 1.) All Catholics, of whatever Ritual Church, are more than welcome at Saint Joseph. We are all one Body of Christ.
- 2.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 3.) Wearing of face-masks is optional.
- 4.) As discussed in parish council meetings prior to the pandemic, in order to bring greater security and peace of mind, the **doors** will be **locked** at the beginning of each Liturgy.
- 5.) The final **Parish Social** and **Barbecue** will be on **August 6th**. All those attending this event are *dispensed from the Friday Fast*.
- 6.) Hand sanitizers remain available at the entrances and at the confessional.
- 7.) *The universal suppression of the canons concerning the Mass on holydays has been lifted.*
The canonical obligation to assist at the Sacrifice of the Mass has been re-established by the bishops as of **June 20th** (for **Latin Catholics**) and **June 27th** (for the **Maronites**). The **ancient** and **serious obligation to attend Mass on Sundays and holydays** has now been restored for all the Catholics of Maine.

8.) **Sunday Vigils**, as we re-open, will be re-established, 5:00pm:

10th Sunday of Pentecost, July 24th;

11th Sunday of Pentecost, July 31st;

From the **Vigil of the Assumption** onward, August 14th, all Liturgical Vigils for Holy Days and Sundays will be fully restored, as will be the proper *transfer of Peace* during the Alohooyoh Qourbonoh.

9.) And, lastly, at the end of Mass, those who wish to **remain and pray** in the church are welcome to do so, but out of **respect** for the House of God and **charity** to one's neighbor **all are asked *not to linger, socialize, or visit within the church.*** If one wishes to visit, please do so outside the church.

Ninth Sunday of Pentecost

"B"

p. 492

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

Entrance Hymn: LB *Msheeho natareh* 200

Glory: SB *al majdu*

Qolo/Hymn: LB *Hdaow zadeeqeh* 201A

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *I'maryam yoldat*

ANAPHORA:

Saint John the Apostle: LB p 815

Sign of Peace: SB *tou ba*

Communion: SB *O Bread of Life: Holy, Holy, Holy*

Recessional: SB *Joyful, joyful*

SERVERS OF THE DIVINE ALTAR

July 18th:

9:00am: M. Carter/ N. Carter

11:00am: L. Michaud/ S. Nappi

July 25th:

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

11:00am: I. Misner-Elias/S. Nappi

August 1st:

9:00am: M. Carter/ N. Carter

11:00am: L. Michaud/ S. Nappi

August 8th:

9:00am: A. Michaud/N. Carter

11:00am: I. Misner-Elias/S. Nappi

August 15th:

9:00am: M. Carter/ N. Carter

11:00am: L. Michaud/ S. Nappi

August 22nd:

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

11:00am: I. Misner-Elias

*Saint
Sharbel,
Hermit &
Confessor*

July 23rd

