

Saint Joseph Maronite Catholic Church



Pentecost

June 9, 2019

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

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

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 at least **two months in advance**. Recommended stipends: weekday intentions \$10; weekend intentions \$15

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

Catechists: Lenore Boles, *Director* & K-1st; Shana Page, 3-5th **Choir Director:** Dame Fefa Marie Deeb, DSG **Parish**

Council President: Lisa Gard **Ex-officio Council Members:** Subdeacon Steve Crate; Lenore Boles, *Religious Education*;

Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

TODAY'S EPISTLE Acts 2: 1-21

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.

All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem, and at this sound a crowd gathered and was bewildered because each one heard them speaking in the native language of each.

Amazed and astonished, they asked, “Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome,

both Jews and proselytes. Cretans and Arabs – in our own tongues we hear them speaking about the wondrous works of God.”

All were amazed and perplexed, saying to one another, “What does this mean?”

But others sneered and said, “They are filled with new wine.”

But Peter, standing with the Eleven, raised his voice and addressed them:

“Men of Judea and all inhabitants of Jerusalem, let this be known to you, and listen to what I say. Indeed, these men are not drunk, as you suppose, for it is only nine o’clock in the morning. No, this is what was spoken through the prophet Joel:

*In the last days it shall be, God declares,
that I shall pour out My Spirit
upon all flesh, and your sons and your
daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams.
Even upon my slaves,
both men and women, in those days,
I will pour out my Spirit,
and they shall prophesy.
And I will show portents
in the heaven above
and signs on the earth below:
blood, and fire, and smoky mist.
The sun shall be turned to darkness,
and the moon to blood,
before the Coming of the great
and glorious Day of the Lord.*

*Then everyone who calls upon the Name of the Lord
shall be saved.*



ABOUNA’S REFLECTIONS

Do we see Christ in the person who cut us off on the road yesterday? Do we see Christ in the handicapped individual with whom we cross paths?

Is Christ in the addict one meets? Indeed, do we see Christ in the person with whom we share a meal?

Do we even see Christ in the Divine Qourbonoh?

What does it mean “to see Christ”? For a Christian, to live is Christ and the transcendent goal of our life is Christ. Often it has been remarked that Catholicism is a life to be lived, a path that is trodden, and a Person Who must be followed. “As often as you did it to the least of my brethren, you did it to me.”¹ This is hard. Hard to hear, and tougher to put into practice.

Nevertheless, this is the Good Announcement of Salvation and the path that leads to the Kingdom. Understanding it, we “come near to the Kingdom of God”.²

Now, to “see” is to perceive and grasp a reality outside of oneself. We also have the reflective ability to ponder this perception and consider what it is that we know. Human knowledge is threefold, that is, there are three ways “to see”. The external senses provide knowledge of phenomena, and in, and through, this sense knowledge the mind perceives.

For a human being – one person composed of matter and spirit – all knowledge that enters the mind comes through the senses. Sight, hearing, touch, taste, and smell are all the gateways we have for nature to work its wonders in man’s mind. Yet, the human mind is also *spirit*, and it is this that makes for all the difference in the world between men and animals. Sense – notion – “unveiling”: the first two human acts are of nature, and the third requires grace. To work at full capacity, the spirit must be rejuvenated by grace. By the hand of God transcendent things are perceived and the full capability of human knowing arises. Without grace, the spirit remains dormant in its potential.

Our human knowledge may pass through the senses, but it is not fixed at that level. We also perceive things in themselves and possess notions, concepts, and ideas that are not “in” in the world of sense, such as “love”, “peace”, or “beauty”. These things we truly know, but not as sense knowledge. They are perceived at the level of the mind (the *nous*). It would be silly to ask, “how much does ‘peace’

¹ St. Matthew 25: 40

² St. Mark 12: 34

weigh?"; it has no material dimension. Concepts are not measurable by sense quantification and yet they are just as true and real as anything we might pick up with our hands – and in some ways they are even more so.

Thus, as men and women, created in the image of the Christ, we operate at two levels all the time. When grace appears in our lives we enter a third. Grace is meant to heal, elevate, and raise us into that Original Image and find the fulfillment of our existence. This is why the Messiah came into this world; this is how we “return to Paradise”. This is how we become the people we were intended to be from all eternity. Grace remakes us in Christ, and in holiness our minds are transformed: we see Christ at work in us, and we see Christ in all things, even as all was originally created in the Image of the Word. This transformation begins in the new creation of the new heaven and earth.³ This is to be “close to the Kingdom”.

This is one of the meanings behind Pentecost. Although recognized by few, and experienced by even fewer, Pentecost is the second greatest holyday in the liturgical year. The only feast that surpasses it is the Glorious Resurrection.

While the ancient festival among the Jews commemorated the giving of the Torah on Mount Sinai, that morning it was transformed for us into fulfillment and reality. Shadow past to reality and the Old Israel of Sinai was superseded by the epiphany of the New Israel, the Israel of God, the Church. The New Israel was destined for all the people of the earth, so the first disciples (transformed in the Divine and Life-giving Spirit) begin to speak in various languages of the world.

At that point, and on that morning, it all meant little in practice, except perhaps to confuse the poor witnesses who thought many of the disciples to be drunk. The “wind” and “fire” that had filled the upper room were perceivable to the senses. More the senses could not know. The Spirit of the Good One had gusted among His disciples, transformed them in His charity, and set them on a path to heal the world. The Hand of God is unseen, but the effects are real all the same. “What does grace smell like?”

The sound of the wind was not holiness and the languages being spoken were not divine, but both phenomena pointed to the Presence of Something greater that morning. Pentecost is also the meaning of the Kingdom: the things of God and the redemption of the world are invisible realities that can only be known and embraced when they are made visible, and they are made visible by the authentic followers of Christ, who live the reality. “You are the light of the world”.⁴

Pentecost manifests the unseen truth of grace and the Gospel and sets it firmly in the world of time. As the Apostles were transformed that Day “baptized in the Spirit”,⁵ so we too have received the same Spirit in our baptism. Grace attempts to penetrate our minds.

Do we see Christ in everyone? Do we see Christ on a daily basis? Do we see Christ in the *events* of our lives? If we do not live perceiving the divine work of grace around us daily, then there is still work to be done. We must approach the All-Holy and beg for the illumination that purifies the mind, enlightens the spirit, and by healing, clarifies the eyes of our spirit. This reality Saint Ephrem called “the luminous eye”. The deeper one’s faith and the more penetrating his life of prayer and contemplation, the more perceptive will be his “vision”.

We must devotedly pray morning and night and in this way cultivate our lives. Pray, and we open ourselves to the Work of God. This is what it means to be “near” the Mysteries. When we do not pray, we wander; and the more we wander the “farther” we depart from the truth. None of us wish to be among “those who are far” as mentioned in the Holy Anaphoras.

We must pray in union with the most holy Mother of God. We see in the Holy Scriptures that during the days of the first novena following the Ascension, when the disciples awaited the “Promise of the Father”, they were in the company of the ever-virgin Mary. This is a consoling detail in the *Acts of the Apostles*. Close to her, we find refuge under her mantle, especially by praying the holy rosary each day. In this way we are certain to attain the Heart of her Son, and enlivened by that Heart we will see Him everywhere.

³ II Peter 3: 13

⁴ St. Matthew 5: 14

⁵ Acts 1: 5

SCHEDULE OF READINGS

PENTECOST SUNDAY

June 9, 2019

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

SUNDAY OF THE MOST HOLY TRINITY

June 16, 2019

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

VOCATION ICON

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

Sat	June 8	Jim & Lenore Boles
Sun	June 16	Chris & Diane Wyder
Sun	June 23	Bruce & Doreen White
Sun	June 30	Steve and Alison Crate
Sun	July 7	Lowell & Mary Hawes
Sun	July 14	Larry & Lisa Grard

LAST WEEK’S COLLECTIONS

Regular Collection: \$1913.00

Second Collection, June 2nd

Catholic Communications Campaign: \$117.00

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

INTENTIONS FOR THE QOURBONEH (MASSES)

Sat	8	†Patriarch Sfeir <i>(the Parish)</i> -- Catholic Extension Society & Donors
Sun	9	†Patriarch Sfeir <i>(the Parish)</i>
Mon	10	-----
Tue	11	Catholic Extension Society & Donors
Wed	12	†Marietta & John Thomas <i>(Pam & Dan Casavant)</i>
Thu	13	Catholic Extension Society & Donors

Fri	14	†Sam & Lottie Deeb <i>(Dame Fefa)</i>
Sat	15	†Charles Owen <i>(the Parish)</i> -- Catholic Extension Society & Donors
Sun	16	For the members of the Parish
Mon	17	-----
Tue	18	Catholic Extension Society & Donors
Wed	19	†Marietta & John Thomas <i>(Pam & Dan Casavant)</i> -- Catholic Extension Society & Donors
Thu	20	Catholic Extension Society & Donors
Fri	21	Private Intention <i>(Abouna James)</i> -- Catholic Extension Society & Donors
Sat	22	†Charles Owen <i>(the Parish)</i> -- Catholic Extension Society & Donors
Sun	23	For the members of the Parish
Mon	24	-----
Tue	25	Catholic Extension Society & Donors
Wed	26	†Marietta & John Thomas <i>(Pam & Dan Casavant)</i> -- Catholic Extension Society & Donors
Thu	27	Catholic Extension Society & Donors
Fri	28	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 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: Doreen Nader, Tala Poulin, Louise Saliem, Virginia Poulin, and Beverly Rideout.



*Saint Bartholomew/Nathanael, Apostle
June 11th*

JUNE CONTRIBUTIONS FOR THE FOOD BANK

Family sized items: stews, ravioli, jiffy mixes, condiments, toilet paper and personal care items.

*Please place these items in the box
at the Appleton Street Entrance.*

The Fast of the holy Apostles

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

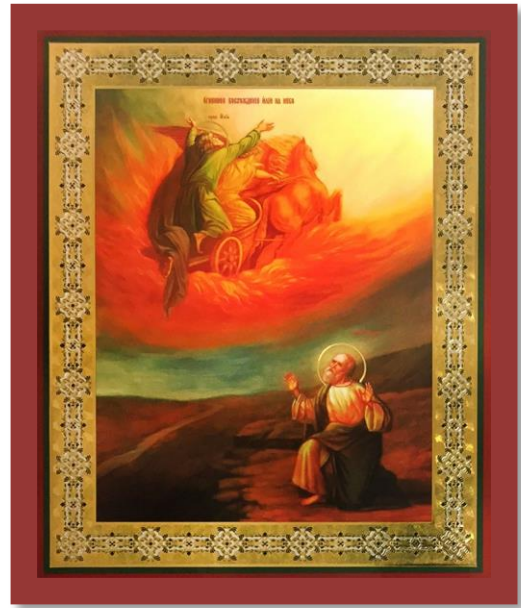
As we were reminded by our Patriarch in his recent Lenten Letter, it is our tradition to fast in preparation for the great feasts of Saints Peter and Paul, and all are encouraged to do so faithfully, par. 23:

*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 – “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 22nd and 23rd this year) one can eat as they wish, but must still abstain from all animal flesh and animal products.

This binds all who have attained the age of the use of reason, *par. 22*.



*Elisha the Prophet
June 14th*

Pentecost

p 406

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

Entrance Hymn: LB *mshalem* 172

Glory: SB *al majdu*

Qolo/Hymn: LB *bo'outho* 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 *St. Francis*

Communion: SB *O Bread of Life; Jesus is my Lord*

Recessional: SB *The Lamb*

*LB=Liturgical Book SB=Song Book