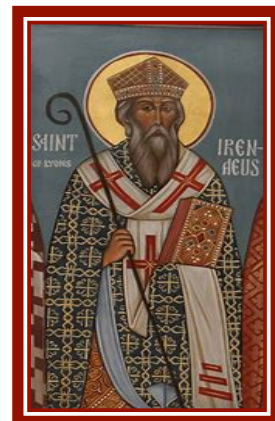


Sixth Sunday of Pentecost

June 24, 2018



Saint Joseph Maronite Catholic Church



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.” Orientale 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 I Cor 12: 12-13, 27-30

For as the body is one though it has many members, and all the members of the body, even though many, are one body, so also is Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and we have all received through the one Spirit.

.....

Now you are the body of Christ and members in your respective places. For God has set in His Church, first apostles; after them, prophets; then teachers, then performers of miracles, then those

who have the gift of healing, helpers, leaders, and speakers in diverse languages.
Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?
Have all the gifts of healing? Do all speak in diverse tongues? Or do all interpret?
(v. 31 But if you are searching for the greater gifts, I will show you a more excellent way.)



ABOUNA'S REFLECTIONS

You, O Christ, are the Kingdom of Heaven;
You, the Land promised to the gentle;
You, the grazing Lands of paradise;
You, the Hall of the Celestial Banquet;
You, the ineffable Marriage Chamber;
You, the Table set for all;
You, the Bread of Life;
You, the unheard of Drink;
You, both the Urn for the water
and the life-giving Water;
You, moreover, the inextinguishable Lamp
for each one of the saints;
You, the Garment and the Crown
and the One Who distributes crowns;
You, the joy and rest;
You, the delight and glory;
You, the gaiety; You, the mirth.
Your grace, the grace of the Spirit of all Holiness,
shall shine like the sun within all the saints;
and You, inaccessible Sun, shall shine in their midst
and all shall shine brightly,
to the degree of their faith, their asceticism,
their hope and their charity, their purification
and their illumination by Your Spirit.¹

Truth, balance, measurement, justice: these are ideas throughout the world associated with death. In modern Irish the expression used to indicate that someone is dead is, "she/he is in the place of Truth now".

The Christian notion of *Heaven* is not a "where", but rather a "who" and a "how". It is not something that happens after death if it is not something that already begun here and now in the present. Nothing magical happens in human death; we just die. The material body ceases to support the life-force of the spirit.

Death itself is simply another event, albeit permanent, in the course of human existence; it is the "who" and the "how" involved in that human life span that give purpose and meaning to it. They prepare and form the individual's moment of death. Their presence, or absence, gives meaning to human life. Death merely sets that life "in the place of Truth". Death, in itself, cannot give meaning to life. Life must be molded and transformed beforehand.

Too many today seem to consider existence after death as some form of "happy hunting grounds" where the dead go simply by the fact of being dead. Or perhaps one might use the stranger phrase in modern lingo: "she's gone to a better place". What is it about dying that is supposed to place a human being "in a better place"? This is, even if not intended to be such, pure superstition and wishful thinking.

In fact, during most of the vast history of mankind the knowledge of what takes places after death has been murky. Often it was a generic notion of some form of existence continuing on as it had when the individual was alive - "the Otherworld". Usually it entailed some form of vague idea about a place or condition filled with the spirits of the dead and little more - "the dwelling of shades" - at times having an equally vague idea about punishment in some form for the very wicked or some form of bliss for the extraordinarily good. The rest of us were left in ignorance.

Even among the Jews, to this day, the idea of existence after life on earth remains unclear. Focus rather is placed on life here below and how it should be lived. The Muslim world, subsequent to Christianity and influenced by it, does have a concept of paradise or punishment.

For Christians, as mentioned earlier, "Heaven" is *not* a "where" first and foremost. It is certainly not this in the sense of some kind of voyage for the dead, although it must be noted that the Syriac tradition in antiquity has portrayed the passage of the dead as traversing a sea of fire, but this is about the judgment to which every human being is subject at death. "Heaven" means an ultimate union with the divinity, but a union that begins

¹ Symeon the New Theologian, from the eleventh century.

while we are living, or it does not exist at all. It is a “where” in the sense that all spirits/souls have a natural existence in some location, and this will be even truer after the resurrection of the body.

What the Lord God has revealed to mankind, in the Person of the Messiah, is that there is a change possible to each person. In the Resurrection, God offers each person the supernatural love in a divine relationship that surpasses even the sublime condition in which the human race was once created in Paradise. When this friendship is accepted freely, existence is transformed. This is the radical meaning of “Heaven” and “Salvation”. Because this love is initiated and originates from the Divinity, it is more than simple affection – it is transformative. As mankind is profoundly wounded in so many ways, this friendship is also healing.

What we call “heaven” begins in time, and it starts now, when each allows God’s grace to work within and transform his spirit, mind and body. It is this latter element that points us to hope ultimately in the resurrection of the dead. For now, death is simply the last moment terminating the earthly stage of this divine friendship. Absent this divine friendship, death is simply death and nothing more. There is nothing intrinsically different or exceptional to breathing one’s last distinct from any other moment of breathing. Life simply ends, and one enters the “place of Truth”.

Now Our Lord changed all this as He taught about “the Kingdom”, a reality that He stated had begun with the preaching of Saint John the Baptist.² This was a monumental change for humanity. As God Himself, the Rabbi of Nazareth taught that He had come to announce this inner kingdom of charity. This was to be a relation of grace leading to definitive healing and ultimate glorification of humanity – if they should accept it and freely respond. “He who loves Me keeps My commandments.”³ Our Lord spoke of having His disciples “be where He was”⁴ and that in the presence of the Hidden Father “there were many

dwelling.”⁵ Through these and similar teachings, Our Lord God and Savior made it clear that response to His initiative would transform a man both in this life and following death.

This is how mankind developed an idea of life after death that was entirely different from those that had gone before. The lingering notions that surround us today of “a better place” or “being without pain” following death are traces that remain of what had once been a Christian culture, but without the Faith is now based on mere sentiment and feeling, a hope that is vain. For this reason the once hopeful sentiment surrounding death has degenerated into a form of superstition.

No one becomes better by simply dying. We die the way we live, and an indifferent or selfish life terminates in a corresponding death. Only a renewed and transformative life can lead one to a renewing and life-giving death. Such a life is that which was proposed by Our Divine Lord to His disciples, that is, should one wish to respond and enter the Kingdom and rediscover God’s original intent “in Paradise”.

It is through this renewed and transformed death that we are meant, as Christians, to enter the Divine Embrace that is called the “Beatific Vision” – or as written above by Saint Symeon describing Our Lord Himself – the eternal delight in “the Marriage Chamber,” the “Kingdom” and the “grazing Lands of Paradise”.

This postmortem “where” exists only because of the “Who” and His renovating “how” in “the place of Truth”.

Please note that there will be a **choir rehearsal** on **Thursday, June 28th**, at **6:00 p.m.** to practice for the Bishop’s Visit.

There will be a **Mass at 8:30** in Saint Jude’s Chapel on **Monday, July 2nd**.

² St. Matthew 11: 12

³ St. John 14: 21-24

⁴ cf. St. John 12: 26

⁵ St. John 14: 2

SCHEDULE OF READINGS

SIXTH SUNDAY OF PENTECOST

June 24, 2018

I Cor 12: 12-13, 27-30 St. Matthew 10: 16-25

SOLEMNITY OF SAINTS PETER AND PAUL

July 1, 2018

II Cor 11: 21-30 St. Matthew 16: 13-20

55th Annual Maronite Convention

Houston, Texas July 11-15, 2018

Hosted by Our Lady of the Cedars Parish

Register Today: NAMconvention2018.com

NAMnews.org / 1-914-964-3070

*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, Marie Lessard and Mary Nader.

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 near the church's Appleton Street entrance.

LAST WEEK'S COLLECTIONS

Regular Collection: \$2054.00

Today's Second Collection, **June 24th**

Peter's Pence

The entire collection is sent to the Holy Father for him to assist with emergency financial assistance to aid the most needy throughout the world.

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

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VOCATION ICON

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

| | | |
|-----|---------|--------------------------|
| Sun | June 24 | Larry and Paula Mitchell |
| Sun | July 1 | Lowell & Mary Hawes |
| Sun | July 8 | Larry & Lisa Grard |
| Sun | July 15 | Chris & Diane Wyder |
| Sat | July 21 | Jim & Lenore Boles |



Sixth Sunday of Pentecost

“A”

p 425

INTENTIONS FOR THE QURBONEH (MASSES)

- Sat 23 Mr. William Frank
(Mrs. Doria Frank)
- Sun 24 For the members of the Parish
- Mon 25 -----
- Tue 26 †Kathleen Hawes
(Judie Lynn and the Nassar Family)
-- Catholic Extension Society & Donors
- Wed 27 †Mrs. Mitchell
(Judie Lynn and the Nassar Family)
-- Catholic Extension Society & Donors
- Thu 28 †Mary Maroon
(Judie Lynn and the Nassar Family)
-- Catholic Extension Society & Donors
- Fri 29 Abouna James
(the parish)
- Sat 30 †Francis DePaola
(Mrs. Doria Frank)
- Sun 1 For the members of the Parish
- Mon 2 Catholic Extension Society & Donors
- Tue 3 †Marietta Thomas
(Pam & Dan Casavant)

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

Entrance Hymn: LB *fsheeto* 221

Glory: SB *al majdu*

Qolo/Hymn: LB *shareero* #222

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 *Here I am Lord*

Recessional: SB *Joyful, joyful*

*LB=Liturgical Book SB=Song Book