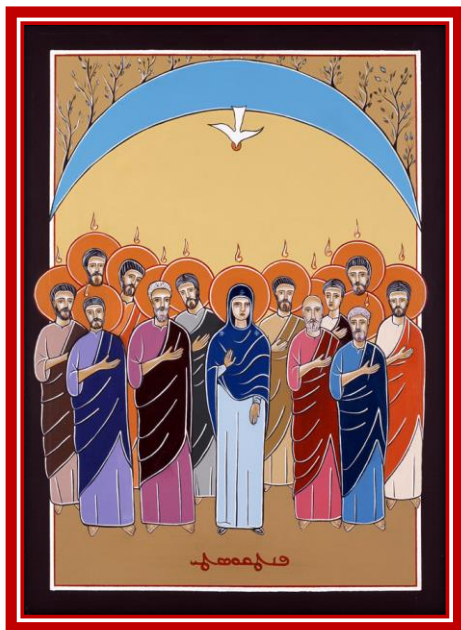


Saint Joseph Maronite Catholic Church



Pentecost

May 31, 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." *Orientalis Lumen*, John Paul II

- Liturgies:** Ramsho, Saturday, 4:00 p.m.; Masses: Sunday 10:00 a.m.; Tues. – Fr. 9:00 a.m.
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, 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

Acts of the Apostles 2: 1-21

When the days of Pentecost had been fulfilled, all of them were gathered together. Suddenly there came from heaven a sound like a strong wind, and the entire house in which they were sitting was filled by it.

There appeared to them tongues like fire that were distributed and rested upon each one of them.

All of them were filled with the Spirit of Holiness, and they began to *speak in tongue, tongue*, according to what the Spirit gave them to speak.

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

There were people residing in Jerusalem who were worshipping God, Jews from all the nations under heaven.

When the sound occurred, all that people gathered and were baffled, because each man heard them speaking in their languages. Everyone was astonished and marveling, saying to one another,

*All these who are speaking,
are they not Galileans?*

How can each one of us hear the language in which he was born?

*Parthians and Medes, Elamites and those
who dwell in Mesopotamia,
Jews and Cappadocians,
and those who are from the region of Pontus
and Asia,
and those from the regions of Phrygia and
Pamphylia and Egypt,
and those from the regions of Libya which
neighbor Cyrene,
and those who come from Rome,
Jews and proselytes,
and those from Crete and Arabia.
See, we hear them relating
the marvelous deeds of God
in our own languages.*

All were marveling and baffled, saying to each other, "What is this matter?"

But others were mocking them, saying, "They have drunk new wine and are drunk."

Afterwards, Simeon Kepha stood with the eleven Apostles, raised his voice and said to them,

*Judeans and all who dwell in Jerusalem,
let this be known to you, and heed my words.*

*These men are not drunk as you think,
since it is only now the third hour.*

But this is what is said in the prophet Joel,²

*"It shall be in the last days, says God,
I shall pour out my spirit upon all flesh
and your sons and daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams.*

*And upon my servants
and upon my handmaidens*

*I shall pour out my spirit in those days
and they shall prophesy.
I shall bring signs in heaven
and mighty deeds upon the earth –
blood and fire and vapors of smoke.
The sun shall be changed into darkness
and the moon into blood
while that great and fearful Day of the Lord
has not yet come.
Everyone who calls upon
the Name of the Lord
shall be saved."*



*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 Syriac tradition is centered on **hope**: the expectation of the age and world to come. Pentecost is the commemoration of how fire, light, faith, and charity open our vision to this new reality, the one promised *to those who desire to see*.

Emphasis on the Spirit of Holiness is central to Syriac Christian life. This Divine Presence is represented liturgically by all the fluttering of hands and the waving of veils during the Sacred Qourbonoh. Theologically, the Fathers saw the presence of Divine Spirit and the hallowing of grace as a descent of fire – much as portrayed in the life of the Prophet Elijah.

² Joel 2: 28-32

³ Homily 1.7.8 "on Ezechiel"

This Descent of Divine Fire is fundamental to the transformation of the baptized into truly operative children of God. As taught by John of Apamea, baptism involves a new existence that is necessary to experience contemplation of the sight of the *true world* as God intends, and is at work, to re-create it.

Fire burns, it purifies, it illuminates, it transforms, and it consumes. The Divine Spirit that is conferred on the baptized is meant to do all these things throughout our lives. Baptism initiates a transformation, but *the Christian life is a process*, not a single event. Holiness is a progression; it is not a “thing”. The Spirit of Holiness initiates the presence and participation in the Celestial Jerusalem within the human heart and orients the believer to the super-substantial City which is to be the destiny of those consecrated in Spirit, Baptism and Fire.

The eighth-century Syriac writer, *Youssef Hazzaya*,⁴ indicates three signs of the Spirit of Holiness’ Presence and operation within the individual. The Divine Fire that consumes dross is given to a person in order to move him through the “corporal”⁵, “psychical”⁶, and “pneumatical”⁷ stages of development. The following are the signs he points out for the various stages of this development.

It must be noted that each of these “three stages” remain present in various degrees throughout a Catholic’s life, but as one advances in the imitation of Christ one or another “stage” takes precedence over the others.

Firstly, one moves from a primarily bodily and vocal form of the Christian life into a more nuanced existence in Christ. From the purely vocal and recited prayer life,⁸ one is to be led into the “promised land” where, through purgations and darkness, one becomes more and more reflective of the creative Presence working within him.⁹

The first sign of the Spirit’s operation is the mindfulness of the love of God – **divine charity** – that burns in a person’s heart like *fire*. This charity brings about a corresponding *distrust of self and the*

world. This grace consumes iniquity and sin like fire burns away thorns and stubble, and thus this presence tries and purifies individuals like gold in a furnace. Our primary desire at this point is *to discover, know, and love Messiah in this life*.

For Joseph the Visionary, the second sign of the Spirit’s work is the birth of **humility** within the soul, “whereby a person ... considers himself dust and ashes”.¹⁰ Here begins the *gift of tears* and *being poor in spirit*. Before this stage of grace is attained, Joseph taught, one still holds an opinion about himself and is concerned with prestige and esteem: the person is concerned and disturbed by human respect. Tethered to earthly glory and human opinion, he cannot be “poor in spirit” or truly humble. This is our Lord’s teaching about “renouncing of self” to find “self”.¹¹

The third sign of Holiness’ operation in Spirit is the **mercifulness** or **compassion** that arises within the heart. This is a sentiment or desire of universal charity, accompanied by a “*fountain of tears*”. The Divine Presence moves the individual to see and desire the universal good and well-being of all, including his enemies. It becomes *impossible* at this stage *to think ill of any person*. And proceeding from this desire, one then works, insofar as it is possible, to accomplish true good and beneficence for others. Christ-like perfection, indeed!

The final stage of the Christian life is its perfection, which for Joseph is arrived at in the “spiritual stage”. This is attained when the individual has persevered through aridity, suffering, constancy in prayer, consuming fire, humiliations, and the mortifications of the previous stages. This person is now elevated “beyond the action of the senses or of the soul”. This is the sought-after gift of “passionlessness”¹² treasured by the Fathers and Mothers of the Desert.

In this final state, a person is raised up among the watchers and arrives at an understanding of the “holy, holy, holy” proclaimed by the seraphim¹³ in

⁴ That is, “Joseph the Visionary”

⁵ “bodily”

⁶ “souled”

⁷ “spiritual”

⁸ The bodily stage.

⁹ This is the “psychical” stage.

¹⁰ Genesis 18: 27 As quoted in *The Wisdom of Pearlers*, trns.

Brian E. Colless, Cistercian Publications, Kalamazoo, 2008, p. 29

¹¹ St. Matthew 10: 39

¹² *Apatheia* in Greek.

¹³ The “burners” enflamed by divine charity in vision before the All Holy One.

vision to Isaiah.¹⁴ This becomes the condition that fully opens Christian vision. Even here below, this is analogous to presence in the Heavenly Zion, City of the First-born, where there is no more suffering or tears.

The Anaphora of Saint James is the clearest among our Liturgies in portraying the presence of the Spirit of Holiness at work among us. This Anaphora highlights our initiated, but nonetheless true even if not yet complete, participation in the Heavenly City¹⁵ that is above – it has been promised to us, but at which we have not yet arrived.

For this blessed end to be achieved, with God's grace, we must persevere on the evangelical path, remain faithful, and embrace the purifying fires of holiness that illumine the way of Christ.

May each of us open ourselves to the Spirit of Holiness and embrace the luminously burning grace of Pentecost.



The Life-giving Cross

Please, kindly take notice of our present practices:

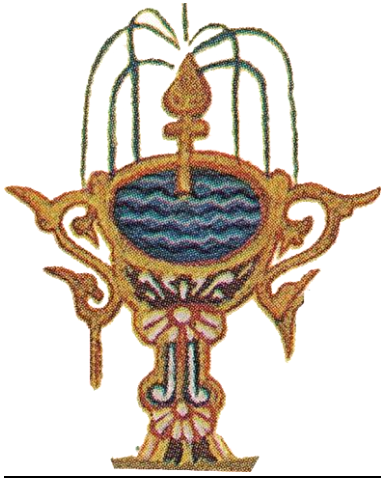
- 1.) During this pandemic, please remember that there is no obligation to assist at the Divine Sacrifice.
- 2.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 3.) All vulnerable, elderly, and at-risk individuals should remain at home and follow the Liturgies as posted on the parish's website.
- 4.) The **Saturday Vigil** Masses are cancelled until further notice.
- 5.) The **weekday Masses** have been moved into the main church to easily allow for "physical distancing" among the pews.

- 6.) Please **do not use your hands** to cover sneezes and coughs. Everyone must have a **handkerchief**, tissues, or face-mask to safely control and cover all coughs, sneezes, congestion, etc.
- 7.) Hand sanitizers are available at the entrances and at the confessional.
- 8.) Arrivals at church must be "**first-come-first-served**". These also have the first choice of where they wish to sit.
- 9.) 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.
- 10.) Everyone will need to **charitably assist** one another to sit throughout the entire church, occupying **all** pews and spaces available with "distancing".
- 11.) The **space in the choir** loft should also be used **for seating** by the faithful until such time as the choir is re-constituted for the Liturgies.
- 12.) Any "family" that occupies more than half of a pew must be seated in either the **very last** or the **very first pew** on either side of the church.
- 13.) **Doors** will be **locked** at 10:00am on Sundays, and at 9:00am during the week.
- 14.) The doors will continue to be locked at the beginning of Liturgies for the foreseeable future.
- 15.) 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**.
- 16.) 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 attentive in how we present ourselves before the Hidden Good One. We need to collaborate with one another, follow CDC directives, while continuing in service to the Most High, participating in His Life-giving Mysteries.

¹⁴ Isaiah 6. Note that this Vision as recorded by the great Prophet is also the text chosen for all the Liturgies of the Church to introduce us into the Anaphora of the Alohoyeh Rozeh.

¹⁵ Hebrews 13: 14



VOCATION ICON

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

Sun	May	31	Steve and Allison Crate
Sun	June	7	Sue Paré and Lolo Salazar
Sun	June	14	Larry & Lisa Grard
Sat	June	20	Jim & Lenore Boles
Sun	June	28	Chris & Diane Wyder
Sun	July	5	Bruce & Doreen White

SCHEDULE OF READINGS

PENTECOST: THE DESCENT OF THE HOLY SPIRIT

May 31, 2020

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

SUNDAY OF THE MOST HOLY TRINITY

June 7, 2020

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

INTENTIONS FOR THE QOURBONEH (MASSES)

Sat	30	†Charles Owen <i>(the Parish)</i> -- Catholic Extension Society & Donors
Sun	31	For the Members of the Parish
Mon	1	-----
Tue	2	Catholic Extension Society & Donors
Wed	3	†Peggy Jamerson <i>(Marc & Antoinette Jamerson)</i>

Thu	4	Catholic Extension Society & Donors
Fri	5	Private Intention <i>(Abouna James)</i> -- Catholic Extension Society & Donors
Sat	6	†Charles Owen <i>(the Parish)</i> -- Catholic Extension Society & Donors
Sun	7	For the Members of the Parish
Mon	8	-----
Tue	9	Catholic Extension Society & Donors
Wed	10	David Jamerson <i>(Marc & Antoinette Jamerson)</i>
Thu	11	Catholic Extension Society & Donors
Fri	12	Private Intention -- Catholic Extension Society & Donors
Sat	13	†Charles and Lena Benedetto <i>(Antoinette Jamerson)</i> -- Catholic Extension Society & Donors
Sun	14	For the Members of the Parish
Mon	15	-----
Tue	16	Catholic Extension Society & Donors
Wed	17	†Hilda Matta Saadeh -- Catholic Extension Society & Donors
Thu	18	Catholic Extension Society & Donors
Fri	19	Private Intention <i>(Abouna James)</i> -- 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.



Own your own.
The parish has nine copies of the **Maronite Missal** available for **\$35 each.**

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection: \$3,365.00

(Deficit 2020: \$26,153.00)

Blessed be the Merciful One Who gives us the ability to sustain this apostolate.

The Sanctuary Lamp burns this Month for Louise Saliem

Donated by Dame Marie Fefa, DSG

Her memory be eternal!

In March, repairs had to be made to the church's heating system. Anyone who may have the desire and the means may help the parish offset this additional expense of \$506.17

Pentecost

p 406

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

Entrance Hymn: LB fsheeto 172

Glory: SB *al majdu*

Qolo/Hymn: LB *msheeho* 173A

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

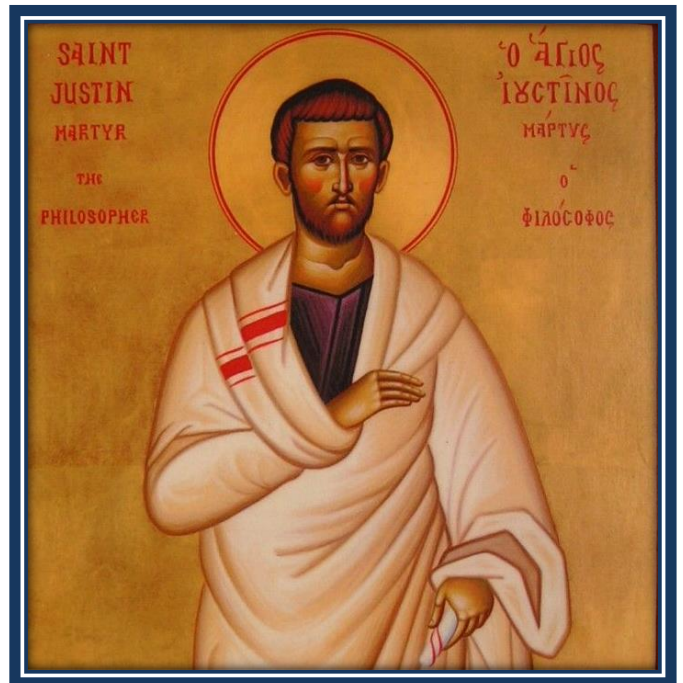
Saint James, Brother of the Lord: LB p 794

Sign of Peace: SB *tou ba*

Communion: SB *Body of my Savior; Come, Holy Spirit*

Recessional: SB *The Lord is with us*

*LB=Liturgical Book SB=Song Book



Saint Justin of Nablus, Martyr

June 1st